Elbethel

Quarterly Magazines

1938-1942

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ELBETHEL QUARTERLY MAGAZINE
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FOREWORD

WITH this issue of the Elbethel Magazine, we are introducing to our subscribers the Elbethel Quarterly, a magazine that is a continuation of the Elbethel Serial, which has been edited by us from time to time during the past years. In carrying out this plan, we have made some changes in the form of the magazine and as to its publication basis. But no change is being made in the message of the Truths of the Overcoming Life, which it will carry to its readers.

The same message of the Gospel that God laid upon our hearts at the opening of Elbethel more than a quarter of a century ago, and which has been sent out in the Elbethel Serial, will continue to be sent out in the Quarterly. We are trusting God to make the new Periodical a greater blessing to its readers than the Elbethel Serial has been in the past.

The changes that are being made, were adopted only after careful consideration and much prayer. After holding the matter before God, we felt that He was leading for the magazine to be published quarterly and on a subscription-price basis. It also seemed advisable to publish the magazine in a form that would be more convenient for its readers.

Our leading to send out the magazine regularly and on a different basis of publication, was confirmed by letters received from subscribers who suggested that it be placed upon a subscription basis in order that it might go out oftener and regularly.

This plan of publication would not prevent its being sent to some who might not be in a position to subscribe; nor would it prevent offerings being made towards the larger circulation of the magazine by those who desired to help in this branch of the Lord's work. We shall deeply appreciate all new subscriptions sent us, or any assistance in building the subscription list.

The different basis upon which the magazine will be distributed, does not indicate that its publication is no longer a work of faith; for it must still rest largely upon faith, both in bringing it forth and in building up the subscription list, as well as in financing it. Our moving out in this enlarged project is as definite a step of faith as many other plans have been into which God has called us to enter during the past years, and which He has enabled us to carry through by His grace.

We earnestly desire the prayers of all the Elbethel readers and friends that the blessing of the Lord shall rest upon the Elbethel Quarterly; and we request prayer also for the publication of other Elbethel literature that is ready for the printer.

The sole aim of sending out the magazine, whatever its form or upon whatever basis it is published, has always been that hungry hearts might be enlightened and fed, and that the saints might be encouraged. Our object in editing the magazine or any other literature is not, and never has been, a matter of financial gain.

It is with deep satisfaction and thanksgiving to God that again He makes it possible for me to greet as many of the Elbethel readers as I have been able to contact after this prolonged lapse of time since the last magazine was issued. My earnest desire and prayer for those who are in touch with us is that during the year 1938 God will so work in the hearts of all that His will shall be wrought out in each life to the glory of His name.

We know not whether the Lord will come this year or not, but I am impressed that there is no time to lose, and that what we do in preparation for His Coming must be done quickly. It will take all the time that may remain, and all the desire and earnest purpose that God can implant in each heart, for us to be ready to hear the shout of our descending Lord, and to rise to meet Him in the clouds of Glory.

I am praying that whatever ministry He may privilege me to have in encouraging and in helping any of His children, whether it be through personal touch, through correspondence, or through the literature, shall be fully wrought out by the enabling power of the Holy Spirit to the glory of His matchless Name.

Elbethel

A CONTINUATION OF THE ELBETHEL SERIAL

VOL. I JANUARY, 1938 No. 1

"COME UNTO ME AND REST"

THE Spirit of God is always wooing and drawing man Godward. His voice is ever calling man to leave the low plane of the unworthy, and to rise up and live in the Heavenlies. Too often man is dull of hearing, and vacillating in desire and purpose; but the wooing of the Spirit continues whether man hears and obeys it or not.

In Matthew 11:28, 29 is recorded Christ's tender call to the weary and heavy laden to come unto Him and find rest. With such majesty, and yet with such melting tenderness, did His divine lips speak these words to the multitudes of weary, sin-sick and body-sick souls that followed Him, that one wonders how any could refuse to come to Him for the rest they so much needed. And the call of our Lord is still sounding as majestically, tenderly, and insistently, as it sounded when He was here on earth.

Christ's words reveal His infinite yearning and compassion over man—compassion such as we know nothing about, though throughout our lives we have been recipients of it. His words also reveal His divine knowledge of man's awful state of sin and burden and bewildered helplessness in himself.

Christ knows all the hidden-away secrets and tendencies that are in every human being. He knows the unworthy thoughts and motives that are concealed under a fair exterior of professed piety and goodness. Nothing is hidden from those eyes that are like a flame of fire, those eyes that penetrate into every recess of man's heart and life. But in spite of all human unworthiness, He says to all men, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

How many weights of toil and anxiety lie heavily upon our hearts because we do not believe God and come to Christ to find rest! How many burdens of wrong actions and opportunities missed, of failure to receive the precious things God offered us, have weighed down our spirits and marred our lives!

How many burdens and sorrows, regrets and remorse, press heavily on our hearts, about which we can speak to no human being, not even to our nearest and dearest! But He, our compassionate Lord; He, who knows all that is within; He, who knows more about us than we know about ourselves, ever loves us and yearns over us. His compassion reaches out loving hands to help us, to lift us from sin, from sorrow, from remorse.

He says, "Come unto me, thou weary and storm-tossed one! Come unto me, thou toiling one! Come unto me, and I will give thee rest." With the sublime Omnipotence of Deity, He assures us that He can lift all our burdens, that He can remove all weariness and suffering, that He can remove all guilt and sin.

None of us can understand another's burdens. None of us can know of the blasted hopes, the broken hearts, the secret tears shed over failures that marred the pages of lives which God intended to be fair and bright with His light and holiness. But our Lord knows of that secret suffering; He beholds those secret tears, and He bids us come unto Him for rest. He encourages us to trust Him, and to believe that if we will come to Him, we shall never be disappointed or turned away empty.

He is always calling men to Him by the Spirit's wooing; by the love that came down and sought us; by the wounds

that were made in His hands and feet and side for our redemption. The loneliness you feel when those closest to you do not understand your burden; the disappointment you feel in people and in things about you, are many times the voice of your Beloved calling you to leave the borderland that lies between the world and Heaven, between half-heartedness and utter surrender to Him, and to come away to Him.

There are manifold purposes in His call to come unto Him, which a casual consideration may not reveal. For every deliverance, for every perfecting process, for rest and every bestowment along any line, we must come to Him; we must receive from Him; we must learn from Him; we must *learn Him.* "We must so *learn from Christ* as to *learn Christ;* for He is both Teacher and Lesson, Guide and Way, and All in All" (Matthew Henry). And Paul writes to the Ephesians, "But ye did not so *learn Christ;* if so be that ye heard him, and were taught in him, even as truth is in Jesus."

Only as we come to Christ and learn from Him shall we experience that all things are ours in Christ Jesus. Only in this way shall we find that we can do all things through Him who strengtheneth us. Only thus will it be made real to us that all God's riches in glory are in Christ Jesus, and that He is made unto us all things.

The first requisites in coming unto Christ are contrition of heart, yieldedness of our will to Him, and a longing for communion and fellowship with Him in all that fills or touches our lives. These desires that lead to the beginning of a closer approach to Christ, must deepen if our companionship with Him is to be perfected. It is by taking His yoke upon us and learning from Him, that this relation is deepened until it grasps our entire lives.

To come to Christ means to put entire trust in Him; it means to believe that by coming to Him we shall never again hunger or thirst. True faith is a living dynamic force that operates between the human soul and God. Real faith draws the soul towards God as the magnet draws the steel to itself. We do not of ourselves come to Him, but God draws us, and we move Godward.

To come to Christ does not mean merely to come when we are in trouble in order that He may undertake for us; or to come when we need or desire something in order to get our desires satisfied. When Christ says, "Come unto me," He means a continuous drawing near in love and worship, in communion and praise, in petition and intercession for ourselves and for others.

To come unto Christ means that the only ground upon which our faith rests and to which it is fastened, is Christ and His work on Calvary. Faith cannot rest upon God's promises outside of Christ; for "all His promises are yea and Amen in Christ Jesus."

Man can come to God only through love and trust, which must bind our hearts and wills to Christ if we are to come to Him and receive what He offers. We must will that our wills shall come under His will; and our wills must stand with Him as we yield for Him to work out His plan in our lives. As we do this, however poorly it may be done at first, Christ grasps and strengthens our wills and aligns them to His own will.

Christ is the preeminent lesson God has set us to learn. Are you studying Christ? Are you seeking to learn *from* Him and thus "learn Christ"? What is the need in your life today? Do you need humility, as which one of us does not? The only way you will attain to humility, is by coming to Christ and letting Him teach you what true humility is and what it means.

Only by learning Christ can you be adorned with true humility, which is "The fairest, loveliest flower that grew in Paradise." If you would be humble, you must come to Him for only He can reveal to you that purest essence of humility, which is "The mind of Christ." You will have to study and learn Christ before the "mind that was also in Christ Jesus," who emptied and humbled Himself, is wrought out in you.

Do you lack faith? You will never

know what triumphant faith is, nor will you experience it, until you come to Christ and learn from Him. Only He can plant within you the love and obedience which alone can bring forth unwavering faith and trust towards God.

Do you need a greater vision of Christ and of eternal things? a more heavenly outlook? Do you desire the "Far Vision"? Are you living your life so close to the earth that most of the time the reality of heavenly verities is obscured by earthly trivialities? Is your plane of daily living so low that your vision is dimmed by the dust that rises from fleshly energy and activities? Has your living on the low plane of the natural, weakened your heart so that you cannot endure remaining very long on the high plane of His pure presence?

Christ calls you to come unto Him and learn of Him; to rise up and live in those heavenly places to which God has lifted you; to so study Him that all these earthly hindrances shall be removed. We cannot blame God's truth nor our Lord Jesus Christ; we cannot blame God's great provision for us, if we have no heavenly vision and inspiration.

The word here translated "labor," means hard labor; toil that is heart-sickening and body-depleting; toil that seems beyond our strength to perform. It may refer to distasteful work, though the task in itself may not appear to others to be difficult. When such demands and duties face us, Jesus tells us just what to do; and He tells us just what He will do if we obey Him. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The rest that He gives, is rest of soul; and rest of soul brings rest of body.

He calls us to take His yoke upon us, and His yoke means His will and authority. To take His yoke upon us means to yield to His will and to come under His authority. To take His yoke upon us means that because we are assured Christ's will and way are always right and best, therefore we come under His authority by the deepest submission of our wills to Him and to His will. We come under it by utterly yielding to all His dealings and to all the crosses He sends, fully assured that He has a wondrous purpose in everything that He permits to touch our lives.

The greatest lesson He sets us to learn, is to be meek and lowly in heart. He is the supreme Example of divine meekness and lowliness. Alas, how far short most of us are from being meek and lowly! Our words and actions, our conduct and even our facial expression, reveal that we have not come to Christ and learned Him in meekness and in lowliness of heart.

It is lack of yieldedness to Christ's yoke, that makes us reach out to people for sympathy when our lack of meekness has gotten us into trouble. It is because our hearts have been uplifted and have hindered our really learning and knowing Christ, that we have failed our Lord and are humbled.

When Christ calls those that labor to come unto Him, He promises them rest; but He does not promise that they shall not labor any more. The sweetest rest a human being can have, is the rest of soul that Christ gives in the midst of many burdens and almost unbearable toil.

We read that "through many tribulations, we must enter into the Kingdom of God." The word "tribulation" signifies "threshing." It is through overcoming in the hard testings and situations, that we shall reach the Throne. When we resist testings, hard things, and the flesh of those about us, we are resisting the instruments that God would use to perfect us and to bring us to the Throne.

Learn meekness and lowliness from Him, and all the movements of your self-life will cease. You are not toiling merely in the monotonous duties and in the uninspiring settings of your life; but through the instruments God is using that appear so unlovely and unbearable, you are toiling to be more like Christ.

Through the person or circumstance that seems trying beyond any human power of endurance, God is preparing

you to sit on the Throne and reign with Christ. God has set before you a great goal. Your life may seem to be made up of toilsome, sordid, earthly tasks, but you are really toiling up and on to reach the prize of the high calling of God in Christ Jesus, which God has set before you.

Yield to every cross, that all pride and selfishness, that all self-justification and self-defence, may be for ever put away. Come to Christ in a new way, and learn divine lowliness and meekness by studying and living Christ. In every setting and with every cross, He presents His yoke to you and calls you to come under it and learn of Him.

Bow your will, your heart, your whole being, beneath the beautiful yoke of His will. His will makes all burdens sweeter and lighter, as the yoke upon the ox makes his burden lighter. Christ will give you rest that no one and naught can disturb. He will give you calm unmovedness. He will give you serene assurance. He will plant divine heartsease in your heart, which will flourish in all your inner being, and will send forth its fragrance and beauty to refresh the troubled hearts of those about you.

THE GOSPEL OF THE GLORY OF CHRIST

THERE are few words that have been as misunderstood, and therefore as misapplied, as the word "Gospel." It has generally been applied to any discourse upon any subject that was given out in a religious service. But too often what was spoken, was not really the Gospel Christ died to give us.

The basic meaning of the word "Gospel" is "Good News." It is derived from an Anglo-Saxon word denoting "God-Story." It is evident that the word "Gospel" outside that which it represents, is merely a word without power in itself; for there can be no Good News if nothing has been told. All Good News is inseparably connected with that for which it stands; and the word, Gospel, is inseparable from Jesus Christ and His Redemptive Work, which it represents and expresses.

On Christ's side, the Gospel signifies the truth that Christ died for our sins, that He was buried, and that He rose from the dead. On man's side, the Gospel signifies that we died in union with Jesus Christ, that we were buried with Him, that we rose with Him from the tomb. Through His death Christ has delivered us from the power of Satan, sin, and death, and from all that came from the fall of man. Through His resurrection, He has imparted to us eternal life and has made us new creatures.

The word, Gospel, not only signifies the Redemptive Work which Christ wrought out for humanity, but it includes also what His Redemptive Work does for the man who believes and yields for it to work. To experience the working of the Gospel, we must reckon upon the fact that we were crucified in union with Jesus Christ; and we must abide by faith in the place of death to all fleshly desires, and to all movements of our own self-life when it tries to act independent of God.

In 2 Cor. 4:3, 4, we read of "The Light of the Gospel of the Glory of Christ;" (R.V.) or "The Glorious Gospel of Christ;" (A.V.) or "The Radiance of the Glad Message of the Glory of the Christ;" (Roth.) or "The Sunshine of the Good News of the Glory of the Christ." (Wey.)

We see from this Scripture that "Gospel" does not mean printed, written, or spoken remarks upon an indefinite theme. "Gospel" always signifies the "Glad News" of Christ's death and resurrection, which He underwent to redeem humanity; and it also signifies the operation of the power of His death and resurrection to transform human lives.

Through the Gospel, Christ has been highly exalted and has received a new name, which was bestowed upon Him by God because of His Redemptive Work. These are truths of such depth we scarcely touch the edge of their meaning. But whether understood or not, we see something of the reason why

Paul calls the shining of this wondrous Truth, "The Light of the Gospel of the Glory of Christ."

It is through the Gospel that God will exalt to the Throne all those who overcome; for it is through the Gospel of Christ's Finished Work alone that man can overcome. Through the Gospel, they that overcome will have Christ's new name written upon them by Christ Himself. Even now He is doing that writing upon the overcomers through the daily victories they get in the common settings of life.

It is through the Gospel that we shall ever behold the ineffable glory of Christ, or "Christ in His Glory;" and it is through the Gospel we shall share in His Glory. Surely it is a Gospel of Glory! It is a Gospel that reveals Christ's glory; that leads to His glory; that is the means of imparting glory.

If we believe in this Gospel unto its working in our lives, we shall behold the glory of God and be filled and clothed with it through Jesus Christ our Lord. Many times when we have been waiting upon Him have we longed to behold the glory of God. Many times have our hearts yearned to be glorified with the glory that is from Him. The wonderful fact is that we may have these desires satisfied beyond our fondest hopes.

We shall receive a revelation of the glory of Christ if we faithfully live in union with Him. He will reveal His glory to us if we faithfully reckon upon our union with Him in His death to the putting away of all that came through the Fall, and if we reckon upon our union with Him in His resurrection to the receiving of His life and living it.

It is lamentable that so few of God's children appear to understand what the Gospel is intended to mean in their lives and in their preparation for Eternity. It is even more unaccountable that of those who have some understanding of it, so few are experiencing it in a definite businesslike way. And we must recognize that not all desire to know and experience it.

When we read in God's Word that the Gospel is the power of God unto salvation, or victory; when we read that it is the Gospel of the glory of Christ, it would seem that we would give up everything to experience this power and to behold the glory. But not many appear to be thus minded.

Christ's glory is the glory of Deity; His glory denotes all that He is in His wondrous perfection of character, attribute, and office. This ineffable glory of Deity has been revealed to man through Christ and His Redemptive Work. Through the Gospel, God offers to reveal to you the exalted glory of His Son Jesus Christ. He offers to impart to you this glory, to fill you with this glory, to clothe you with this divine glory through your realized union with His Son.

God has put all things for you into Christ. He offers you all of Christ. He offers you all that Christ is in Himself for each day's need and possibility of attainment. He offers you all Christ is in His nature, character, and attributes; in His offices, power, and life. It is to the one who lives the Gospel that Christ unveils Himself. It is the one who lives the Gospel whom He adorns with His beautiful attributes, and beautifies with His Divine glory.

Through the Gospel we behold the glory of God in the face of Jesus Christ. Israel caught a faint reflection of the glory of God in the face of Moses; but the glory of God which we behold in the face of Jesus Christ is not a reflection. It is the outshining of God Himself in all He is in character and in attribute.

This Scripture throbs with Paul's exultation in the Gospel of the glory of Christ, which God had entrusted to him. He triumphantly attests that he is not ashamed of the Gospel; that having this ministry he faints not. And how, indeed, could he faint or be ashamed of the message that revealed the glory of His Lord!

The entire passage swells like the music of a heavenly choir, which wings its way upward to exceeding weights of glory until it reaches unseen things; which mounts higher and higher until

it touches the throne of God. Ah, yes, it has to do with the glory of the God-like, which through Christ, fills the little human capacity of the beloved apostle, until he seems to have been borne away on the triumphant wings of the God-Story he was called to preach.

The path to this Exceeding Glory is beautiful, though sometimes painful. But the path is so plain that the simplest child of God may journey upon it without losing his way. It is the path our precious Lord and Forerunner trod, and it is His pierced hand that leads us on. It is His pierced feet that made the footprints in which we must step. It is His pierced heart that loved us into the path; that loves us over each step of the path; that will love us as we reach the Glory at the end of the path.

There is no place for fleshly ecstasies and emotions in this path to the glory of Christ; nor are they ever found therein. No weight or trial or suffering pressed Paul out of this path of the Gospel; nor can any trial press those out of the Way who are yielding to the cross. It is denying self and taking up the cross that keeps your feet in the path, that constrains you "Up and On" towards Him whose glory and throne await you.

To Paul, the Gospel was a tremendous, living thing. It was not the vague, inactive theory that it appears to be to many persons in these days. It had been so wondrously revealed to Paul by Christ Himself out in Arabia, that to him its light was glorious and overwhelming both to his heart and in his life. Because of his own great revelation of the Gospel, man's indifference and lack of desire to know it, and sometimes his willful ignorance of it, were incredible to the apostle.

Alas, to how many, not only of sinners but of professing Christians, has the Gospel been veiled! Down through the centuries, the Gospel has been little understood or experienced by many Christians. The tragedy of this condition impresses one more deeply when it is remembered that the Gospel is the only power of God unto salvation, and that there is no hope or salvation for any man apart from the Gospel.

Not only must the first step of salvation in the new birth come through the Gospel, but in no other way can we have victory, can we know the power of God, can we know the power of the blood, can we reach heaven. Through the Gospel alone is the power of Christ's death manifested as we yield our self to the cross that His death may work death to our flesh. Through the Gospel alone is the power of Christ's resurrection manifested as we walk in the newness of life which is imparted to us through His resurrection.

The treasure of the Gospel, with all its transforming power and victory, is within us, bringing to us the glory and light of Christ and of God. It is within us because we are indwelt by Christ, and by God through Christ. Our bodies are the temples of God, who is indwelling us with all the attributes and glory of His tripersonality.

This radiant life-imparting treasure of the Gospel is deposited in earthen vessels in order that its power may be seen to come from God and not from us. He invites us to draw upon Him for all our needs, and we may be sure that God's infinity will never be exhausted by our poor little problems.

Is it a living, operative reality to you that you are indwelt by Christ and His glory? It may become more real day by day. Have you learned to so reckon upon your union with Him and upon His indwelling, that His power within you gives victory in every setting? You may have this ineffable, and even mysterious, experience all the time.

The reason we know so little about Christ's glory, is because we have not been obedient and faithful in living the Gospel. When we are living the Gospel faithfully, the glory of Christ, or "Christ in His glory," is always revealed to the heart. The more you say "No" to yourself and live the Gospel, the more will the glory of the Gospel be revealed; and the more will you possess Christ and His life. Christ within you is your only hope of glory.

The greatest Mystery in the universe

is God; and the next greatest mystery in the universe is the union of the divine with the human. This is the mystery which Christ brought into effect and unveiled in His coming. This is the mystery that throughout this dispensation is being revealed to His holy apostles and prophets in the Spirit, and to all the saints. It was the message of the Gospel that was the great and absorbing theme of Paul's preaching. It was the message of the Gospel that was the operative and transforming principle of his living.

If you would know and experience these two greatest mysteries, which enfold within themselves all other mysteries, you must live your union with Christ through the Gospel, until this relation with Christ and His indwelling become more real to your heart than all things revealed to you through your senses. Only through maintained contact and fellowship with Him, only as we live in Him, can He reveal to us His glory and the glory of the Gospel. Remember, His perfection of attribute and character is always bound up for man with the Gospel.

Live in realized union with Christ, and He will unveil Himself to your heart; He will clothe you in His beauty; He will use you for His glory. Live in union with Him, and He will carry you up and on until with Him you sit upon His throne. The small unfolding of eternal glories and mysteries that God does for us on earth, is only the beginning of the revelation of the mystery of God and His will, and of the sacred secrets that will unfold throughout eternity.

Paul's conception of the Gospel was made glorious by his first meeting with the Lord on the Damascene road. To Paul, it was the Gospel of the glory of Christ in His atoning death. Christ died; but He is a living, glorious Christ; He is the Head of the whole body of believers. In Him are resident the mighty power, glory, and efficacy of His victorious death, which brought Satan to naught, which carried away all sin and sickness and all results of the Fall. He is the suffering Lord, but He is the Lord of glory. He is the slain Lamb, but He is the Lion of the Tribe of Judah. Is not His death glorious? Do you see how the Gospel is the Gospel of the Glory of Christ in His death?

To Paul, it was also the Gospel of the glory of Christ in His resurrection. In Christ's resurrection He still bears the marks of the cross. He is the risen Christ, but He is the same Jesus who hung and died on the cross; and He is alive forever more. He ascended and has taken His place at the right hand of the Majesty on High, but He is the same Jesus who hung uplifted between heaven and earth for your sins and mine.

His Death and Resurrection are His glory. The Gospel rests upon these two pillars, the Death and Resurrection of Jesus Christ, and is identified with them. You will not behold "The light of the Gospel of the glory of Christ" until the power of His death and resurrection are manifested to your heart through their working in your life.

The path to the glory of Christ is easy, simple, and beautiful. All God requires is for you to live in oneness with Christ in His death, and in oneness with Him in His resurrection life. If you find you are slipping or have slipped, quickly repent and get your backslidings out of the way. Then sink deeper into Christ than you have ever been before.

Only moment by moment are you called to be victorious over what touches your life. There may be many places in your life and make-up that must be changed, but not until God shows you these weaknesses, and begins to deal with them, does He call you to be a co-worker with Him, and to walk with Him step by step unto victory.

As through the Gospel you overcome in each small testing or weakness, the glory of Christ will shine a little brighter in your heart, will be a little more real and precious to you. Not only will the Glory of Christ be more clearly revealed, but you will be overcoming moment by

moment and on your way to the Throne. Thus "The light of the Gospel of the glory of Christ" will become to you the stupendous and glorious truth that God intended it to be, and that it was to Paul.

A STONE IS HEAVY AND THE SAND WEIGHTY

HOWEVER closely God deals, and in spite of the much we have heard and experienced, it seems that in the large we remain much the same persons we were before. As we listen to the truth, and as it moves upon our hearts, we think that we shall never be the same again; that we shall be different in our daily living, and in all the relations of life. But we waken to find that these hopes are not realized, and that we have remained largely the same. When we bring this before God, He makes us know that we shall never be different until we set our faces to live the Gospel which Christ died to give us.

For many years God has been pointing out to me the importance of all things that closely or remotely touch my life, and especially of those things that appear small and of no account. He has moved on me to bring this truth to others to whom I minister, and I would now bring it to the Elbethel readers from the Scripture found in Proverbs 27:3: "A stone is heavy, and the sand weighty."

The writer has been speaking about a fool's vexation, and in this Scripture the word "fool" is used in connection with man's relation to God, and is applied to a man that is not spiritual. The man the Scripture calls a fool may be as bright intellectually as many other men, or even brighter; but if his relation to God is not according to God's demand and Word, the Bible calls him a fool. This word is used also in other Scriptures in connection with immorality.

We are told here that the sand is weighty; and obviously the writer is speaking of a large amount of sand. But in arriving at the spiritual meaning of this statement, we must consider each grain that makes up the millions of grains which are in the large sand pile. When we consider sand from this angle, we are struck with the smallness of each little grain.

How little weight it has! How easily it is blown about! Only when it gets into some delicate mechanism, as in the works of a watch or in one's eye, do we begin to see that a grain of sand in a wrong place is not at all the insignificant thing we have considered it.

Examine a grain of sand, which is in reality a miniature piece of granite, and notice how trivial it is when alone. It has no weight nor power; it seems trifling, petty, and of no account. Yet enough grains of sand could cover the tallest building, could even form a mountain so high that it would be unscalable.

None considers a grain of sand weighty, or believes that it could bring aught to pass. But when millions of grains of sand have caved in on men who were excavating, the sand was weighty enough to bury them inch by inch, to hold them by its awful weight, and finally to crush them to death. And every grain in that mass of sand that engulfed those men, had its part—yes, and did its part — in crushing them. Surely and fatally those men learned the truth that "Sand is weighty."

These words can be said as truly of many things other than of sand. The truth found in them applies to every walk and setting of life, whether the life be that of the fool or of the wise man. There are countless things in the life of each of us that appear small, and yet are as weighty as the sand which Solomon said was weighty. There are many things in the conditions and happenings of our lives that appear paltry and mean, of which it could be said, "Sand is weighty."

It is continually proved out that the massing together of things that seem contemptible and even nothing in themselves, has had power to destroy all buoyancy of hope in men's hearts. The piling up of blasted hopes; the chafing influence of many small, nagging, stinging details; the constant pressure of unfavorable surroundings, have been weighty enough to crush the heart and

to ruin the life.

It will be the little grains of small defeats, of petty ignoble thoughts and actions, that will cause some to fail to get God's best. It will be the little grains of resisting the Spirit, of yielding to the flesh, of not taking up the cross in small testings, that will hold some to earth when Christ comes for His bride. It will not be the large happenings and momentous changes which could be likened to large stones, that will pin these to earth on the blessed Day of His Appearing.

No doubt there will also be large stones among those forces that prevent their rising from the earth to meet their Lord in the clouds of glory; but the predominant weight that will hold some down, that will bind them fast so that they cannot rise, that will fasten them to earth, will be the little grains of failures and disobediences.

Most things that fill our days are like grains of sand; little acts and little duties; little interests and small happenings; the petty humdrums of life's routine, all of which seem unimportant and of no account. If these seeming trivialities were not more important than they appear to be, human life would be a mere heterogeneous mass of vanities lighter than the thistledown. But if at the close of life its path were reviewed, who would be willing to admit that the details of daily living were no more important than they appeared?

The influence and place you let these small things have in your life, determine your spirituality and destiny. Through these small, perhaps unnoticed, things; through small, daily choices and victories, you are accomplishing your life-work grain by grain: or, grain by grain, you are losing God's plan for you for Time and for Eternity through the small daily negligences and failures. Beloved, life is a tragic, but a glorious, trust from God to man.

Nearly everything in life could be symbolized by sand; and by life's sand massed together, human hopes are reached or human lives are wrecked. How can man with his faulty human standards determine the relative importance of the happenings, of the changes and choices, that make up the most of every human life?

The world looks upon wealth and social position, upon influence and fame, as being the most important. But the greatest things of life are the small acts of nobility, the small choices Godward, that are done so quietly they are unnoticed and attract little attention from the crowds. The greatest things are the things of God, the things of Eternity, the daily preparation to stand before our Lord unashamed.

Very few of us are called to face many great issues or to pass through many great tragedies. We live our lives by little steps taken almost unconsciously. The days are marked by small vexations or pleasures, by small happenings that do not appear to have power to exert any influence beyond the passing moment.

But it is only in appearance that life seems to be made up of small things; and when we begin to apprehend that "Sand is weighty," we shall cry to God for clearer vision and greater discernment, for a more prayerful walk, a more careful consideration of all that touches our lives whether small or large.

Have we not seen and experienced that the most tragic issues often turn upon the smallest incidents, as great wheels are poised and turn on small pivots? If you review your life you will agree that what I have been saying, is true. You will find that the greatest changes and unfoldings of your life turned upon some trivial happening or choice.

If you review the past you will see that the relations and incidents that built your life, that turned it into certain channels, were evolved from a beginning that seemed accidental and was apparently non-essential. It is impossible for man to determine the importance of anything, for many times the great influences of man's entire life appear but small and commonplace.

It is said that the Sphinx in Egypt, made from stone that is so hard it cannot be worked upon by steel instruments,

has been worn down and defaced by the sand which the desert winds continually blow against it. Consider for a moment those tiny bits of desert sand wearing down that adamantine mass of stone! The stone of the Sphinx was heavy, but the sand of the desert proved weightier, did it not?

Have you ever gotten still and considered that Time never ceases to move on, and that it is the tiny seconds that make the minutes, hours, days? that the days make the months, years, centuries? As long as the seconds move on, Time will continue to build the centuries, and the centuries will move on into eternal millenniums. The seconds, like little grains of sand, build the centuries that to us make up Time; and will build the millenniums and aeons that will make up Eternity.

It is the same with the trivial things that make up your life and that form your character. It is these little things that will determine whether you will sit with Christ on His Throne or not. And most of these small Life-builders and Character-builders will appear ordinary, even sordid. They will most often be your habitual acts and duties that you have scarcely noticed; but the way in which you meet them will determine what you will be in yourself at the end of the journey. They are the powers that will determine whether you will be ready for the Coming of the Lord. They will determine what place you will reach in Christ's eternal Kingdom.

It is not the crises that will decide these great issues, but it is these small things that will determine how we shall meet each future crisis. And each crisis will reveal what we made ourselves through the way that we met the many trifles in past years. Why did we fail in the great crisis that struck our life and almost engulfed us? Because the "grains" of our past daily living were not weighed and Spirit-directed. We were defeated in the hour of emergency because in the daily trivialities we did not remember that "Sand is weighty."

The manner in which we meet the small things of today, will determine the way in which we shall face and go through the difficult situations of tomorrow. Most persons are looking for some spectacular setting in which to be brave and to do exploits, in which to display a strong character. But how many are trying to do exploits in the sordid setting? How many are trying to display a strong character in the petty trials of life's daily duties and happenings?

Not many weigh these happenings that appear so unimportant, because they do not discern that they are weighty. They think that only crises and great happenings and momentous changes are weighty, and that it is not of great importance whether they are victorious in the treadmill of uninspiring daily tasks or not.

Beloved, if you realize that "Sand is weighty," and take care of the daily small happenings, when you face the tragedy that could break your heart and ruin your life, you will go through with flying banners and to the glory of God. The fact that every great victory is built upon being victorious in the small settings, reveals how weighty these small things really are.

Little foxes grow into the large foxes, and are as destructive of the vines as the large foxes, if not more so. Small weaknesses and failures lead to weakening the whole life and character, and may finally lead to greater sins and to eternal failure towards God.

Not many true Christians are tempted to commit heinous crimes; but, alas, how many lives are honey-combed with myriads of what we might consider small defects and weaknesses! One small weakness in you or in me may be more hateful to God than the large stone of outbreaking conduct in one who has had little light.

Sand is as weighty as a stone if you have enough of the sand. We must examine every small thing in life if we would not be overcome by the weighty sands of our weaknesses and make-up. If we get the sands of selfishness, deceit, and criticism out of the way, great defeats cannot happen in our lives.

Let us examine our lives carefully

and yield that God may deal with each thing in them, or we may be borne down by the weight of the weaknesses of our flesh. Let us watch our thoughts, feelings, and all our living closely, that we may build our character on the lines laid down in God's Word.

Let us determinedly examine our relations to all others; let us seek victory in the ordinary, in the commonplace, in the small settings and unimportant incidents of life. As we do this and yield for God to purify us, the great crisis will be no harder for us to endure victoriously than the small testing. And as we move on towards Eternity, we shall be victorious in each step of the way. We shall learn by experience that "A stone is heavy, and the sand weighty."

IN NOTHING BE ANXIOUS

DOROTHY MARY GREGG

IN this past decade, with its world-wide depression and its great distress, both individual and national, statistics tell us that the number of those mentally afflicted has increased at such a rate that the outlook is appalling. This has also been pressed upon our attention through the many requests for prayer along this line that have been sent us from different parts of the country, as well as through our personal observation.

The crashing of banks, the loss of life-savings, the unemployment and loss of homes—all these and the many things that peculiarly mark this age of fast living, have made "the cares of life" press so heavily upon human hearts and minds that many have not been able to bear the pressure. Therefore some have taken their lives; while others have brooded over their cares until the frail human mind has been no longer able to bear the strain, and has "snapped."

Sad to say, this terrible scourge of our day has even taken its toll from the ranks of God's people; though ample provision has been made in the Gospel to safeguard the Christian from such a calamity.

There are some commands in God's Word that the Christian would not think of disobeying. There are some of its commands disobedience to which would bring down upon the offender not only the judgment of God, but also the judgment of human law. One with any fear of God or man would know that to kill another would bring its own deserved punishment. The same is true of stealing, of living in adultery, etc.

But how many fail to realize that the command given in the following Scripture is just as binding upon the child of God as the commands not to kill or to steal: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6)! How many fail to realize that while human law will not arrest a person for giving place to fleshly anxiety, it is sin, and will bring its own adverse results—many times tragic in their nature.

In our Lord's description of conditions that would prevail on earth at the time of His Second Coming, in which He likens that time to the days of Noah and to the days of Lot, He says: "They ate, they drank, they were married, they were given in marriage . . . They bought, they sold, they planted, they builded."

We recognize that no one of these things is sinful in itself if done properly, under God's regulations. But Jesus says through Luke: "But take heed to yourselves lest haply your hearts be overcharged with surfeiting (excess in eating) and drunkenness and the cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man" (Lu. 21:34-36).

It is clearly indicated here that the "cares of this life" can be the effectual hindrance to our being ready for the Coming of the Lord. And we see that the "cares of this life" are listed with surfeiting and drunkenness in the admonition not to be overcharged with them.

In other words, it is possible to be "overloaded," "filled too full," with the cares of this life, as it is to be "filled too full" with food or drink.

Therefore the Holy Spirit through Peter, after tenderly admonishing the saints in the words: "Casting all your care (anxiety) upon him, for he careth for you," charges them: "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:7, 8). "Be sober"—the opposite of being intoxicated. As a man's body will become intoxicated from an excess of strong drink, so "care, or anxiety, will intoxicate the soul." (J.F. & B. Com.)

Drunkenness robs a man of his poise, his power of maintaining bodily equilibrium, causing him to reel to and fro, to talk and act in ways unnatural to him when he is sober; and if carried to great excess, drunkenness may cause delirium tremens. Similarly does anxiety unbalance the nervous system, so that the mind may reel to and fro; it robs one of mental poise, of sound, circumspect judgment; it causes one to speak and act in ways not normal; and if allowed to prey continously on the mind, may cause it to become permanently unbalanced.

We are "fearfully and wonderfully made;" and the adjustment of the relation between the spiritual, mental, and physical parts of our beings, is so delicate that effects upon one are felt by all. And, as has been frequently said in the past few years, the devil is after the minds of God's people. Our "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour," seeking to destroy the spiritual life by unbelief and sin, the physical life by disease, the mind by great pressure of anxiety because of the "cares of this life."

To a greater or less degree, we have seen the power in the Gospel against sin as usually considered; we have grasped something of the mighty provision in the Atonement for the body; but God is seeking, through the very pressure of circumstances and of the devil upon the mind in these days, to lead His people into a greater apprehension of the importance of our thought-life, the vital necessity of letting the victory of Calvary lift us mentally above the anxieties and pressures of life.

We have readily acknowledged that it was sinful to harbor unclean, malicious, or fault-finding thoughts; but many times, at least, we have not recognized that it was disobedient (and therefore sinful) to harbor anxious, worrying thoughts. It has seemed, perhaps, that the circumstances made impossible anything but anxiety; that it would almost be wrong not to be anxious, for it would appear to indicate lack of proper recognition of the gravity of the situation at hand.

Saner consideration would have told us that our worrying accomplished nothing but the injury of our nervous system; but somehow it seemed at the time that our worrying was a necessary part of the solving of the awful problem, or the stabilizing of those things in our little world that appeared to be collapsing around us. Therefore we worried; and the more we worried, the blacker, the more appalling did our difficulties seem, and the less were we mentally poised to make wise decisions when such were needed.

Together with this, the nerve-strain and irritability often resulting from such a state of anxiety, many times causes misunderstandings, discords, divisions in families and among friends at the time when the closest cooperation and tender heart-understanding are needed; and this, in turn, produces greater anxiety, with a mixture of self-pity. And thus does our adversary the devil carry on his work of wearing out his victims that he may utterly devour, or at least impair, that greatest natural gift from God to man—a sound mind.

Beloved, "God hath not given us a spirit of fearfulness; but of power, and love, and of a sound mind" (2 Tim. 1:7). Neither is it the will of God that we should ever lose that which He has

given us, and should receive in its place this spirit of fearfulness, foreboding, anxiety.

He has lifted His believing children into a place of *power*—power over all the power of the enemy—because the Spirit of the mighty, living God is within. Our minds do not have to be a prey to the anxious, disturbing thoughts that the devil hurls at them in the face of the vicissitudes of life. Our God is over all! Nothing can touch us but that which He allows. And He allows only that to touch us which He can use for our perfecting for Eternity; and only to the extent to which we, by faith in the Gospel, can endure.

His *love* is within us, with all of its power to cast out "all fear," to bear and forbear, to exercise longsuffering and kindness, gentleness and meekness. Therefore we do not need to be filled with the impatience and irritability that excuse themselves on the ground of nervousness induced by the many anxieties of life.

The Christ is within us, He who emptied Himself, humbled Himself, was fully submitted in perfect obedience to the will of the Father, even to the death of the cross. We may have His mind; namely, perfect submission to the will of the Father; and this is the only truly *sound mind*.

If the devil can stir within us rebellion against the hard things that touch our lives—the fact that we have lost loved ones, or friends, or home, or money—that rebellion will break our close contact with God. It will also make impossible the operation of faith in our hearts, and thus make us liable, in a greater or less degree, to the awful buffetings of the devil. And our enemy is very cruel.

It is vital that in these days of our warfare we keep under the protection of the Blood of Jesus, that we abide in the place of sweet inward submission to God's will, regardless of what He allows to touch our lives. With any other attitude of mind, we are a more or less exposed target for the devil's darts; and they are poisonous!

The Spirit says, "In nothing be anxious." When *man* says, in the face of another's evident distress, "Oh, don't worry; it will turn out all right!" the effect is usually adverse. The person thus admonished may listen with feelings varying from angry resentment to mournful self-pity, because he feels that the speaker underestimates the seriousness of his trouble, while to him freedom from anxiety seems absurd and impossible. Or perhaps he is tempted to feel that the speaker does not care very much; and that this expression is just his way of pushing aside an unpleasant subject, about which he does not wish to hear any more.

But when *God* says, "In nothing be anxious," the effect should be very different; and will be upon the obedient, yielded heart. In the first place, it is God, the Omnipotent, speaking—the One that did "make the heaven and the earth and the sea, and all that in them is," and who is over all; the One that makes all things work together for good to those that love him; the One who "careth for you."

And this One—who never speaks empty, powerless words—is not in pity giving an entreaty, to be heeded or not as you desire. He is giving a command, —a command as definite as that which says, "Lie not one to another." His command is, "In nothing be anxious." And God's commands always include enabling power for the one who takes the yielded heart-attitude of obedience.

There is no doubt but that the child of God who, in the light of the Gospel, yields to obey continously the commands of Phil. 4:6, will be lifted above the usual, natural effects of the vicissitudes and hardships of this life into a state of freedom from anxiety, a state of "rest" of mind and spirit. I say "commands" because there are at least three distinct commands given here: (1) "In nothing be anxious;" (2) "In everything by prayer and supplication . . . let your requests be made known unto God;" (3) Do this "with thanksgiving."

We are to take the attitude of mind and heart that because God says we are not to be anxious in anything, therefore we do not have to be anxious in anything; and step by step in His Name, on the basis of His Word, we are by faith to refuse anxiety. There is no place to answer back, as we might to man on the ground of the exceeding seriousness of our situation. God knows everything, understands better than we do; and He says, "In nothing be anxious." There is no circumstance or condition that is left out; He says "In nothing!" O beloved, I am glad God says, *"In nothing!"* It is such a sure answer to the tauntings of the devil.

Then, with this negative attitude towards anxiety, we are "in *everything* by prayer and supplication . . . to let our requests be made known unto God." This is a place where we frequently fail; we are not definite enough with God. We tell people our troubles; we may even pray all round them, moaning before God because of our dire calamities; but many times we do not definitely, in a businesslike way, make our "requests" known unto God. Thus we do not "cast all our care upon Him;" but our unbelief, which keeps us from the definite requests concerning our needs, holds anxiety in the heart and mind.

Every call to prayer is a call to prayer in faith; "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

It is to be by prayer and supplication that we are to make our requests known unto God. "Prayer" here is a general term, including prayer for blessings and all kinds of prayer. And "supplication" is a special term, applied to a specific kind of prayer. It signifies the entreaty of a suppliant for God's power to be shown in the defeat of Satan's evil designs against the life; and in the supply of that which is needed for spirit, soul, and body, for the glory of His Name.

To entreat as a suppliant means to earnestly, humbly, submissively petition the Throne of Grace. It is that prayer of humble petition that earnestly "prays through" the rebellion and insubordination of the flesh, the resisting pride of make-up, the lack of yieldedness to the will of God in the specific problems being considered; until the soul submissively makes its requests in the Name of Jesus, willing that which He wills.

And, thirdly, this prayer and supplication is to be accompanied by thanksgiving "for every event, prosperity and affliction alike." We do not rejoice in the works of the devil nor in the wickedness of man. But since these things exist in the present order of events; and since "we know, further, that unto them who love God, *God causeth* all things to work together for good," (Roth.) where is there anything in which the obedient Christian cannot give thanks? Always, for all things, in the name of the Lord Jesus and in the power of the Holy Spirit, we can give thanks to God the Father (Eph. 5:20) as we look not at the things that are seen, which are temporal, but at the things that are not seen, which are eternal.

Beloved, we are living for Eternity; God is working for Eternity; and the Lord is coming soon! What if losses and afflictions and sorrows do come! We shall soon have passed through the Enemy's Country. The great thing is that we meet the issues victoriously, to the glory of our Lord.

"He careth for you." Let Him do the caring. By faith refuse every touch of anxiety as it presents itself in each testing, as you would refuse any other sin. You are dead to it in union with Christ. In everything, small or great, yield in obedience and faith by humble, submissive, definite petitions, with thanksgiving, to cast your care on the Lord. The result will be that God will make effectual your refusal of anxiety; anxiety will have no power over you. Instead, "the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

RECKON YOURSELVES DEAD UNTO SIN

MAN'S union with Jesus Christ is a mighty, eternal relation, which God Himself has brought into existence by His sovereign power (1 Cor. 1:30). It was at the cross that God united humanity with His Son; and it is at the cross that man's realization upon this relation with Jesus Christ must begin and must be developed. Like all else that God has done and provided, union with Christ will mean in your life as much, and only as much, as you let it mean.

In Rom. 6:10, 11, we find the Gospel set forth in the tersest presentation that seems possible. In these verses the Gospel is definitely defined; and the manner of appropriating it into the life is clearly described. "For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in (union with) Christ Jesus."

Our Lord died not only *for us,* but He died as *united with us,* so that our death is as real as His death because it is really His death. Through an act of definite faith on our part, we appropriate the death of Christ as our death, reckoning (or counting) on the fact that we were crucified with Christ; that we were in Him as He hung on the cross and died.

Union with Christ is the basis upon which alone we can receive anything from God. Only through this vital relation to Christ can we claim God's great provisions for us for Time and for Eternity. While God must do all, man has a most important part in all that God does, a part that is the most arduous task a human being could be called to do. The part man has in it is to believe and reckon; to keep out of God's way and let Him work. Need I tell you that the most difficult thing you ever undertook, is to stop your own struggles and get still, and to let God work unhindered?

It is not in merely facing the cross, that the death of Christ works; but it is when by faith and reckoning we appropriate Christ's death as being definitely our death, that His death brings us deliverance from that with which God is dealing. As we reckon upon our oneness with Jesus Christ in His death, we experience that through God's power, Christ's death is made as mighty and operative in our behalf today as it was real and powerful in His literal human body when He died.

Not only is this true, but as we reckon upon our union with Christ in His death unto victory in the place where God is dealing, His life is imparted. And we experience that through the power of God, Christ's resurrection is made as mighty and operative in our behalf today, as it was real and mighty in His own body when He rose from Joseph's tomb nearly two thousand years ago.

As fire acts only upon substances that are combustible, so Christ's death, or cross, acts only upon sin and the self-life with their varied movements, and upon all else that is not of God. Only Christ's death can make way for the new life which we have received, to operate. The life we have received, is in Christ and is the life of God; it is the life He came to impart to us through our union with Him in His resurrection.

Christ died unto sin once for all; and when He died, He brought Satan to naught; He dealt with the awful principle of sin, together with all the sins of the human race. Through faith and reckoning, the mighty power of Christ's death to sin and to Satan, is caused to operate in our behalf. Through faith and reckoning, the power of His death grasps us and our lives, and destroys the power of sin and Satan over us. It also works within us the power of His life, making us victorious over all that has hitherto held us in bondage.

The word "reckon" is derived from the Greek word "logos," which signifies "word." The word, logos, is peculiarly applied to Christ, the Son of God, who is called "The Word of God." "Word" is identified with Jesus Christ in the writings of the Apostle John and elsewhere. This derivation of the word "reckon" implies that all true reckoning

in connection with God and His Word, is inspired by the power of the Holy Spirit.

The English meaning of the word, reckon, is "to take an inventory;" "to regard as a fact;" "to estimate as upon a solid basis." To reckon oneself dead unto sin means to regard oneself as having been crucified unto sin in union with Jesus Christ. And such is the fact.

We are "to regard as a fact" that we are dead unto sin in union with Him: and we are to take the place of death and abide in this attitude. On the solid basis of Christ's resurrection, we are to regard ourselves as having been raised up in union with Him, and as having received a new life that makes us alive unto God. We are to believe that our vital union with Christ imparts to us power to walk in the Newness of Life received.

The basis of our reckoning rests upon Christ's Finished Work on the cross, and is definitely stated in verse ten: "For the death that he died, he died unto sin once (or "once for all"): but the life that he liveth, he liveth unto God."

The expression "Even so," used in connection with v. 10, is definite and forceful. It means that in the very same way that Christ died unto sin once for all, we are to consider ourselves as having died unto sin and unto the self-life once for all in union with Him, and at the same time that He died.

"After the same fashion" as He thus died unto sin and now lives unto God, we must believe and consider as a fact, that because we died in union with Him unto sin, therefore by faith we are now to live unto God in union with Him. We are to believe that in the new life He has given us, He has imparted to us the power to live unto God. This attitude is what Paul means by the word "reckon."

Reckoning is an essential element of faith. Faith and reckoning are always found together; they always work together and are inseparable. If you have real faith, you "reckon," or "count on," the reality and certainty of what you believe or that for which you are believing. If you are not "counting on" your prayers being answered, if you are not "counting on" the fulfillment of God's Word, if you are not "counting on" God's undertaking for you according to His will, you may know that you lack faith.

The will and determination have a very important part in the act of reckoning. Your will must be aligned to God's will. Your character must be stabilized into determination Godward, so that regardless of how things appear, you can stand with God and upon His Word in definite acts of faith as the need arises in each situation, and at each step taken in the daily living. You must accept what God says, without questioning; you must stand upon His Word as being absolutely true and inviolable regardless of all feelings and appearances to the contrary. You need not fear to repeat what God says after Him whether it looks as though it were true and were coming to pass, or not.

In each testing and situation, you must reckon on the death that Christ suffered for your deliverance from all your enemies. You must reckon that because of your death in union with Him, your deliverance for to-day is fully accomplished through the redemption Christ wrought for you on the cross. You must believe that through the centuries it has been reserved for you to draw upon, and to appropriate for every need of each passing hour.

Many Christians do not know that they can be delivered from sin and the self-life; from doubts and weaknesses and fears. Many will rejoice to find that Christ has provided such an uttermost salvation though there may be some who love their flesh too well to desire deliverance.

When we reach the place where we obey Christ and hate our own lives, we shall become His true disciples, or "learners," as this word, disciples, means. Then we shall do some mighty, steady reckoning that will count for victory, that will count for the enemy's utter defeat, that will count for Eternity.

When we learn to believe God and to reckon, we shall experience that the

Gospel is the power of God unto salvation (or victory) unto every one that believeth. Then we shall begin to have a clearer understanding of the meaning of the Gospel and of its power. When we learn to do intensive reckoning, there will be no advantage gained over us by Satan; there will be no need in soul or body, in faculty or condition, which will not be supplied.

There is no anxiety, effort, or struggle, in true faith. All is rest and peace; all is quiet assurance, unwavering confidence and expectation. Perfect faith and reckoning are creative in their power to transform the life; in their power to unveil unseen things, and to make real Him who is invisible. Perfect faith and reckoning are, in truth, the substance of things hoped for, asked for, expected; the conviction, or assurance, of things not seen.

The call to reckon is not a matter of our beginning to reckon, but it is a matter of our changing the basis and the object of our reckoning. All our lives we have been continually reckoning in one direction or in another, though we may not have been aware of it. Most of us have reckoned on the side of the self-life instead of on the side of God. We have reckoned upon defeat instead of upon victory; we have reckoned upon the humanly negative side instead of taking our stand on the divinely positive side.

We have reckoned that God might fail us; we have feared that what He has said, might not be true or might not come to pass. We have reckoned that God did not forgive us when we brought our failures to Him, therefore we have asked forgiveness over and over for the same failure. All the time we thought we did not understand what "reckoning" meant, nor how to do it; though we were expertly reckoning all the time in the wrong way.

Such reckoning is sin because it is a proof of the sin of unbelief in the heart; we must confess it to God as sin and receive forgiveness. Then we must persistently put away wrong reckoning and begin to form the habit of right reckoning, which is done by believing God and resolutely relying on the truth of His Word. Forming the habit of right reckoning is done through many definite and conscious acts of reckoning upon God's Word as being true, and upon His faithfulness.

Whether we are dead or alive to anything, depends wholly upon the character of our reckoning and its object. To reckon aright means to recognize definitely and as a positive fact, that through Christ's Work on the cross, we are in a state of death to Satan, to sin, and to the self-life, or flesh. The tense of the verb, reckon, in Romans 6:11, implies that the act of reckoning must be a continuous act and attitude. We must continually reckon; we must ever look upon ourselves as being dead indeed unto sin, dead in very fact and actuality.

Through Christ's Finished Work on the cross, we are in a "death-state" in relation to Satan, sin, and the flesh; and Satan, sin, and the flesh are in a "death-state" in relation to us. Therefore we must regard ourselves as dead, and we must stand in a "death-union" with Christ through His death. We must also reckon ourselves alive unto God, and stand in "life-union" with Christ through His resurrection from the dead.

True reckoning is intensely quiet and restful, for when we are sure of anything we are not disturbed nor flurried. And it is always accompanied by gladsome assurance and expectancy. In true reckoning we have perfect confidence towards God; for faith, reckoning and assurance rest upon God's Word, and upon Christ's Finished Work. And we know that this basis of our faith is as unmovable as the Everlasting Hills. When you feel any flurry or disturbed effort, wait before Him until His holy stillness returns.

God united us with Christ when He died on the cross, in order that our sins and sicknesses might be dealt with and be borne away forever. All you need do to possess God's wonderful provision for you, is to take your place by faith in Christ, where God put you; and to remain there. As you do this, the mighty

power of the crucified Christ will grasp your life, will work in you, will work for you.

You cannot truly reckon that through your union with Christ you are dead to sin and the self-life, without their power over you being broken. You cannot truly reckon that through Christ's death the devil is brought to naught in your behalf, without his being made powerless as to your life. You cannot truly reckon that through Christ's stripes you are healed, without your being healed.

As Christ "died unto sin (or in His relation to sin) once for all," so you must reckon that at the same time He died, you died with Him unto sin and to the power of all that came from the Fall. Henceforth you must live your life in union with Christ. In the very same way that Christ is gloriously living His life unto God, you must definitely, consciously, with unwavering purpose, live your life unto God in every small detail and in every large issue.

Paul declared that through the cross he was crucified unto the world, and that the world was crucified unto him. He reached this ineffable state and experience solely through the power of faith and reckoning. Christ rose from the tomb by the power of the life of God, and by the same power He brought you up with Him on the resurrection side of the grave.

It is on the resurrection side of the tomb that God calls you to live. To do this, you must definitely leave the movements of your flesh and self behind on the death side and in the tomb where Christ carried them. As you truly reckon them dead, their movements will cease. As you faithfully yield for the death of Christ to work in those places where God is dealing with your self-life, you will be brought over on the side of resurrection life and power.

By faith and reckoning, you must take up your abode in the realm of life to which Christ has lifted you. Henceforth you must no longer live your life unto yourself; but you must reckon yourself alive unto God as you live the eternal life which is yours through Christ your Lord. The life to which Christ has lifted you is a life of power and victory. It is a life of growth and glory. It is a life that will unfold throughout eternal ages.

ENGRAVED ON THE PALMS OF HIS HANDS

IN the ages to come, wondrous depths of the glories in our God will be revealed to the glorified Redeemed, which man has never glimpsed while on earth. I believe that such depths are hidden in the words found in Isa. 49:16: "Behold, I have graven thee upon the palms of my hands: thy walls are continually before me."

In the preceding verse, Jehovah has been speaking comforting words to His people, who were off in captivity, away from their God, and backslidden. Israel thought He had forsaken her because there was no sign of His working for her, and no sign that His thought was upon her, much less His pleasure.

Even now Israel is scattered among the nations of the earth, and appears to be cast off by God. Because she rejected God's Sacrifice, she has not had a sacrifice in her synagogues since Christianity was established; for when Christ died, God removed the Jewish sacrifice, which was only a figure of the Lamb of God.

What yearning was in His heart over Zion! He likens His feeling to the tender love of a mother for her babe. He tells her that His love is far deeper than any mother-love could be for her own offspring. He declares that Israel is graven upon the palms of His hands. And thus she remains graven today, and has been ever since He chose her.

But the day is fast approaching when all the universe shall behold this engraving upon His hands. And in that day they who rejected their Messiah, they who crucified Him by the hands of wicked men, will look upon Him whom they have pierced; and they will mourn over Him as they behold the engraving upon the palms of His hands.

These words, "I have graven thee upon the palms of my hands," move

upon our hearts, though we may understand little of their meaning. The figure is drawn from the ancient custom of engraving, or tatooing, the name of one's native city, of one's god, or of a loved one, upon some part of the body so it cannot be effaced.

The phraseology implies that this engraving is done with a sharp instrument and with much suffering; that it cannot be effaced, but remains and is seen by all others. The symbol is striking as to the way the engraving is done, as to the suffering caused while it is being done, and as to its indelibility.

As we read these words, our hearts are stirred, and we wonder what this engraving may be; when and how it was done and what its significance. There may have been many scholarly and theological interpretations of this verse, but none that I have heard satisfies the inquiring heart, though some may satisfy the inquiring head.

When Jehovah said, "Thy walls are ever before me," the temple and the walls of Zion were in ruins; yet these words speak of tender remembrance that constantly keeps its object before the vision and heart. Jehovah's words indicate that He has ineffaceably graven the citizenry and each citizen of both literal and spiritual Zion upon His hands.

His words embrace the great throng of the Redeemed and each individual in this vast multitude that makes up Zion. They embrace the many sons whom He is leading to glory. He remembers every one in this great company with the same tender love and interest. Every one may appropriate this text for himself. Speak to your soul and say: "Soul, thy Lord has graven thee upon the palms of His hands." You, as Christ died to make you, and as God wants you to be, are deep graven on His blessed hands.

There is a place in God's heart of love for every human being, and every one has his place. You have your place in the love of God, a place reserved for you alone, into which none else can enter. His love could take in the inhabitants of millions of worlds, and still there would be room for millions more. And each individual in these millions would have his own peculiar place in the love of God.

There is deep satisfaction in the assurance that there is a place peculiarly reserved for each of us in the heart of God; and that we may find that place which He has appointed for each of us alone. In times of darkness and fear, in times of sorrow and testings, we may reassure our soul that He has given us a place in His heart, and that He will never remove us from our place.

He would have us live in the tender light of our text. He would have us live it in such reality that our hearts would be melted, and we would walk before Him prayerfully and carefully in everything. He would have us ever conscious that we are graven upon His hands in a way that cannot be effaced.

The psalmist caught a glimpse of this wonderful fact when he said, "I am poor and needy; yet the Lord thinketh upon me." We may be weak and yield to the flesh; we may often be disobedient and not to His glory: yet, overtopping the love of earthly parents, our blessed Lord remembers the wayward child. There are times when we are not in the Spirit that we are so unlovely not many of our earthly friends desire even to think about us. But in spite of all we are and all we are not, the Lord thinketh on us; we are graven upon the palms of His hands.

Whether you are conscious of it or not, God's remembrance of you is still there. Whether your heart is moved by this wondrous token of His love or not, He still remembers you. In storms and darkness, in your victories and defeats, in every place and in every relation, He remembers you. Child, behold thy Lord, grieved, yearning, and yet remembering. If thou hast wandered from Him, weep thy way back to His pierced feet.

There are times when He seems to have forgotten us; there are times when the answers to our prayers are delayed. But still He remembers us. We have gone through testings and darkness where there seemed to be no light, and we may have been tempted to think with

Israel that Jehovah had forgotten us; but always and always He thinketh on us. At such times, if our ears were not filled with our own inward doubts and clamor, we should ever hear Him say: "I have graven thee upon the palms of my hands." And we should be assured that He would not—that He could not—forget us.

But what is this engraving on Jehovah's hands that speaks of His thought for us? that reveals His love for us? that speaks of redemption wrought out for a lost world? Let us get very still as we remember that nothing speaks louder of the love of our Lord than the wounds made on His body, than the wounds made in His pierced hands, when He died for us and for the world.

Both Jew and Gentile are graven in the nail prints on the hands of our Lord. And He Himself did the engraving, for He says: "I lay down my life that I may take it again. No one taketh it away from me, but I lay it down myself. I have power to lay it down and I have power to take it again." He Himself laid it down even though His instrument was the hand of the Roman soldier.

With what suffering did Christ engrave us upon the palms of His hands! We read of His agony and the sweat that dropped from His face in clots of blood even there in Gethsemane, but we cannot apprehend it. We read that on the cross He bore the sin of the whole world, that every sin of every human being was dealt with as He hung there and died; but these facts convey little meaning to our poor, shallow hearts.

Only by prayer and meditating before the Lord upon these stupendous facts can we have the least idea of what our redemption cost the Son of God in price and agony. Too often we receive what He has provided like thankless children; we receive His benefits as a matter of course and as our right. If we apprehended what it cost for us to be graven upon His hands, we should be troubled when we were not pleasing to Him, when we were not true to Him.

We get only a small glimpse of the depths of God and of His plans, as one glimpses a ray of the sun through the swiftly opening and closing of heavy clouds. Nor will any creature ever know in fulness the suffering that Jesus Christ our Lord bore for each of us when He redeemed mankind from death and from hell. These marks that were graven upon His hands and feet and side when He hung there on the cross and died, were still there after the resurrection. He showed them to His disciples, and appealed to the nail prints as proof that He had risen from the dead and that He was the same loving Jesus.

I must believe with rapture in my soul and with love towards Him, that these marks are still upon His precious body, and that they will appear there for evermore. I must believe that in the ages to come we shall ever appear graven upon His hands.

Only through His hands being pierced could there be an earthly Zion; only through His hands being pierced could there be a heavenly Jerusalem. And the Church, which He redeemed with His own blood, is graven on His hands as an eternal token of the work He did on the cross, and as a token of those for whom it was done. Even the rise and fall of nations is because of the engraving on His hands, and in the end the whole universe will know it.

I know not how the engraving upon the palms of His hands will be manifested in glory, nor what it will speak, nor how it will tell its story to heaven and to the great universe. But my soul exults in the assurance that it will speak. And it will tell its story. All that was spoken into existence through this One, will read the name of Zion graven upon His hands.

Every living stone that will make up the City of the living God, is engraven there in the wounds upon His hands. Every one that is being compacted and builded together for an eternal habitation of God in the Spirit, is engraven there upon His hands.

When we enter into the joys of heaven which those pierced hands and feet have bought for us, we shall not mistake any

other for Him; for there will be only One in the City of our God whose hands and feet will be thus engraven. And our hearts will be filled with love and worship as we more fully realize our unworthiness of such love.

In the last chapter of the Song of Solomon the bride beseeches her Beloved to set her (or "engrave" her) as a signet upon His heart and upon His arm. We call the lower part of the arm the hand, but the hand is really part of the arm, and is often so described. The word translated "arm" in this Scripture signifies "the arm outstretched." His arm was indeed outstretched, was it not? for her prayer to be answered.

The outstretched arm and hand is a symbol of omnipotent power, of mighty undertaking. In the palm of the hand, the bones and ligaments of the hand come together and are articulated. It is there at the seat of strength that He has graven us. How solemn is the demand made of you and me by these words of our Lord, for Jehovah of the Old Testament is the same as the Christ of the New Testament, who died for us.

We were graven upon His hands by the nails that were driven into them. We were graven upon His heart by the spear that pierced it. Have we apprehended that we are graven upon His broken heart? The scars are upon Him yet and appear before all the universe, for after His resurrection He called Thomas to thrust his hand into His side and to behold His hands.

The very fact that we are graven there is an assurance that He will work for us. Our names are there in the place of strength, in the place of power, in the place that represents His undertaking. There is nothing too hard for the Lord. There is nothing He cannot and will not do for you of the things that are needed to be done in your life.

Over and over in the Word does He promise to stretch out His hand and arm in behalf of His people. He could not have stretched out His arm to help us if it had not first been stretched out on the cross. We should have been forever lost if those hands had not been outstretched and engraven with our names. Because His arm was outstretched for your name to be graven upon His palms, His hand will work for you.

He holds out His omnipotent hand and calls us to behold ourselves graven upon it. He encourages us to ask largely. In the end this engraving will be revealed to our enraptured hearts in ways we now know nothing about. But even now we may believe it; we may rejoice in it; we may possess it and have it made real to us by faith.

He makes everything work together for good to the one that is graven upon His hands. Before He made the world, He knew everything that would come into each life, and all was taken into His plan. By the engraving upon His hands, He made Himself responsible to undertake to the uttermost for every one represented by the wounds upon His hands.

Are you living as those should live who are engraven on the hands of their Great High Priest? Are you living as those should live for whom He suffered such agony? Though Zion is scattered, though the heathen have possessed her country for years and have demolished her temple, yet her walls are before Him. He counts the things that are not as though they were.

What comfort this should bring us! how deeply should it speak to our hearts! how we should seek to know and experience the divine principle expressed here of counting the things that are not as though they were! No matter how the Church is falling away, she is graven upon His hands, and her walls are ever before Him.

He says to us today as He said to the disciples after the resurrection, "Behold my hands!" He says to us today as He said to Thomas, "Reach hither thy finger and behold my hands." He calls us to behold His hands that will work for us. He calls us to behold His hands that will change our weaknesses and imperfections into strength and beauty. He is saying, "Behold my hands that will mold and transform you, that

will make you such as I would have you be. Behold my hands!"

The walls of our character and lives that have not yet been built, are before Him. The walls of our character that were partly built and have now been broken down, are before Him. He sees them as they are, as they may be. He sees them as they will be if we yield for the Hands to work. They are before Him now; He beholds us just now as we shall be at the end of the Journey.

Oh, let us cry out to Him that the walls of our lives and characters shall be walls of salvation, and that the entrances into our lives shall be gates of praise! Let us yield for His pierced hands to build and beautify the walls of our lives with His own image. Then throughout endless ages shall all intelligences in heaven and in His great universe behold us graven upon the palms of His outstretched hands.

Kindly Notify Us In Advance of Any Change In Address.

FOR YOUR MEDITATION

WHAT we need in these days of turmoil and unrest is the "Far Vision," the eternal outlook, which alone can hold us steadfast. As we follow our Lord to that Hill outside the city wall, our eyes will be annointed to discern Him. It is there alone with Him that we meet Him, that we feel His love, that we hear His voice. Beautiful Calvary! Fragrant Calvary! place of meeting with Him who went to that Hill first that we might come out and meet Him there!

Only as we meet Him at every cross shall we be ready to meet Him in the clouds when He comes. And it demands more than a superficial and inoperative desire for us to attain to the supernal experience God offers us, and which Christ provided for us when He died in our stead.

It is through the crosses God sends in the every-day settings and relations, that our characters are built and Christ's image appears upon us. Would you reach higher heights of living, greater experiences in the overcoming life? You will attain to this only by obeying the call of the indwelling Christ to lay down your own life at each cross He sends. It is your Lord who is calling you to follow Him, which always means, first of all, to the cross.

As you obey His call and walk out with Him, you will see everything and everybody in a different light than before; and you may behold yourself as quite different from the admirable person you heretofore may have considered yourself. And you will also begin to discern eternal glories, and understand earthly issues quite otherwise from what they have appeared before.

There is a state that the truly spiritual Christian reaches, where he is no longer taken up with the petty things of earth; where he is no longer moved by people and things to the losing of his eternal outlook. Why look at people who may have many faults, but are no faultier than you are, when you can behold Jesus Christ with unveiled face and heart, and be changed into His image from glory to glory by the operation of His Spirit within?

Why center upon the trials with which every human life is filled, when you may vision eternal glories? Why weary yourself and others by enlarging upon your own trials and also upon the faults of others, when you may talk with your Lord instead of with people? Why not talk to others about His perfections, about His longsuffering and patience?

We may be sure that much we say to people about ourselves and about others, would never be spoken when talking with Him. Only as we take the cross and lay down our own lives; only as we draw very close to God in prayer and in humble obedience, can we discern eternal glories and issues.

By God's enabling we may reach the state where we are not looking at the

things that are seen, but we are beholding unseen things. Then we shall begin to see that "All things are of God," whatever these "all things" may be. God shows us that all that touches our lives must pass Him before it reaches us. He shows us that the instruments He would use upon us for our perfecting, are hidden in the relations and settings that He permits, whether it be desirable or undesirable, painful or joyful. He calls us to yield to these instruments, and makes us know that if we are not victorious, it will be our own fault.

The faults of others, the collapse of plans, the seemingly impossible situation is a matter of small importance in itself, and is really not our affair. Our business is to be unmoved, to be victorious, and to have peace in our hearts at all times. All things in each life are from God or permitted by Him, and all are in His hands, so why wear yourself out by fretting about them? why disturb your heart's rest by discussing them with others? The less you do this, the sooner will you rise above all earthly environings and take up your abode in the stillness of His holy presence.

As others watch your daily living, do they see Christ or you? As others listen to your words, do they hear Christ or you? As God looks deep into your heart, beholding and weighing every motive, thought, desire, does He hear and see you or His Son? These are indeed searching questions, are they not?

It is our wondrous privilege to have victory at all times and in all settings through Christ our Lord. You alone are preparing or marring your own life for Eternity. Through the hard things that strike you, you alone are building your eternal relation with Christ. None other can do this building for you. None other can prepare you to sit on the throne with Christ. None other can get victory for you.

You alone can do these things, and it will take all your powers and energies to accomplish this work in your soul. You will have no time to attend to the faults of others; therefore leave them all with God, who is able to work for them as well as for you. Leave every situation with God, who will change it when He has finished the work that He purposed to do on you through it.

Set your face to get victory in your deepest inner being, and your whole life will be beautiful and victorious. Why waste the few short, precious years allotted you on earth to prepare for Eternity, in pitying yourself and in criticizing and stumbling over the defects of those about you?

Do you not long to reach the blest state Paul was in when he declared that none of these things moved him? Do you not long to be independent, as Paul was, of everything and of everybody?

Instead of talking your trials over with others, which hinders both you and them, talk them over with your Lord. Take your stand on God's Word in the face of each testing, and believe that you can victoriously endure all that touches your life because God sent it.

God intended you to be an inspiration and upward pull to every one about you. Therefore make this an aim in your daily living; and refuse to consider how uninspiring others may be to you. Seek to overcome in the depths of your heart and spirit, where none sees or knows about it but God; for, remember, your getting victory is purely an inward work and state.

Elbethel

A CONTINUATION OF THE ELBETHEL SERIAL

VOL. I APRIL, 1938 NO. 2

SAVE THYSELF

EVERY intelligence and every power outside God Himself, will conspire to influence you to refuse to take up the cross. These efforts will come in the form of direct and indirect opposition, in the form of sympathy and love, in every subtle way. The enemy will try in every way to hinder your taking the cross; he knows your weaknesses as none other but God knows them; he knows just how to appeal to them and to your self-love.

He will appeal to your make-up, to your love of yourself, to your shrinking from humiliation, in order to make you refuse the cross. Your friends will try to hinder you by pitying you. And more than the enemy or anybody else, your own flesh will hinder you. Therefore arm yourself with the mind that expects only God to stand with you as you face the cross. But God's standing with you is enough! God and you are enough!

What I have said is solemly exemplified in the incident that happened between Peter and his Lord just before Jesus was crucified. Christ had been tenderly revealing to the disciples what awaited Him at Jerusalem, and their hearts were very sorrowful. And we are told in another place that they were afraid. Peter was no less sorrowful than the others, we may be sure.

And we read, "Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto Thee" (Mt. 16:22). How pitiful is this misplaced pity and love, and how presumptuous was Peter's attitude in the face of the words the Lord had just spoken to His disciples! We discern that divine love always takes sides against the flesh and stands with God and with the cross, whether the cross is in our own lives or in the lives of others with whom God calls us to stand.

As we humbly contemplate this incident, we are convicted that many of our attitudes have partaken of the same presumption. We may not have been willfully presumptuous towards the Lord, and neither was Peter willful in the things he did and in the words he spoke. But we are presumptuous every time we ask why God does or does not do what we desire; every time we doubt and complain because our prayers are not answered as promptly as we expected.

Peter said, "Be it far from thee, Lord: this shall never be unto thee." Peter had spoken! Frail humanity had declared itself in the presence of Omnipotence, and in answer to the utterances of the Word of God. He had rebuked the Son of God, and had declared that what Christ had just told the disciples was about to happen to Him, must not come to pass.

No doubt this was one of the steps that brought Peter into the devil's sieve to be sifted, that brought him to the state of panic that made him deny his Lord. Not many of us are spiritual enough to discern the apparently small steps which we take that bring the enemy's sifting; that lead to our being rash with our lips; that lead to our dishonoring, if not disowning, our Lord.

Presumably it was Peter's love for the Lord that moved him to rebuke Him. It always is, or masquerades as such. It always appears to be somebody's love that takes us and begins to rebuke us when we face the hard things and are seeking to go through victoriously; that says, "Be it far from thee; this shall never happen to thee! Be it far from thee!"

In remonstrating with the Lord Peter was going against Christ and God's will; for Christ had said: "I lay down my life for the sheep . . . No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (Jn. 10:15, 18). And Peter, in his blindness, would have done away with the great object for which Christ came to earth and was incarnated.

It is also true of us. When we pity some one and try to get him out of the hard place into which God has brought him, or out of the place into which he has brought himself, and which God is changing into a cross, we are going against God. When we extend fleshly sympathy to any one concerning God's dealings, we are going against God.

Christ did not come to earth to show men how they should live, although the life that He lived was a beautiful life. He did not come merely to perform miracles and to relieve human suffering during His earthly life, though He healed all that came to Him, and bound up the broken-hearted. Christ came from Glory and was incarnated on purpose to die. He came to die! He came to die!

For an entire year or more, He had been telling His disciples of His approaching death. And this is what we are on earth for; this is what we have come for! We have come to die and for nothing else! We have come to die unto ourselves that we may live in union with Christ and unto God in newness of life.

From this incident and from many others, we see that Jesus went through His passion alone. He had His precious disciples, and He knew what they would be in the days and years to come. He knew the end to which they were journeying. He knew the martyrdom that lay before most of them; He knew all that they would sometime be, and all that they must suffer for His sake. All this was sweet and a comfort to Him, but He received very little personal comfort and fellowship and understanding from them while He was on earth.

And, beloved, you are no better than your Lord. You, too, must go out alone to Calvary bearing your own cross. You, too, will receive little comfort and understanding from those about you; therefore do not reach out for it. If you do, you may receive only the same unavailing human sympathy that Jesus received from Peter: "Be it far from thee." No one can help you when you face the cross unless God uses some one to comfort you, and at the same time to encourage you to press on, which happens many times with those that know God.

The less you say to others about your crosses, the less trouble you will have. The more you anoint your head, the less opposition will you have. The more that you rejoice in your heart in the midst of the testing, the better it is for you, and the easier it will be for you to get the victory that God is offering you.

Oh, how we reach out for human sympathy! How prone we are to take some one aside and tell him of the hard place we are in; and in most cases he will say, "Far be it from thee; do not let this happen to thee." And we decide we will not let it happen to us, that we have endured enough. Thus we open the door for another to hinder us, and then we follow the other one into failure through the door we opened ourselves.

The sad fact is that our flesh always likes those who express pity for us, and who try to keep us from taking the cross. It is to these, and not to those who would stand with God and with us for victory, that we confide our testings and troubles. Then when they pity us, we begin to pity ourselves and to rebel against God's dealings and the cross.

We begin to think of the injustice of that which faces us; we resent what we consider an unsympathetic spirit in others, the things that appear unkind and belittling to us. We resent what others are not doing that we think they ought to do, or what they are doing which we think they ought not to do. Beloved, human nature and its movements are always most pitiful and unlovely, and we have been humbled more times through our own flesh than through anybody or anything.

To reveal by word or expression that you are in a testing, only makes the conflict harder because of those who would turn you aside from the cross; and because your own heart will want to take sides with your doubtful comforters. Oh, let us hold and hide our cross as a sweet secret between us and the Lord, for that is what He wants.

It never helps to tell others about your trials unless God leads you to do so; for none else can get near your cross; none else can understand your trial unless God gives understanding. The testing which is the hardest for you, may seem very small to those to whom God does not give understanding; and they may wonder that you could be tested over so small a matter.

A very small thing can cause you to stumble, as one may step on a little pebble on the sidewalk and fall. People will not understand your testings; nor does God intend that they shall. He has made it so that they cannot understand; He has ordained that none but Him shall understand unless He wants to help you through some one, and then He gives understanding. And you may be sure that one to whom He gives understanding will not say, "Be it far from thee; this shall never be unto thee!"

Peter had been with Christ for three and a half years, and yet he thought that he could offer a few vain remonstrances concerning this supernal mission that was planned in the heart of God in past Eternity, and which Christ said must happen; and that the Lord would listen to him. For Peter must have thought that he might dissuade Christ, or he would not have tried.

We see that Peter did not yet know the Lord very well. But if you or I have been with the Lord as long as we have been with Him since we were saved, and if we let some one influence us not to take up the cross; or if we seek to dissuade some one else from taking the cross, which the Lord Himself has sent, we do not know the Lord very well either, do we?

If Peter had succeeded in turning Christ aside from the cross, he would have turned aside the Redemptive Work Christ came to do; he would have kept Him from leading many sons to glory; he would have kept Him from doing the will of the Father. And this is what happens when you say, "Be it far from thee," to some one; or when some one says to you concerning the cross, "Be it far from thee; this shall never happen to thee." You are held back from doing the will of the Father; for you, too, have come to die.

If Peter had succeeded in turning Christ from the cross, he would have made absolutely impossible the bringing forth of the Church, which is Christ's mystical body, His bride. And if we let any one dissuade us from yielding to the cross unto overcoming, we shall not be in the bride, nor sit with Christ on His throne; for Christ Himself says that only they who overcome through His blood will sit with Him on His throne (Rev. 3:21).

If Peter had succeeded in dissuading Jesus from the cross, he would have done away with his own redemption; he would have done away with his own entrance into heaven. We can judge from this how small, and imperfect, and undiscerning, our ideas and attitudes are many times. We need to say with Job, "Behold, I am of small account; what shall I answer thee? I lay my hand upon my mouth. Once have I spoken, and I will not answer; yea, twice, but I will proceed no further" (Job 40:4, 5).

Surely the tongue is a little member, but it boasteth great things, and it is the source of more trouble among God's children than any other member. How we need to be reminded that when we speak carelessly or unadvisedly to others, we give our words to them, and we can never get them back. They may use them in any way that they please.

They may repeat them to anybody else; they may distort them; they may change them and use them to separate friends, to arouse hatred, to cause strife; and we cannot help ourselves. We may repent having spoken; but if we wept tears of

blood, we could not unsay one word we have ever spoken. All we have ever spoken, good or bad, exists just now, and its influence is still going on.

What wisdom from God we need in our contacts with other immortal souls, and in our influence upon them. Too often has our human pity hindered God's dealings with those whom He was seeking to purify. And sometimes we have discerned this later, and then what would we not have given if we could have undone that which we have said and done to influence others!

Weigh your words prayerfully before they are spoken, for you must give an account of all your idle and harmful words. Peter's words were found wanting, but, thank God, his words were not fulfilled. Where should we be to-day if Peter's words had come to pass?

It is the same with God's dealings. You do not know what God purposes for Eternity in each dealing He extends to you. You do not know what He purposed that the desire He planted in your heart should mean for His glory. When the Spirit causes you to contact another life, you do not know the place He purposes that contact to hold in His eternal plan.

God's solemn movings and dealings are too often lightly brushed aside by some fleshly spoken word. Many times they are turned aside by somebody's rash and false opinion as carelessly expressed as the wafting of a leaf by the summer breeze. Many times God's dealings and plan for a life are irrevocably turned aside or blasted by somebody's opposing and belittling its importance; by some untruthful or willfully perverted repetition of words or account of events, that can never be changed or undone.

When some one pities you and says, "Be it far from thee that this should happen to thee; do not yield to this unjust thing any longer," go into your closet and talk to the Lord about it before you stop enduring it. Recall Peter's rebuke to the Lord. Remember that Christ attributed what Peter said, to the devil's influence.

Through Calvary you must receive all that God has for you. Through Calvary alone is Christ revealed to your heart, for only there does He unveil Himself. Through Calvary alone can you reach the Throne and reign with Him. He takes you to Calvary not that you may suffer, but that you may have life, and may have it more abundantly.

He takes you to Calvary that He may work in you that which must be done if you receive all Christ died that you might have. He takes you to Calvary that you may enter into fellowship with Him in His life, in His sufferings, in His glory. Every cross you face is Christ's call into greater communion with Him in His blood, or in His death (1 Cor. 10:16).

He is calling you to a deeper realization of your union with Him in His death; He is calling you to a greater knowledge and experience of the power of His resurrection-life. In order to experience and realize upon the power of His life, you must yield to the cross, for the resurrection must always follow the death, as I am ever constrained to repeat.

Only through the death of self can you have eternal life for you must die if you would live; you must die if you would be filled with Christ, who is your Life. Would you have life more abundant? You can have it only through crosses multiplied unto the abundant laying down of your own life. The power of Christ's resurrection and life does not work until the cross makes way for His life to be imparted and to increase.

He laid down His life that you might have life, and you must lay down your life to receive His life. The fullness with which your life is yielded to the cross, determines the abundance of His life you receive.

It is the cross, the cross embraced, that alone will reveal to you the depths of God, that will make room within you for the depths of God. No wonder the devil is fighting our taking up the cross. No wonder he is working through shallow and backslidden Christians, who try to discourage others from yielding to the cross!

The cross is for only one purpose, and that is to do away with the self-life. But if we do not take up the cross, our self-life is not done away; and as long as we are full of self, we are strangers to the cross, and are not filled with Christ and His life. But when self is done away through the cross, room is made within us for Christ, our Life, to fill us, and to clothe us with Himself unto the glory of His blessed and holy name.

BEHOLD WHAT MANNER OF LOVE

IN 1 Jn. 3:1, we are called to "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God." Unless God has dealt with you, you may think you know much about God's love to you and your love to Him. But if you let the apostle's words search you out, you may find that you know much less about the love of God than you have thought.

The writer of this epistle was John, the beloved disciple. John knew the love of God about which he was writing, with a depth few of us have experienced. He was called the Apostle of Love, the Mystical Apostle. He was the apostle in whom the most profound teachings of Jesus Christ seemed to find a deeper abiding-place than with the other disciples.

It was because of his depth of spiritual endowment that John was known as the Beloved Disciple, that he was distinguished as the disciple who leaned on the breast of Jesus; literally, "lay in Christ's bosom." This expression signifies the closest, tenderest relation that man can have with the Lord; a relation that is built up from the spiritual, and that has its home in the spiritual.

Think of what this reveals of John's character, of his sympathy with, and love for, the Lord, that he should be known as the beloved disciple who lay in Jesus' bosom. How should you like to be the beloved of the Lord? How should you like to have your soul's home so close to His heart that it would be true that you lay in His bosom?

Too often we confuse cause and effect, and we must understand that it was not because he reclined on Christ's breast that he was the Apostle of Love. It was his great capacity for love, and his intense hunger to know more of the God who is love, that brought that close relation to Christ of lying in His bosom. And you, too, must begin to deepen in Him before you can have that close relation with Him symbolized by "leaning on His breast"; though these movings are inter-working.

Not many have experienced this close, tender relation to Christ. Not many Christians have such love for Christ that they would be willing to suffer for Him. Not many love Jesus Christ so that they would be willing to give up everybody, everything, even life itself, for His dear sake; and would rejoice in every such sacrifice because of their love for Him.

If we loved Him above every one and everything, we could not backslide and dishonor Him by an up-and-down experience. If we loved Him in the way that would make possible our lying in His bosom, we could not live half the time in the world and half the time for Him; we could not be taken up with the things of the world and of the flesh.

It is possible for your soul to rest upon Christ in a deeper way than the physical act that is recorded concerning John. And let us remember that John's spirit was resting in Christ's heart before his head literally reclined on His breast. His heart had already found its home in Christ in a deeper way than the other disciples had yet experienced, before his head found its resting place on His breast.

The meaning usually attributed to this expression, "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God," is that our being called the children of God is a proof of His love. Our being called children of God is a tremendous proof of His love, but there is also another and deeper meaning in these profound words, which is ex-

pressed in the following literal translation: "Behold what manner of love the Father hath bestowed upon us, *in order that* we might be called the children of God."

The Father's bestowal of "this manner of love upon us" was the only means by which God's plan for us to become the children of God could be accomplished. Think how incomparable was that "manner of love" which He poured out upon us *in order to make us* His, and thus make possible our being called the children of God. He calls us to contemplate with amazement not only the bestowal upon us of His unexampled love, but also the stupendous object for which it was bestowed.

"Behold what manner of love the Father hath bestowed upon us" in loving us unworthy creatures at all. But how amazing it is that He should not only love us, but that He should bestow this "manner of love" upon us in order that we might be called His children. And this love He has bestowed upon us is an eternal love. It never had a beginning; it will never have an ending. Before aught was made that has been made, God's love had been bestowed upon us.

The love of God is not something exterior to God, but it is one with Him. In bestowing His love upon us, God has bestowed Himself upon us; He has poured out Himself upon us; He has shed Himself abroad in our hearts. Oh, let us stop and meditate upon this transcendant act!

The way in which He has bestowed this "manner of love" upon us is in giving to us His beloved Son, with whom He has vitally and eternally united us. In His Son He has placed eternal life for us, with salvation and adoption as sons. As we reckon upon what He has done, and as we live in realized union with Him, we experience that all things are ours in Christ.

The word "Behold" is not merely an exclamation. It is the Spirit's call to us through John to contemplate this "manner of love" bestowed upon us by the Father. It is the voice of the Spirit urging us to meditate upon this love of God, which is so great, so transcendant, that the Spirit does not even describe it. He calls us to gaze upon it; to consider the manner of it; to ponder upon what it is and what it does; to apprehend the necessity of it. He calls us to contemplate whence it came, and the One who poured it out upon us from His very own heart, even God Himself.

He calls us to "behold" the Son, whom God gave in order to make a channel through which His love could flow to our hearts. He calls us to study this divine Channel through whom this "manner of love" is shed abroad in our hearts. He calls us to "behold" not so much the blessedness of being called sons, as to fix our adoring gaze upon the "what manner of love" it was that planned and wrought out our being made children of God, and being called His sons.

Child of God, have you heard the Spirit calling you to behold in worshipful adoration "what manner of love" the Father hath bestowed upon you? Have you lingered in the glory of His presence until you are beginning to behold "what manner of love" your Father, the Infinite God, the Creator of heaven and earth, hath bestowed not only upon the world, but upon you, *upon you,* as though there were no other recipient of that love on earth?

If you will wait before God with this Scripture and yield to His moving, your heart will be melted as you meditate upon it, and as you discern more clearly your utter unworthiness of His love He has bestowed upon you in order that you might be called a child of God.

And John adds in rapt ecstasy, "And such ye are" (R. V.). You can discern his heart swelling with the joy of present sonship. You can feel his rapture in the knowledge that he is called a child of God. How different would be the passing scenes of earth with their sordid routine if we continually and experimentally recognized we were children of God!

If eternal facts and truths are to be anything to us, they must be wrought out in our lives and consciousness

through daily proving and experiencing them. As you believe the Truth and live it, the Truth will begin to live in you; and your soul will be thrilled as the power of the Truth is demonstrated in your daily living.

It is inspiriting to have such assurance of salvation that we can declare, "I know that I am a child of God." We do not declare this often enough. It is uplifting and helps defeat the enemy to get alone with God and affirm our relation to Him over and over.

It is like God to call us to know His love, which is past understanding. It is like God to call us to behold the "manner of love" bestowed upon us, which we can not behold nor apprehend. Though we cannot fathom God's wondrous love, yet its glories multiply with every approach and contemplation of it; and thus it will be throughout endless ages.

We cannot gaze steadily at the sun and endure its light; nor can we see all about it there is to see. But we may reach a faint idea of its magnitude, of its consuming heat, of its brilliant light, through the rays it sheds upon us. Thus it is with the love of God. Through Christ, the Effulgence of God's glory, we behold God's love in the death of His Son at Calvary. "God so loved the world that He gave." And all love worthy the name is love that gives.

One of the many wondrous lessons we shall study throughout Eternity will be the love of God, which will forever unfold to our enraptured hearts. As endless aeons roll on and on, we shall learn God better; we shall learn His great love better. Oh, how our hearts should rejoice, no matter what our path is here, when we realize that throughout Eternity we shall never exhaust God! we shall never reach the limit of those supernal glories to which we journey!

When man reaches the full knowledge or accomplishment of anything on earth, there can be no more progress; therefore it must mean stagnation, and the beginning of deterioration. If there were any place throughout the ages where we could exhaust all knowledge of God, there could be no more progress; no further growth and development; nothing more to look forward to. This would mean stagnation, with the beginning of deterioration; for in everything, when any ultimate knowledge is reached, deterioration must begin.

When the sun reaches the Zenith, it is there but an instant, and then it immediately begins to go down. With nothing is there any such thing as standing still. Thus it is with the things of God. But because neither God nor the things of God can be exhausted, there can be no stagnation nor deterioration with us in the ages to come, but progress, growth, greater attainment and greater knowledge of God forever and forever.

Because we have not sought to behold the manner of the love of God, we have remained short-sighted and dim-eyed. But if we will meditate upon His love, and begin to realize upon His life that is within us, our love for God will increase and bring joy to our hearts. Then will His love for us and our love for Him become more real and wonderful with every new contemplation and revelation of it. Even while we are on earth, our revelation of the love of God will multiply as we habitually obey the Spirit and seek His presence.

We must learn to contemplate habitually God's love if its wonders are to be revealed to our souls. When we learn to know the love of God in the way that we may know it even here on earth, we shall cast ourselves and all we have at His blessed feet. We shall not withhold a thing.

The supreme manifestation of the love of God was given us at Calvary; and it is only at Calvary that you will find a revelation of this "manner of love" that counted no sacrifice too great to make for those whom He loved. God's love was Self-originating love; it was stooping love; it was giving love; it was God Himself, who is love, who loved us.

Nor did this love operate because of any merit in those who are its objects. It is easy to love those that are lovely and lovable; but when the Father's love was bestowed upon us, we were neither lovely nor lovable. When you and I

have loved some one, there was—or we thought there was—something in that person that was worthy of our love. But it was not so with God in His love for us. It was while we were yet sinners that, through God's love, Christ died for us.

When we consider the cross and God's provision for us, we behold a love that would make us like Him, that would clothe us in His image; we discover a love that is not withdrawn because of our faults and weaknesses. In God's love, we discover a love that is not withdrawn when we are backslidden and unworthy, when we are in the flesh and do things that dishonor His name; we discover a love that is not withdrawn when we are found mixing with the world and acting like the world.

You cannot behold and know the love of God until you learn to go to Calvary, until you learn to love Calvary. At the cross alone will you find the beginning of the revelation of the love of God. And it is at the cross the revelation of His love will be perfected. When you are faithful in taking up each cross, you will find His love being revealed to you in every place, in everything.

The breath that passes in and out of your lungs, is a call to discern the love of God. Every heart-beat speaks of the love of God, and calls you to behold it; for it is the love of God that keeps your heart beating. The infinite power that upholds the mighty suns in the heavens, is the same power that keeps your heart going. And back of that power is God's love.

Within you is one of the greatest travelers ever known. Your blood, with your life in it, has been continually traveling through your veins all your life. It has journeyed thousands of miles during the years. Every drop of that blood, as it travels along, is saying: "Behold the love of God that has put life in you. Behold the love of God that keeps life in your body in order that you may learn to know His love, and may be made to His glory."

THE GRAIN OF WHEAT

ALL human living, whether secular or religious, is an "exchange of something for something." The earthly interests you pursued successfully, and all the treasures and possessions you have acquired, were an exchange of something for something. Christian living is also governed by this law. From the New Birth to the last step of life's journey, this principle prevails, and there is a price to pay for all spiritual attainments and experiences. You are constrained to exchange something for something, nor can you hope to get something for nothing.

In the first step of the Christian life, you must give up the world and sin and self for God and eternal things. Thereafter you must yield your will at each step to have God's will wrought out in your life. You must yield your self-life in order to receive the life of Christ. You must sacrifice your desires and your plans if God's thoughts and desires are wrought out in your life.

To the spiritual Christian who is seeking to reach what God offers, there is nothing morbid in the foundational truths of the Gospel, which are the death and resurrection of Jesus Christ, and in the application of these truths to the human life. Christ blazed the way for the revelation and working of this divine principle in the human life, by coming under it in every part of His earthly career.

What we need first and last and most of all, is a revelation of the cross, a revelation of the power that is in the shed blood, or the death, of Jesus Christ. We can receive these revelations only by living the laid-down life. In Christ's solemn and beautiful words found in Jn. 12:24, He graphically expresses this divine principle, and brings it home to our hearts with the urge of the Spirit, and with the call to follow Him in living this beautiful, searching Scripture.

"Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but

if it die, it beareth much fruit." Christ spoke this as primarily applied to Himself. But He spoke it also to the disciples and to all who should follow Him down through the ages.

There is nothing morbid or repelling in this glowing, vibrant expression of the necessity of His death, and of the application of the above principle to His accomplishing His Redemptive Work on the cross. The need for His death is so interwoven with its sublime purpose, and with the great results which would come from it, that the thought of mere death is lost sight of in the glorious and infinite outlook upon the life and fruitage that would follow. His death was the exchange of His life for the accomplishment of God's will and plan for man's redemption.

The Man Christ spoke these words concerning the grain of wheat as He neared the end of His earthly journey. He knew that in a short time He, the divine Grain of Wheat, must go into the ground and die. He knew that He was approaching the entrance of His Humanity into the eternal glory which He, as the Son of God, had with the Father before the world was. During His ministry He had received the acclaim of multitudes by the mysterious force of His Personality. He had won from His followers such love and devotion as they had never before felt, love that was not only for Time, but love that would have its full fruition in Christ's eternal Kingdom.

And now the Greeks, who were proselytes, and whose hearts the Jewish ritual and religion had not satisfied, were seeking Him. To the disciples these rapidly moving events seemed to herald the setting up of the Jewish Kingdom and Christ's being made King of Israel. But Christ knew that these hopes of the disciples were about to be blasted; and that the events which lay before Him and them, and also before the world, were quite different from these national hopes they were entertaining.

Christ knew that the Gentiles who sought to see Him, were not moved by idle curiosity; for He was not hidden, and all who desired, could behold Him in the way that would satisfy curiosity. But in their coming and in their desire to see Him, He heard the sighs and longings of hungry hearts; the hopeless cries of a world that was groaning under sin and darkness, a world that needed a Saviour, whether they realized their need or not.

Oh, how much we miss of heart's ease, of inward peace, of bringing satisfaction to the heart of our Lord, because our hearts are not filled with this deep cry of hunger, "I would see Jesus!" In these Gentiles, Christ beheld the harvest that would be gathered through His death from the whole Gentile world; and He exclaimed, "The hour is come that the Son of Man should be glorified."

But swiftly follows our text, in which is revealed the road to the glory, the path over which He must go to the glory, and the path over which we must follow Him if we reach the glory. All the time and in all that He did, this path was ever before Him; and we have ever before us the path He has laid out for us, over which He calls us to follow Him. He calls us to study it, to measure our lives by it, to see how far along we are on this path to the glory.

Here Christ declares the law of His spiritual Kingdom—which is *"Life out of death"*—as beautifully imaged in the grain of wheat. He solemnly testifies that except the grain of wheat go into the earth and rot and die, "it abideth alone." How startling would be these words to one who heard them for the first time! Christ Himself attests that fruit can come forth in no other way but by the death and decay of the grain of wheat.

He definitely declares that the grain of wheat that does not yield to death can bring forth no fruit for God, no fruit for humanity, no fruit for itself, but that it must abide alone. Even the Son of Man could not be fruitful except He died.

Christ was incarnated (or became a Man) to die, not to display a beautiful life, as some would have us think. Not through the life that He lived on earth

has any harvest come forth, but through His death did the harvest begin to come forth, and it is still multiplying.

While on earth Christ's life was resident only in Himself and could not be imparted to man. Because man was dead in sin, Christ could impart His life to man only as He partook of humanity and, through death, bore away the sins of the world and the sentence of death that rested on mankind. Hence Christ's being united with man could be done only on the cross, where both sin and its results were dealt with in Christ's death, which death man also underwent in union with Christ.

It was when He died and man died with Him, that all sin was taken away. It was when He rose from the dead, bringing humanity up with Him, that the fountain of the life which was in Him was opened and flowed to mankind. Only through being a Man and dying, could Christ unveil the divine presence and impart eternal life. Only through death could His Omnipotence be set free to accomplish God's will for humanity.

The choicest grain is always selected to be planted. The less choice grain is kept for eating. Thus it is with us. They that are chosen by God to hold the highest place, to be used by Him in the greatest way, to bring forth the greatest fruitage, are confronted with the most crosses. They are dealt with more closely than others; they are ever going into the ground and dying.

The richest harvest and unfolding of the wheat is from that which goes into the ground and dies, from that which seems to be lost, from that which is seen no more in its own life and guise as grains of wheat. When a grain of wheat is sowed in the ground, it is never seen again in its own original life and individuality.

Jesus came not only to earth, but He entered into the earth, or cross, and died. After that He was never just the same as before He died, though His personality remained the same. He was sown in seeming dishonor, ignominy, weakness; but He rose up in the power of His Deity and glory. Before He became man, He existed in the form of God. When He came to earth, He was found in the form of man, and will forever be manifested in this form.

He became the root from which all God's human grain must spring in eternal fruitage. He became the life of this golden human grain, which in its turn must also fall into the earth through the cross and die in order that Christ's fruitage may continue and multiply. The salvation of all that would be saved, rested upon Christ's going into the earth and dying. Without this there could be no salvation, no hope, no heaven for any man.

We have not apprehended the deep meaning and necessity for this divine Grain of Wheat to fall into the earth and die. We have not apprehended the deep necessity for us who came forth from this Grain of Wheat, to go into the earth and die in order that the much fruit He purposed for Himself through us, might come forth a hundredfold.

We cannot understand the process of even the literal grain's dying and being multiplied. We cannot understand how the earth rots one part of the grain of wheat and preserves the germ of life, nourishing it, and causing it to grow. Nor can we understand how our spiritual lives are nourished by the life that came out of the divine Grain of Wheat. But such is the case.

Wheat may be eaten in its various forms, which gives passing benefit and satisfaction, but brings no multiplying. It may be kept stored and bring forth nothing. Or it may be buried in the earth and pass through the different unlovely —almost repulsive—processes of decay and disintegration in order that multiplied grain may come forth.

Thus it is with our lives. We may consume our lives in our own pleasure and gratification, in satisfying our fleshly desires and cravings; and most people are doing this. He who uses his life and powers for himself is consuming his own life. With him there is no going into the ground and dying so that his character may be built and developed, and fruit come from his life for his Lord. With

him there is no unfolding of the greater life, of the wider influence, which will bring forth life for others and fruitage and glory for God.

It is a solemn thought that the world at large are consuming their own lives. They are feeding their flesh and feeding on their flesh, instead of letting their life and flesh go into the ground and die in order that they may feed on the life of Christ. Every time we give way to our flesh, we are feeding on our own lives instead of feeding on Christ through the cross. We cannot escape the law that he who loveth his life shall lose it, and he who hateth his life for Christ's sake shall keep it eternally.

Oh, how the multitudes are consuming their lives to get worldly enjoyment! They love and pamper their lives; they refuse to lose them to gain life eternal; but in the end they will lose both the eternal life they might have had and their own life. Many Christians are doing this more than they realize. They may not be holding on to their lives in the same way that the world does, but they are using their lives largely for themselves. While they may not eternally lose their life as does the sinner, they will lose the life more abundant that Christ died to give them.

The secret of all Christian fruitfulness is yielding for the cross to work on our nature for its purging, and on our character unto its perfecting. Only the cross can do for your life what the soil does for the grain of wheat that is sown in it. This law of the grain of wheat that demands that it must die if it is to bear much fruit, is the law of every human life. This law demands that the self-life and the natural must yield to the death if fruitage is to come forth.

Our earthly life is only the germ of what God intends the perfect human life to be, which will be manifested in glory. Would you have your character deepened and made strong, pure, beautiful? Then you must go into the earth and die as Christ went into the earth and died to bring forth much fruit. And the earth into which Christ went, and into which we must go, is the cross.

If we loved Christ as we should, we would eagerly and freely sow our lives; nor would we moan and lament when we were constrained to sow our lives by letting our wills and selfish desires go on the cross. Only by glad and unstinted sowing of our lives shall we keep our lives unto life more abundant. As the beautiful attributes of Christ appear through the working of the cross, others will be made hungry and will want what they see upon the one that is yielding to the cross. And much fruit will come forth as others are drawn to Christ.

In a deep sense Christ did abide alone before He died. He was limited by His humanity and humiliation. He was little understood by even His disciples; and His following never exceeded a few thousands. But consider what fruitage has already come forth through His going into the earth and dying! Millions upon millions of souls have been saved, and will be saved; a great throng that no man can number! His death appeared to be the utter cutting off of His life; but it was really the beginning of a harvest of souls, the multitudes of which only Eternity will reveal.

When those about us behold in our lives the fleshly movements of our pride, selfishness, and other human weaknesses, they know we have not joined God's Grain of Wheat and gone into the earth and died. No one who sees these movements of our flesh, is attracted to us or drawn to Christ through our lives.

May God plant deep in our hearts the truth that "dying is always the entrance into life;" and divinely prodigal dying according to God's will and dealings, is the entrance into the more abundant and greater life. Dying through weakness is the door into supernatural power and never-varying victory. The fruitage and treasures God offers to those that go into the earth and die, are infinite.

Therefore let us refuse to feed upon our own lives by gratifying our fleshly desires and fancies. Let us sow our lives at every cross, that life in us may be multiplied. This is the only way in

which our own life can be enriched, and this is the only way God can use us to enrich other lives. Alas, how little have the lives of those about us been enriched and refreshed through us! and this is because our lives have not been sown. Whether we sow our lives in the cross or we sow them deeper in our own flesh, in one way or another we are continually sowing ourselves to be made into what we shall be in Eternity. The glory we shall have and the place we shall win in Christ's Kingdom, depend on how much we sow our lives through the cross while here on earth.

Sow your life through the cross, and God's power will be released for you. Sow your life here on earth, and you will have faith and power with God in prayer. Sow your life with every cross God sends; and you will reach the goal God has set before you, and the throne where Christ awaits you and has reserved for you a place; and you will carry much fruit up with you to lay at His feet.

THE SECRET PLACE

"THE Secret Place!" What profound and arresting words are these! We read that God made darkness His hiding place, or secret place; that He answered from the secret place of thunder. We read of the "Secret place of the Most High," and of the secret place of prayer. It is clearly implied here that we should know something of this "Secret Place."

Have you learned what this means? By God's enabling have you built a "Secret Place" for your own soul and life, into which you retire with the Lord? in which all conventional and deceptive coverings are removed? a "Secret Place" where you are stripped before your own eyes because you are stripped before your Lord? You must know what you are, before you can know what God intends you to be. You must know what you are, before you can know what Christ is intended to be to you.

If you have not yet built a "Secret Place" of habitual face-to-face meeting with God, begin to build it to-day, and God will honor it. By communion, by prayer, by deep humbling of yourself, begin to build a shrine within your being, where God and you shall not only meet together, but where God and you shall dwell together. It is in the "Secret Place" that self must meet God, must be searched out and be laid bare before Him. The "Secret Place" is a shrine where God's light ever shines, and where His holy fire never goes out.

If you do this and are faithful in abiding in the "Secret Place" with your Lord, you will be uncovered before your own eyes; you will discern within your heart things that you never before knew were within you. It is in the soul's "Secret Place" that words and actions come forth clothed in the motives that actuated them. It is in the "Secret Place" of meeting with God that self-seeking appears to be just what it is, and can no longer masquerade under the guise of seeking the good of others, or of seeking God's glory.

It is when you meet God in the "Secret Place" that the rejected crosses will pass before you in all their sad neglect, revealing the gracious purposes of God which you missed by not taking them up. It is there that your words, however piously spoken, your actions, however sanctimoniously performed, will be marshalled before you. And in that "Secret Place" they will be divested of all pretense to altruism and piety.

Yes, and it is in the "Secret Place" also that God will reveal His love, that He will let you behold His glory in the face of Jesus Christ, that the yearning of the Spirit will melt the crusts from your poor heart. As you meet your Lord in the "Secret Place," He will show you that through the power of the Gospel all that is unworthy may be done away.

He will encourage you to press "On and Up" towards the goal that He has set before you. He will show you that these days are days of preparation, and that the end is not yet. He will let you see yourself as one of the "stones of obscurity and thick darkness," for which

in His love, He left His glory and came down to the world and the cross. "Stones of obscurity" which He searched out to the utmost bounds from lost humanity, to be His own peculiar treasure! He will show you that He has His "stones of obscurity," now become "living stones," in His quarry, where He is chiseling and polishing them to be fitted into the New Jerusalem.

It is in the "Secret Place" that He will lift you up and fill you with desire and hope. As He works upon you through His dealings, He will envelop you with His love. His left hand will support you as His right hand molds, shapes, polishes you into what He purposed you to be in past eternal ages.

THY WILL BE DONE

Dorothy Mary Gregg

"A BODY didst thou prepare for me . . . Lo, I am come . . . to do thy will, O God" (Heb. 10:5-7).

Even as this issue of the ELBETHEL is being prepared for the press, history-making events are daily taking place in Europe; and our papers are increasingly filled with news of "wars and rumors of wars." But in it all we are reminded of the reassuring words of our dear Lord to His disciples, that we "be not troubled; these things must needs come to pass."

We know not the day nor the hour when He shall come to receive His waiting, watching ones unto Himself. But could any child of God whose heart is at all awakened, fail to recognize the clear "signs of the times" pointing to His near Coming?

A hush and awe come to the heart that realizes that our God is watching over all these affairs of the nations, allowing each nation liberty to manifest itself in its inmost principles and purposes, even though they be flagrantly antichristian and devilish. And yet He will thus permit the nations to arrange themselves in position for the final colossal demonstration of the utter failure of all human government, in preparation for the Coming of Him whose right it is to reign, the King of kings, and Lord of lords.

Men's hearts are "failing them for fear and for expectation of those things that are coming on the earth;" but, beloved, our hearts should not fail us for fear. Our heart's vision should be looking up with expectation; our heads should be lifted up in rejoicing, because our redemption is drawing nigh. This is the time for us to hallow the Name of our God, and to pray most faithfully, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

This prayer has found expression through thousands upon thousands of lips since Christ first taught it to His disciples. It has found expression through those who have prattled it at mother's knee; through the many who have feelinglessly and without understanding repeated it in the ritual of a church; but also—praise God!—through those moved upon by the Holy Spirit, who have let it become a heart-cry unto God as their "eye" has become more and more "single" to His glory.

How marvelous, how stirring it is to the heart, to know that this prayer will be answered! His Kingdom is going to come! His will is going to be done in earth as it is done in heaven! The kingdom of this world is going to become "the Kingdom of our God and of His Christ"! Hallelujah!

The Scripture that heads this article, is from that precious comparison in the tenth chapter of Hebrews of the imperfect and ineffectual *many* sacrifices under the law, with the perfect and fully efficacious *one* Sacrifice of the Son of God, which "perfected for ever them that are sanctified." Paul begins this quotation from the Fortieth Psalm with the words: "Sacrifices and offerings thou wouldest not." And again he says: "In whole burnt-offerings and sacrifices for sin thou hadst no pleasure."

It was impossible, we are told, that the blood of bulls and goats should take away sin; for man had sinned, and only a Man—a perfect Man could atone for

man's sin. And this One came, the Son of God and Son of Man, in a body prepared for Him, that precious body planned by the council of God in past eternal ages, and formed by the Holy Spirit in the womb of the Virgin.

Thus He came, voluntarily, with the perfect attitude expressed in the words, "I am come to do thy will, O God." "And being found in fashion as a man, he humbled himself, becoming obedient even unto death." His obedience to the will of the Father reached its beautiful, full manifestation in the death of the cross; but this was preceded by a life lived in perfect submission to His will. Every moment of every day of His life on earth was a fulfillment of this, in all the inner workings of His human nature and, therefore, in all the outward expressions of life in word and deed. And only in this body prepared for the Son of God has the will of God ever been perfectly done by mankind.

We all know that there is no perfection or holiness in the universe excepting that which is resident in, and emanates from, God. This perfection is revealed to man through the expression of God's will, His desires, His commands, in His Word. Regardless of how it may appear, there is no ultimate good outside the will of God, for individual or for nation.

To be in the will of God at any given time means to be in union with Christ, in a state of submission and obedience to the desires of God, the plan of God; and it is wonderful to know that the Infinite God has a perfect plan for the minutest detail of each life. What stupendous changes would take place at this moment over this old earth if all the conflicting wills of men were suddenly brought into harmony with the will of God! for all the ills of humanity exist because man is out of harmony with the Divine Will.

As long as Adam and Eve were in harmony with the Divine Will, all was "very good." But the moment their wills were asserted in opposition to God's command, trouble began in the human family. No one need comment on the dire results, the waves and billows of iniquity and wretchedness that have engulfed the earth as the human family has increased in number, and thus as the conflict of human wills (influenced by Satan and in opposition to the Divine Will) has increased.

As Eve looked upon the fruit as "good for food" after God had said that the eating of it would bring death, so the human family since her, deceived by the Serpent, has regarded as "good" the things and course of life not harmonious with the Divine Plan—good for food, good for pleasure, good for physical gratification, good for self-development, etc., etc. But even that which would be "good" when in Divine order, becomes "not good" when out of His order.

Down through the centuries, only that could come under God's approval which was according to the "good pleasure of His will." From the beginning, however, God in His grace made possible man's approach to Him after transgression of the Divine Will, by the shedding of the blood of the innocent beasts. But in the sacrifices themselves God had no pleasure. They were only a continual remembrance of the transgressions of His will which were being daily committed by man. That which was in God's heart was the bringing forth of a people who would *do His will.*

Samuel said to Saul, in a very different setting: "Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." This would most assuredly be true under the above circumstances of Saul's disobediently preserving the best of the flock; but it was true under any circumstances. Obeying the voice of Jehovah would please Him far more than a sacrifice offered to cover disobedience to that voice. God desired a people that would *do His will.*

But man was "sold under sin," "taken captive by him (the devil) to his will"; he was incapable of perfectly doing the will of God; so grace reached out and

prophetically instituted the blood sacrifice. We sense the Divine pleasure in His comment concerning one whose heart was toward Him, even though imperfect: "I have found David the Son of Jesse, a man after my heart, who shall do all my will." But David's case was rare; and the beauty of even his obedience is clouded by his sin against Uriah, concerning which God showed His great displeasure.

Again we would say: There was never a human body through which the will of God was perfectly and continuously wrought until the Son of God came in the body prepared for Him, saying, "Lo, I am come to do thy will, O God." And through this "will," we are told, we have been sanctified by the offering of this body of Jesus Christ once for all.

The will of the Father was the sacrifice in death of this precious body prepared for His Son. But why? It was for our sanctification; for our setting apart unto God in union with His Son as members of His *spiritual body,* the Church; for our separation through the blood from sin and defilement, and our separation unto *the will of God.*

O beloved, how blessed it is to know that the offering of the human body prepared for Him, is resulting in the preparing of His spiritual body, through the members of which He can continue to carry out the Divine Will on earth! His spiritual body is made up of those who were before incapable of doing God's will because they were sold under sin, bondservants of sin; but who are liberated by His blood, His death, so that in union with Him they now can do the will of God inwardly and outwardly—"as bondservants of Christ, doing the will of God from the heart."

Are we realizing upon the wondrous thing that has been done for us in the New Creation? As some one has said, "The church is so new-created as to have been made the living body of its Creator."

Every member of His human body was dominated by this cry, "I am come to do thy will, O God." His purpose is that every member of His *spiritual* body (the real Church, made up of born-again souls) should be dominated by, and have re-echo through it, this same cry, "I am come to do thy will, O God."

At every point of difference, self-will must be denied, must be yielded over in an obedience like that of our Head—even unto death, yea, the death of the cross. Self-denial (i. e., saying "No" to the will, the desires, of self) must always precede self-crucifixion along any line. God does not force the beautiful resurrection-life of His Son on us against our opposing wills.

Nothing is "good" but the will of God. Nothing can glorify God but the working out of His own will. Nothing can bring eternal joy to you and to me but His will fulfilled in the life. More than this, the seeming good of the "forbidden fruit" begins to pall as soon as one partakes of it, so that even in this life the will of God alone brings satisfaction, real and abiding joy.

The world may hold out much that it says is "good," "pleasant," "a delight," "desirable," in its appeal to the physical, the mental, the emotional. But that which is not the will of God, be it ever so lovely in appearance, is a robber that would strip us of our spiritual robe of His righteousness, leaving us naked. It is a robber that would take from us our sweet communion and fellowship with God, and leave us under condemnation and fear, trying to hide ourselves from His searching eyes under poor little fig-leaf aprons of self-righteousness, and behind any little old tree or bush of self-justification and excuse.

May the Lord especially help our young people of to-day! They face sinful situations more cunningly devised than those presented to some generations. May He help them to discern the deceit of the Serpent, and to wholeheartedly say, "I am come to do thy will, O God"!

The choice between self-will and the will of God is ever before us. But through our union with Jesus in His death, we have power by faith to yield self-will, step by step, to the death of the cross, that God's beautiful

will may be wrought out in our lives in inner thought and feeling and attitude, in outer word and deed. Through our union with Him in His resurrection, we have power to walk in newness of life, in Christ's life, in the will of God.

Step by step we must have the heart-attitude, "I am come to do thy will, O God." This attitude must be maintained regardless of how the devil may entice and the flesh may plead for itself. Our hearts must say: "I am come to do thy will, O God. This cry found expression through my Lord's human body; it shall find expression through me, a member of His spiritual body. He cried in His Gethsemane agony, 'Not my will, but thine be done!' Give me grace through Him in every experience of life to say the same. He was obedient even unto the death of the cross. Give me grace through Him to be obedient unto the death of the cross, to yield to cricifixion all that is not Thy will in me and for me, all that is unchristlike."

Only to the extent to which we ourselves are thus *individually* yielded to be separated unto the will of God in union with Jesus Christ, shall we be anointed of the Holy Spirit to pray, "Thy kingdom come. Thy will be done in *earth,* as it is done in heaven." And there is no doubt but that our places in His Kingdom will be gauged by the extent of His reign in our individual lives during this time when His body, the Church, is called to suffer with Him in obedience to the will of God. This is the day for the Church to have fellowship with Him in His sufferings. The day is yet future—but only God knows how near—for her to be "manifested with Him in glory."

It seems that the masses of humanity in many countries over the earth are heading up into two great systems of government, under both of which the Church is fought as a misfit. Each system heads up in a man, a man whose will is iron, whose will is law throughout his domain; and these men are doubtless the forerunners of the Antichrist, who will "do according to his will." The people rally to them, hail them, bow to their wills even at the cost of all personal liberty.

O beloved, the call is clear! We who have been redeemed by the blood of the Lamb belong to a marvelous Kingdom, a heavenly Kingdom, which, Daniel said, "shall never be destroyed, . . . but it shall break in pieces and consume all these kingdoms, and shall stand forever." Christ, the Glorious Head of this Kingdom, is now preparing those who will reign with Him in it. Let us rally to Him, in whole-hearted devotion to Him and to His cause of taking out of the nations a people for His name! Let us recognize His Lordship, yield over our so-called "personal liberties," and come under His will in all things, great and small!

SOUL AND BODY PROSPERITY

THERE is a much closer relation between the welfare of the soul and that of the body, than most of us have recognized, which is taught throughout the Word of God. I am persuaded that many times the reason bodies are not healed when prayed for, is because the afflicted one does not search his life and confess his sins. The truth of the close relation between soul and body is taught also by Jesus Christ, an example of which is found in what He said to the man who was sick of palsy, "Thy sins are forgiven." When the scribes criticize His words, Christ connects sickness with sin by asking, "Which is easier, to say, Thy sins are forgiven; or to say, Arise and walk?"

While there may be occasions when sickness is not the direct result of personal sin, let us remember that sin and sickness are closely linked together in God's commission for praying for the sick, which is found in James 5:14-16. Here the promise is given that not only shall the sick be healed through the anointing and prayer, but "If he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed."

Other instances could be given, but the equivalent of a plain statement is made in 3 John 2: "I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." We may be confident that the beloved Apostle John would not offer a prayer that conflicted with the Truth, or with the teachings of Jesus Christ and His apostles.

The expression "prosper and be in health" cannot be applied to the soul; for while the two petitions for soul and body prosperity are inseparably associated together here, each thought is definitely stated, and each retains its own individuality. It is clearly evident that in these words John was referring to the body; for it would be inconsistent, and even without meaning, for him to pray that "the *soul* shall prosper and be in health even as the *soul* prospereth."

In the Scripture we are considering, John teaches that bodily health and prosperity are dependent upon spiritual prosperity. We see also that prosperity of the soul is a weighty matter, upon which rests the prosperity of the entire being, including the body. And a sense of solemn responsibility strikes our hearts as we realize that a never-dying soul has been entrusted to each of us to be prepared for God and for Eternity.

Have you examined your soul lately? Have you felt its pulse? Have you taken its temperature? Your body may be afflicted with weakness or infirmities because you have not taken the temperature of your soul to see if it has any fever of fleshly workings. Or you may not have examined its action to see whether its pulse is even and unmoved at all times and in every condition and environing.

The English word "prosper" is derived from the Latin, and signifies "according to hope;" hence "prosper" means to have it well with us "according to our hope." In the Original, "prosper" signifies "to help on the road;" "to succeed in reaching." When our soul prospers, our entire being is helped on the road towards prosperity, according to our hope. It is also implied that if our bodies and lives do not prosper, it is because our souls are not prospering.

We may have a very incomplete—even a wrong—conception of the meaning of "prosper" according to God's idea. God's prosperity does not consist in houses and lands and riches, nor does it mean that things will come our way. It may be, and very often is, quite contrary to the world's idea of prosperity.

Many Christians do not appear to be very prosperous. They may have little of this world's goods; "but did not God choose them that are poor as to the world, to be rich in faith, and heirs of the Kingdom which he promised to them that love him?" How do we know whether or not others are prospering according to God's meaning of the word?

God is not working for Time and this world; He is working for the world to come. His prosperity has to do with Eternity, and with Time only in its relation to Eternity. God's prosperity consists in developing that part of man which is indestructible, which worships God, in which God's Spirit dwells if man is saved. God demands that all man's powers and faculties shall be yielded to the Spirit for the cultivation of his soul.

If you let your possessions get into your heart, or if you let your heart get into your possessions, God's prosperity for you may mean that you will lose your houses and lands and riches, or whatever you have made your treasure. If anybody or anything is hindering you from reaching the place God has chosen for you, or from being what He purposed you to be for His glory, He will separate you from that which hinders, unless He lets you go your own way and fail Him.

When God's prosperity comes to you, you may find things do not come your way any more. You may find that you no longer have the things you desired most and loved. But it will be God's prosperity for you. You may find yourself removed from the environing you most desired; you may find the person or persons who were closest to you, have left you or been taken from you. But

it is God's prosperity for you. His prosperity very often means that you will be left alone with God. Alas, how many of God's children think that it is an awful thing to be left alone with God!

God has chosen us for a great destiny. He has endowed us with great possibilities for knowing Him and communing with Him. He has created us in His own image; and through the cross and the indwelling Christ, He is continually working upon us to conform us to His image. All we have, all we can receive or can be, rests upon our soul's welfare.

Therefore with all our God-given powers we must seek the prosperity of our souls until divine influence radiates from our lives, making them an inspiration to others. He will bring the crosses through which alone the work in us can be done, and the unchristlike attributes and tendencies in us be cleansed from our characters.

His great purpose is to prepare us to reign with Jesus Christ throughout eternal ages. We are in school now, but there are heights and depths of experiences which God is offering, and into which we may enter day by day even while yet on earth. They are a small beginning of the eternal riches and honors to which we journey.

From this Scripture it would appear there is a greater experience than being healed from time to time, though this is blessed. Here John presents a great consummation of bodily welfare that is provided for us in Christ's Finished Work, and he tells us how we may have it. His words express an entrance-in and experience for the body that may abide.

He does not say, "I pray that thou shalt prosper and be healed;" but he says, "I pray that thou shalt prosper and be in health," which implies bodily victory maintained by continual soul prosperity. Health means life, and we are as healthy physically as we have a strong flow of physical life. If we are not healthy physically, it is from lack of vitality.

It is also true that spiritual health means spiritual life. There is a supernatural, spiritual health and life that is divinely imparted to the soul through union with Jesus Christ, who is our Life. Our souls prosper and are in spiritual health according to the inflow of the life of Christ.

Divine healing does not mean to recover as you would be cured under a doctor's care. Divine healing is divinely supernatural; and it is effected and received through a vital touch from God. To receive the healing touch from God, our lives must be pleasing to Him so that our souls are in close contact with Him.

A sinner, however wicked, may take the medicine prescribed by a doctor and be fully cured. The medicine works on the wicked man as effectually as on the good man. But this is not so with healing from God. To receive divine healing you must get everything out of the way between you and God, and between you and your brother, before you can draw close enough to receive the touch from Him that will bring supernatural life and healing to your body.

Divine healing must begin with the soul. When our souls are in touch with God and we are living in union with Jesus Christ, His life is imparted to our spiritual beings; and—according to our faith—healing virtue and vitality are extended also to our bodies. The apostle teaches that unbroken and deepening contact of the soul with the Lord imparts and also maintains prosperity and health to both soul and body, which he calls being "in health."

When we reach the place where we discern the possible difference between being healed and being in health, we shall watch over our soul's prosperity. Then we shall take frequent inventories to find out where we are and what the state of our soul really is. And increasingly we shall have healing and health.

When we reach this state of spiritual enlightenment and experience, we shall understand why it is useless to expect healing or divine health from God when our souls are not prospering, when we have unholy and bitter feelings in our

hearts towards others. At times God in mercy may heal the immature Christian who has not met His conditions, or even a sinner for whom prayer has been offered; but we cannot presume upon such mercy.

To believe in divine healing does not consist in *not* calling in a doctor and in *not* taking medicine, as some persons seem to think. To believe in the truth of Divine Healing means to receive healing from God. There are people who have stood for Divine Healing and defended it for years, and some of these have not yet received healing, though they may have needed it during this time.

If you believe that God heals bodies, you must stand by your belief; but your belief must be not only doctrinal, but personal. You must believe that He heals *your* body; that He is *your* Healer; that *you* can receive healing. To have Him as your personal Healer is more than to believe in the Doctrine of Divine Healing. For what is divine healing and divine health? It is Christ.

In order to be healed, or to "be in health," you must often search your heart and life; you must often examine your relation to God and to all who touch your life. Only thus can you know your soul's true condition and health. The state of your entire being rests upon your soul's condition, and upon your relation to God. Soul prosperity is a wonderful expression, and much depends upon it.

In a few words, prosperity of soul and body depends upon, and comes from, living in realized union with Jesus Christ. As you faithfully build up this relation between you and the Lord, which God brought into existence when He united you with Him (1 Cor. 1:30), it will become increasingly real and precious to you. It will become the mighty operative power in your life that God intended it to be; and through it both your soul and body will be built up.

Christ is our life for soul and body; He is God's power in our behalf for all things. Christ is the answer to all our questionings. Christ is all and in all. Do you need something in your body? It is not *something* that you need, but it is a *Person* you need. It is Christ whom you need!

Are there powers in your spiritual being that are not yet developed as they should be? Are there long-standing needs in your soul-life that hold you back from what God offers? All these needs may be supplied through your building up your vital relation to Jesus Christ unto His greater possession of you, and unto the prospering of your own soul.

God requires only one thing, with its few simple steps; and that is deep humility that says "No" to self, and takes up the cross in every place; that constantly seeks to live in union with Christ so that His death may operate upon all that must be cleansed from the life. As you do this, it will become real to you that Christ is your life, that He is the Source of all life that is. His divine life was imparted to you in salvation, but there must be a continual imparting and increase of His life as you move on towards Eternity.

Determinedly seek the prosperity of your soul and the upbuilding of its relation to Christ. Give yourself over more fully to the cross, and watch and pray more earnestly. In every place where you take Him to be your life, your health, your wisdom, your all and in all, He will be to you all that you trust Him to be.

The very words of John, of Paul, of the other apostles, breathe of a life lived in union with Jesus Christ. They reckoned and realized upon this relation. They lived spiritually because they lived and experienced that Christ was their life. We can feel Paul's heart-throbs in his words, "When Christ, who is our life, shall appear;" and we clearly discern that Paul experienced what he was talking about. To him, always and forever, Christ was his Life.

I am persuaded that there is a more abundant life for soul and body, of which most of us have experienced very little as yet. It is a supernatural life. It is a superabounding life. It is Divine Life. When we reach the place where our soul

is thus prospering, disease will give place to this supernatural life.

Christ died to put away disease as well as to put away sin; therefore it is always God's will to heal His children and to keep them well. Up to our several ability and attainment we may live in Christ so that our souls will always be prospering, which will cause our bodies also to prosper and to be in health. Then if God willed to take us home before Christ came, we should not die of disease, but we should "fall asleep in Jesus."

God is calling us to build up our relation with Jesus Christ, and to live in realized union with Him so that our bodies shall prosper and be in health because our souls are prospering. If we do this, many actions that fill our lives will remain undone; many words that fill our mouths will remain unspoken; and many words that fill our ears will not have to be listened to!

Do not be discouraged if you seem to make little headway at first. Hasten to confess your sins; then move out more determinedly towards the prosperity of your soul, and with it, the prosperity of your body.

"A righteous man falleth seven times and riseth up again, but the wicked are overthrown by calamity" (Prov. 24:16).

Whenever you fall, rise up and hasten on after your Lord faster than ever. Refuse to be hindered by the enemy or conditions, by people or by your own flesh. God will give you victory over all the power of the enemy. He will make your feet like hind's feet, and He will cause you to tread upon your high places.

THEY RAN TOGETHER AND CAME TO THE TOMB

THERE is a beautiful and touching incident in connection with the Lord's death and the disciples' grief and bewilderment, that is found in John 20:3, 4. It is an incident that speaks deeply not only of what happened at that time, but it speaks deeply of our own relation to the Lord and to His hallowed cross.

"Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb."

We can almost see these two disciples as they started for the tomb. Both were close to the Lord, and yet each one was different from the other. Each one held a different relation to Jesus Christ, and yet both were filled with the same passionate love and longing for the Lord whom they had seen crucified.

At first Peter led out in this journey toward the tomb; but as they drew nearer to the place where the body of their adored Lord had been laid, they both began running. And they ran faster and faster, until John, the younger one, outran Peter and reached the tomb first. But he did not enter the tomb until Peter came. It was Peter who was the first to start toward the tomb, and it was Peter who was the first to enter that place that was sacred and tragic to both their hearts.

There were many tombs in and about Jerusalem, but this was a unique tomb, one that found an unequaled place in Old Testament prophecy because Isaiah prophecied that in this tomb would rest the body of the Messiah of Israel and of the world.

When Joseph built this tomb, he thought he was building it for himself. He selected the place where he wanted to be laid when he died. He chose the manner of tomb in which he wanted to lie, and he hewed it out of the rock. But in reality he did not make it for himself; nor did he have any part in its preparation, excepting to be the instrument in the hands of God to carry out the counsel of the divine will.

It was God who chose the place where the tomb should be. It was God who caused Joseph to build it. It was God who chose the structure of the tomb and the time in which it should be built. It was God who directed Joseph so that it was ready in time to receive the body of our crucified Lord.

How many times we have thought that we were carrying out our own

purposes, and that we were doing something for ourselves; but we found that we were not doing it for ourselves; neither were we carrying out our own purposes and desires. We discovered it was God who caused us to do what we did; it was He who chose us to do it for Him, and in order that His purposes might be carried out.

We read in Isaiah that the crucified Servant of God will make His grave with the rich man in His death. What wondrous honor was bestowed upon Joseph, who thought he was preparing the tomb for himself, for God to choose him to build a tomb for His Son!

All the disciples might have been at the tomb when the angel came and rolled away the stone, but we are not told that any of them, excepting Peter and John, went to the tomb. Even after Mary told them of the Lord's disappearance, of the angels whom she and the other women had seen, of the angel's message that the Lord was risen, they did not go to see if it were true; for all of this appeared to them as "idle talk"; and we are told that they disbelieved them (Lu. 24:10-12).

It is indeed tragic to meditate upon the way the disciples received these messages which the Lord sent to them directly and by the angel, and to see how far they had been from understanding that which the Lord Himself had spoken to them of His passion. It is solemn to find that the message the Lord sent them, appeared to them as idle talk, which literally means, "an incredible story," or "very great twaddle."

We are not told in the third verse that Peter and John *ran,* but that they went forth and went toward the tomb. We can see by this that at first even Peter and John moved slowly toward the tomb. They went in that direction, but evidently not very fast because of the doubts which were in their hearts concerning this journey they were taking.

They were tainted and hindered by the thoughts of those with whom they had been mingling who did not believe the Lord's message. And they moved out rather slowly at first, fearing lest this which they had heard was, as the other disciples considered it, "very great twaddle." But as they moved in the direction of the tomb, God moved in their hearts and made them go faster and faster, until in the fourth verse we find them running both together toward the tomb.

How often we have been turned aside from God's revelation, from some heavenly vision He would have given us, from some deeper truth He was waiting to reveal to us, because somebody went against the message and called it foolishness, or criticized the manner in which it was expressed! How many times we have been hindered because somebody criticized the life of the messenger or said that he was not reliable!

When God has sent us deeper and greater truths, how many of us have looked upon them as "incredible tales," or "exceeding great twaddle," because to us they did not seem to be great truths. And we did not get the revelation God intended to give us nor the inspiration which God offered us.

Only Peter and John beheld those linen cloths that wrapped that precious body round about. Only Peter and John beheld the napkin that was upon the sacred head of our Lord, "not lying with the linen cloths, but rolled up in a place by itself"—the cloths and napkin from which He had risen without disarranging one fold. Only Peter and John smelled the fragrance of that bed of spices upon which the broken body of the Son of Man had lain for three days.

All the disciples could have seen the stone rolled away; all could have beheld the linen cloths and napkin that had bound the head and the body, and could have discerned the fragrance of the tomb. But only these two disciples and the women who went early to the tomb, had these ineffable experiences that proved the resurrection of the Lord.

It is better to go out to the tomb of Jesus Christ hesitatingly than not to go at all. It is better to start out trembling, and tormented with doubts that others have planted in our hearts, than not to

go at all. Most of us have started out in this way toward believing deeper truths which God offered to reveal to us.

When we heard that Jesus healed sick bodies, we wondered if He really did heal the sick today as He did when He was on earth. We were conscious that our faith was very weak, and it was not strengthened by those about us who authoritatively declared that the day of miracles was past. We started very slowly, did we not? to go towards the cross and the tomb through which our healing was bought for us.

But the Lord laid hold upon us; He moved in our souls; He encouraged our hearts. And though we started slowly, we found ourselves moving a little faster, a little faster, until we were lifted by the everlasting arms of Him who had drawn us to start; and we ran clinging to Him and came to Calvary! We came to the tomb! The Lord healed us!

When we started out to get the Baptism in the Holy Spirit, again those about us said that it was of the enemy, or at least it was error; and our hearts trembled lest we should receive something that was not from God. But we started toward the tomb, perhaps at first slowly and with painful hesitation.

We did not go out to meet a dead Christ, but we went out to see whether He had truly risen and was pouring out upon His followers the Promise of the Father as we heard rumors that He was doing. The closer we drew to the place where He had lain and from which He had risen, the faster we ran, until He met us and filled us.

There is none that makes a start to enter into greater experiences with God, and who determinedly pursues this aim, who will not reach His audience chamber, and receive that which he started out to receive. Faith grows with every step taken, and with every stage of the journey pursued.

I have pondered over these two disciples moving out together toward the tomb, and could understand that when they started, they might not have kept perfect step together. But the Spirit assured me that all who really start to go to the tomb of Jesus Christ, will be bound closer and closer together, until ultimately they will run together in perfect unison.

If you are moving out to know Christ crucified, and if some one else starts out that he may also know Christ crucified, however hesitatingly the first steps are taken, and however you are not keeping step together at first, you will run faster and faster, and you will finally find yourself keeping step with all who are in the same company.

We can see that the faith of Peter and John rose with every step they took towards the tomb. The further behind they left the other disciples, the further behind they left their own doubts and fears. The closer they drew to that sacred tomb, the greater was their faith that Christ had risen indeed. The tomb always includes the cross. You cannot start out "not to know anything save Jesus Christ and Him crucified," without having your faith grow stronger with every step you take.

I am persuaded that there is power in the death of Jesus Christ which none of us has yet fathomed. To the one that longs to know Christ and the power of His death, there is an attraction in Christ's cross and tomb that urges the soul to abide more deeply in this place of quietness, of victory, of fragrance, all of which the tomb represents.

As we embrace the cross by reckoning upon our union with Jesus Christ in His death, as we make Him and our union with Him the sphere of our daily living, the power of the cross will draw us like a magnet. The closer we approach the cross, and the more we let the death of Christ work in our lives, the more will our souls be drawn away from earth and earthly things until we shall want to know nothing but Jesus Christ and Him crucified.

God would not have any reluctance in our hearts nor lagging of feet as we move out to Calvary, and from Calvary to the tomb. He would have our faces ever turned towards that tomb, for this is the place of holy quiet; this is the

place where God would have us rest; and this is the place where we begin to get a revelation of Christ's resurrection life. The tomb cannot come before the cross, but it connects us with His resurrection power.

As you move on towards the cross, towards the death, towards the tomb, which says that the death has really taken place; as you faithfully reckon upon your union with Jesus Christ in His death to the putting off of everything that is not to His glory, the love for His cross will increase; and the power of His death, or blood, will become more real to you.

Few have learned the power and rest that are in the death of Jesus Christ and in their union with Him in His death. This lack of knowledge and experience is not because God is not willing to reveal it to all, but because not all will yield to the cross so that they may experience this power. In order to have a revelation of the power that is in the death of Jesus Christ, and the stillness and fragrance that are in a life lived in the place of death, the face must be turned toward the cross in each thing that touches the life.

If we do this, God will let us discern the cross before it reaches us; and in the place of shrinking back and refusing it, we shall hasten to meet the cross; we shall be strengthened at every step; we shall be drawn onward by the power of the cross as its wonderful sweetness is more fully revealed to our hearts.

It is solemn to remember that only two from among the disciples who were told of what the women had seen, believed and went to the tomb. Only two from Israel's hosts entered into Canaan. Only two in the Old Dispensasation were translated. Many are called —yes, all are called to this uttermost salvation; but only a few will respond and be chosen.

Many are called to be baptized in the Holy Spirit, to live in the power of His indwelling, to be taught by Him, and to have Christ revealed to the heart by the Spirit's moving; but only a few will respond and enter in. All could live victorious lives; all could be in the Bride of Christ; all are called to be arrayed in white garments, pure and glistering. But only a few will hear the call, will yield to the cross, will clothe themselves in Jesus Christ their Righteousness.

The Word of God is full of the power of the death of Christ. We find it in all Paul's writings; we see that he lives this about which he wrote. But only a few throughout the centuries have so yielded to the cross that they have had a revelation of its power through its operation in their lives, and thus are able to bring it to others.

The preeminent theme of the teachings of Christ and of the apostles is "Union with Christ"; but only those who faithfully take up the cross, will enter into a full realization of this mysterious relation, for it is realized only through the cross.

Many of God's people have not paid the price to receive the great provision God has made for the Redeemed. But there is a company, and there always has been, that are traveling towards God's highest and best. We see not yet all perfected; we see not yet all in unity and keeping step with one another. But we know that they who keep moving toward the goal which God has set before them, will ultimately run together in perfect unity, and will gain the prize.

They will be able to keep rank; they will realize on their union with Jesus Christ in His death; they will experience the fragrance and rest that are in the tomb, which symbolizes the place of death where each of us may live as to our own self-life. They will realize the power of the resurrection, by which they may ever walk in newness of life; they will overcome and reach the Throne.

There is a company over the earth who, at this very hour, are ever traveling towards Calvary, towards the tomb, towards the life beyond the tomb. They are traveling towards the Coming of the Lord, towards the Rapture of the saints. They are traveling! traveling! I wonder if we are in this company that are traveling.

The first step that each one in this company must take, is towards the death and towards the tomb. There must be the yielding that the Gospel may work, the moving on towards the place where we can know the power of the resurrection of Christ. And though many of this company will never meet on earth, just before the Coming of the Lord, this redeemed throng that are continually traveling towards the death, towards the resurrection, will be running faster and faster after the Lord; and they will more and more keep step with one another because they are keeping step with God.

OUR EVER-PRESENT GOD

IT is possible for every child of God to have deep, increasing peace and confidence in God under all conditions and in all settings. It is possible to have such faith in God that naught He permits to assail us will have power to bring doubts, or disturb our rest in Him. The yielded heart that believes that God is in every circumstance, relation, and happening, that discerns God in everything great or small, will never be moved.

He will have peace that is like a river, and his righteousness will be like the waves of the sea. The heart that has not learned to find God in this way, cannot know the peace about which I am speaking. This peace of soul comes from quiet resting down upon God's Word, and calm reliance upon His love and faithfulness.

This peace comes from believing that God is in all that happens; and in discerning something of His will and purpose in all that touches the life. This peace is the peace Christ promised to give us, the peace He promised to leave with us when He went away. The peace that Christ gives us is such as the world can neither give nor take away.

Most of us see only people and things, circumstances and conditions. So great is our weakness along this line that we fail to recognize the answers to many of our prayers. We do not discern what God is doing in the settings and changes of our lives, because we have not yet discovered Him in all the environings and happenings of life.

We do not discern His presence with us in the incidents of daily living until we have gone far past the happening, change, or disappointment; therefore we feel alone when going through it. We did not trustingly lean on Him, assured that however dark the way appeared to us, He knew the way we took. But perhaps when we were far enough away to have some perspective on the path over which we had come, we recognized His presence, His ways, His doings.

We looked back and saw that God was in all that happened; that it was He who gave us whatever help and victory we may have received, though we did not know that it was He when we were passing through the trial. All the time God was walking with us, though we did not know it, though we did not even recognize God as being in it at all.

The truth which we must learn to believe until it is a great, operative reality to our hearts, is that God permits or sends everything that touches our lives. Whether what happens is just or unjust, search for Him in it; search for God in each detail and incident. Let it be your supreme aim to find God in everything. Do not let a touch of resentment against any human being find entrance into your heart or remain there.

He may not have been in what happened in the sense of its being His will and in His sending it; but He permits all that happens, and He gets into it by the time it reaches you. If you discern God in the humiliating, unjust condition or happening, it will appear altogether different. Instead of the hard distressing thing, you will behold God; and you will find that God's presence and will have clothed the threatening circumstance with golden glory.

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Elbethel

A CONTINUATION OF THE ELBETHEL SERIAL

VOL. I JULY - SEPTEMBER, 1938 NO. 3

THE GOSPEL—WHAT IT IS

THE Gospel of Jesus Christ is not the vague and shadowy theory that many persons seem to think it is, but it is the divinely inspired truth of God's plan of salvation accomplished by Jesus Christ on the cross, and revealed by the Spirit. It is the only power of God unto salvation that He has extended to mankind.

The word "Gospel" is derived from the Anglo-Saxon, and signifies "The God-story." The expression "The Gospel of Jesus Christ" means "The God-story of Jesus Christ." Could any expression be more tender and awe-inspiring? The word "Gospel" also signifies "Good News;" and a God-story could be nothing else but "Good News" to a poor, fallen and ruined race in need of a Saviour.

The word "Gospel," when properly used, signifies "The Good News" of Jesus Christ and the salvation He provided for us through His Redemptive Work on the Cross of Calvary. It is the message which Christ preached when on earth, the message which He gave to Paul by revelation during those years he spent in Arabia, the message which Paul himself taught, preached, and lived.

The Gospel is the heart of all God's plans for the redemption of man. As the heart of every living creature is its vital center and source of life, without which there could be no life, and deprived of which death must ensue; so the cross of God's Son, Jesus Christ, is the vital center of all God's plans for the human race, and even for the universe.

The importance of the Gospel is proved by the fact that the Son of God had to become Man and die in order that the Gospel might be brought forth. God's universal plan rests upon, and revolves about, the cross of Jesus Christ. Within God's universal plan are embraced all God's plans for each human being and for humanity at large.

It is through the Gospel that man is brought nigh unto God and has access unto the Father. It is through the Gospel that God has done away with death and eternal darkness for all who believe. It is through the Gospel that God imparts to every believer life in the place of death, and eternal light and glory in the place of eternal darkness and anguish.

God has made us wholly dependent upon the Cross for deliverance from death, and deliverance from him who has the power of death, that is, the devil. God has made us wholly dependent upon the Cross for even physical existence. If the Cross of Jesus Christ had not flung the shadow of its outstretched arms back to Eden, encircling within their embrace Adam and all humanity in him, Adam and Eve would have literally died in the very act of disobedience; and there would have been no human race.

Until Christ died, and the Cross emerged from prophetic utterance into living reality and power at the death of Christ, the world and man had only the shadow of the Cross that would come centuries afterward. But even the shadow of the Cross of Christ was mighty enough to be the basis of the perpetuation of the human race, and the showing of God's righteousness in "the passing over of the sins done aforetime, in the forbearance of God" (Rom. 3:25).

You cannot know the Gospel until you know the Cross. You cannot know the Gospel and the Cross without knowing Jesus Christ. You cannot know Christ

until you know the Gospel and the Cross. The Gospel, the Cross, and Jesus Christ, are inseparable. We see that in all God's Truth and in all that God does, Christ is the center; Christ is the circumference; and Christ fills all space between.

The sublime and incomparable theme of all Paul's preaching and living, was the Gospel, the revelation of which began on the road to Damascus and continued out in Arabia. For Paul it never lost its wonder, its power and its glory. To him it was "The Gospel of the glory of Christ," or "The glorious Gospel of Christ."

It was the heart-motive of Paul's entire life, the power of his every move, and the inspiration of every yearning of his heart. The Gospel impulsed his agony of conflict in prayer as he strove for others that they, too, might learn this central truth of all God's revelation to man, and of God's so-great salvation.

In I Cor. 15:1-4, especially in verse four, Paul clearly defines the Gospel that he preached: "Now I make known unto you, brethren, the Gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the Scriptures; and that he was buried; and that he hath been raised on the third day according to the Scriptures."

It is when by faith you live the Gospel in a definite way, that you experience its power. It is when you yield for the cross to work in your life in each testing, that you discover the Gospel is not a theory, but that it is the moving of Christ Himself. You find that yielding for the cross to work, is not yielding to something, but it is yielding to a Person.

Living the Gospel means to know nothing but Christ and Him crucified; it means to live united with Him at the cross and in His resurrection—to live united with Him in His death and in His life. Everything must begin with Him and must end with Him; and here we find the divine circle, which comes from God to man, and then returns to God.

Only as you let the glorious Gospel of Christ work in your heart and life, can you be transformed into His image. Only as you yield your self-life to the cross, can you know and possess Christ in a great way. Yielding to the working of your self-life brings only darkness, for there is no glory in the flesh, and you will never receive any glory from your self-life.

Is your heart small and cramped? Is it full of selfishness? Does it need to be enlarged? Do you find it difficult to love others with the love wherewith Christ first loved you? If so, you need to draw closer to God, who is love. You need to have room made within you for His greater indwelling. You need a divinely enlarged heart.

Every time you draw nearer to God and experience a more intimate relation with Him, you must go by way of the cross; for you cannot draw closer to God without decreasing, without becoming small and humble. In order to decrease and become small, you must leave Self and all its movements at the cross.

Only at Calvary can you be stripped of the weight of your flesh, which hinders God's work in your own soul and in the lives of others. As the cross works, you may feel weaker than ever, but you will be strong in Him; you may suffer, but you will rejoice in Him. You realize that you have been carrying a heavy burden for which you were unable, and under which you could only stagger and stumble along.

But when you reach Calvary, you realize that a tender, loving hand suddenly lifts that load from your heart. As it drops at the foot of the cross, rest and peace that passeth all understanding pervade your entire being. And there at Calvary you meet your lord in a newer and sweeter way than you have ever met Him before.

We are told in 2 Cor. 5:17 that "if any man is in Christ Jesus, he is a new creature: the old things have passed away; behold, they are become new." This is one of the pillar verses of our

identification with Christ, and of what our union with Him does for us. When our faith appropriates this truth in real operation, we shall have victory up to our light; and our light will increase as we reckon upon our union with Jesus Christ unto victory in everything.

We must believe that God has put us and all our sins and guilt into Christ, and that when He died, He bore our sins, guilt and sicknesses in His own body on the tree. We must believe that now we are free from them, and need bear them no longer. We must believe that He tasted of death not only *for every man,* but that He tasted of death *for us* individually.

The only way in which He could bear our sins in His own body on the tree, was by their being laid upon Him when we were united with Him on the cross. When all the sins of the world and of a fallen race were laid on Him, He became Sin.

When Jesus Christ died on the cross, God dealt with the sins of the whole world in Him. Because our sins and guilt were thus dealt with, because the penalty of sin was paid and the sentence of death was executed upon Jesus Christ in behalf of all humanity, we receive forgiveness of sin and are delivered from its power.

Every man's sins were judicially taken care of, and salvation was provided for him, on the cross, whether he believes on Jesus Christ and is saved or not. All he has to do to be saved, is to come to God as a sinner, and by faith to receive what God has provided for him in Christ.

The power of His work in our behalf lies in the fact that He not only died for us, but that *we died in Him;* and that through our union with Him in His death, we are dead to all that once held us in bondage. Identification with Jesus Christ in His Redemptive Work, is a most marvelous truth. The union of the Divine and Human is one of the mysteries of God that the human mind cannot apprehend; but by faith it can be apprehended and experienced spiritually.

"Wherein also ye stand." Your standing grace is in the Gospel, and you realize upon this grace by taking your place through faith and reckoning, in your death in union with Jesus Christ; and by abiding in the realization of your oneness with Him both at the times of testings and in the Between-times. As by faith you abide in union with Him, you become immovable and your life is victorious.

"By which ye were saved." The word "saved" also means "victory." When you are in a testing, you must believe that through the power of the Gospel, you are saved, or have victory. You need not beseech God to give you power to overcome, for through Christ's Finished Work, He has already given you limitless and mighty power for victory. The power is within you because the power is in Christ, and Christ is in you and you are in Christ.

Your part is to reckon upon your union with the mighty Deliverer, Christ, in His death and in His resurrection; and, by taking the position of death, to appropriate the power He has already provided for you. Too often we have given our victory away by holding on to Self. Fenelon says: "The origin of our trouble is, that we love ourselves with a blind passion that amounts to idolatry. If we love anything beyond, it is only for our own sakes."

If you lay down your life at every cross, you will receive such a revelation of Christ and of His cross as you can receive in no other way. In order to know Him better, and to have His image steadily increase upon you, there must be an unswerving yielding of the self-life to the operation of the cross.

He who is filled with Christ's life will be clothed in His image and glory. He will be like a glorious city set on a hill! like a bright lamp set on a stand! He will shine! shine! shine! Those about him may not understand what the power of that shining is, nor what its source. But they will discern the light; they will know that he is different, that he has something which they have not experienced.

How symmetrical and beautiful will that one be in spirit and in life, who yields to the cross in every place! who lets the Son of God find His home in his heart, and live out His life from within! Are you yielding that He may be at home in your heart and life? Is He the Master of the house, and Lord over your life in the way God purposed He should be? To experience the Gospel and the cross in this way, means to enter more deeply into a living experience of our glorious Christ and Lord.

This wonderful Gospel is present and ready to work for you just now. The glory that is in it is waiting just now to be poured out upon all who will yield to the working of the cross. By way of the cross alone do we journey to whatever glory awaits us at the end of our earthly pilgrimage; and the degree of glory we shall have, depends on our faithfulness to the cross while here on earth. There is no other way to reach the Glory, and there is no other way to be glorified, excepting through the Cross.

When faith grasps these stupendous truths and incorporates them into the life, we shall walk in victory up to the place we have attained, and our light will increase as we faithfully live the Gospel through faith in our union with Jesus Christ. As we live and walk in Him, the love in our hearts for the precious message of the Gospel will increase and deepen until it consumes every desire of the natural, and all shrinking from the cross.

The only purpose for which we are on earth is to prepare for Eternity; and the only way we can prepare for Eternity is by living the Gospel unto full overcoming. It is thus that we experience and prove that the Gospel is the only power of God unto salvation (or victory) to every one that believes.

How great is our need of knowing the deep meaning of the Cross as God presents it in His Word! How vital is our need of knowing experimentally its continual operation in the life! The flesh is ever seeking entertainment and thrills and emotions, instead of humbly desiring and welcoming God's close dealings and His searching Truth that digs down into the heart and uncovers the needs of the life.

But they who have caught a vision of Jesus Christ and Him crucified will find no charm in mere thrills and emotions. When Christ begins to reveal Himself and His cross to your soul, your heart-cry will be that you may know Him, and the power of His resurrection, and the fellowship of His sufferings; that you may become conformed unto His death and may attain unto the out-resurrection from among the dead (Phil. 3:10, 11).

What we need is a revelation of the Christ who is within, of the Christ who is mighty in life and work; a revelation of the Christ who will kindle within us consuming flames of love and devotion to Him. Mere supernatural experiences, or so-called visions, can never satisfy the soul that has caught even the faintest glimpse of Jesus Christ as the effulgence of God's glory.

The human heart and life need a vital transforming contact with the mighty, living Personality of Jesus Christ; a contact that will bring to the heart a revelation of Him as the Son of Man crucified, as the Risen One, as the Son of God, the Living One. We need "the open vision." Oh, beautiful expression when applied to our relation to Christ! Oh, for the vision of the Christ of God that is never veiled nor even dimmed!

THE SOUL'S ATMOSPHERE

EVERY person is doomed to carry about with him—not only inwardly, but in his outward living—that which he has made himself, and therefore that which he essentially is in his true character. Few persons may be conscious of this fact, and many may not want to believe it, but it is undeniably true.

Every person is surrounded and enclosed by an envelop of personality that is peculiarly his own, and which clothes him wherever he goes. This envelop may be called the "Atmosphere of his Personality." As the earth is surrounded by an envelop of ether, so each of us is

enveloped in the atmosphere of his own personality; an envelop of what he really is in his own spiritual and essential being, and not of what he appears to be, or of what others or he himself may think that he is.

This envelop of what you and I really are before God, this atmosphere of our essential personality, exerts its influence upon the lives of all who come within its radius. We have all experienced this and have been conscious of it as we have contacted other lives; though we may not have analyzed it, or understood what or whence the power was that made its presence felt upon our souls.

We have been conscious of being attracted or repelled by an inexplicable, but tangible, influence that surrounded and moved out with subtle force from a person whom we had just met. It was not the outward appearance of the person; it was not his beauty or lack of beauty; it was not the tone of his voice nor the expression of his face; it was not his education or refinement or lack of culture, that thus impressed us.

It was a mysterious, but potent, influence that came from what that one really was at heart, an influence that had power to move upon us according to the kind of persons we were. It is inexorably true that what you are in your inmost being, is what you are in your influence upon others. And it is equally true that what you are in your inmost being, determines what influence another life shall have upon you.

You may not think that the sacred hours you habitually spend before God, influence any but yourself and your own soul. But the hours spent in God's presence, though known to no one else, generate a holy power and influence in your soul that create the atmosphere that ever surrounds you. And this influence that God's presence has imparted to your heart, leaves its impress upon all who touch your life.

It is just as true that the hidden, ignoble thought, feeling, act, which no one may appear to know but you and God, the inward weakness or bent that has held you captive for months or years, surrounds and encloses your life as the atmosphere does the earth; and it affects and influences the lives of those about you.

These ignoble inward conditions and movements lower the purity, warmth, and sanctity of your entire inner being; they surround and permeate your entire outward life and experience. They inevitably defile the atmosphere of your personality, which you must ever carry about with you. They harm all that are about you, excepting those who know and trust God in a way that makes them immune from all unholy or fleshly influences.

God has endowed man with tremendous gifts and powers of influence for Eternity, powers that may be used for His glory, or they may be used in ways that dishonor Him and harm others. In every life, in your life and in mine, there are potential capacities and powers that are boundless in scope and in possibilities for good or for evil.

The influence of these capacities and powers is continually flowing out from each soul and life, unknown or unnoticed by the one from whose life they come. When we apprehend this, it may be distressing as we consider our many weaknesses, but it will be blessed when we learn to guard these powers and to use them for God.

In nothing can we live to ourselves, but in all things, and in every setting, we are our "brother's keeper." We are "debtors to all men" not only in our outward contact with them, but also in those moments when we appear to be the most alone; in those moments about which no one but God knows, and with which none other is consciously acquainted or apparently connected.

We are our brother's keeper not only in all we say and do, and in all our outer living and its varied influences; but we are our brother's keeper in the influence that comes from the expression of our faces and from the tones of our voices, both of which are a manifestation of our true personality.

Like little hands molding, molding

clay into one form or into another, so every life that touches yours sends out influences that will seek to impress their own form and character upon your soul and life. And your life also is sending out influences that will move upon other lives and seek to impress your own character upon them. Only trust in God can withstand these influences, for only God can prevent this subtle and inexorable working of life upon life.

We are our brother's keeper also in what we are in ourselves in the depths of our own souls, into which none but God can enter. We may not think or speak of these inner recesses and the movings in them; in fact, we may know little of the life we are really living in these deep recesses of our souls; but we are our brother's keeper even from that part of our beings.

Hence we see that life is a wonderful, but a tragic, trust from God. Not for our own good alone are we responsible to keep our hearts and minds and soul-life pure. It is for the sake of all who touch our lives that God makes us responsible for the influence that issues from our inward purity or impurity.

Tragically true is it that out from the heart come not only all the issues of life, but all influence upon other lives; and God will hold you responsible for what that influence is. Therefore "above all that you guard, guard your heart." Watch your feelings, your thoughts, your attitudes as well as your words and actions. Yield to God's dealings through the cross, that you may be cleansed from all impurity of the most hidden and deceptive character and impulse. Cleanse yourself from all defilement of flesh and spirit as you perfect deep inner holiness in the fear of God.

As you habitually do this, Christ will pour His oils upon your soul and life, and they will send forth His divine fragrance until it pervades the atmosphere of all your living, refreshing your own spirit and imparting balm and holy desire to the hearts of others.

It is not only *what we do and say,* but it is *what we are,* that is the great power which is felt by those about us, and which leaves its impress either for or against God upon the lives of all with whom we come in contact.

WHERE HAST THOU GLEANED TODAY?

I AM persuaded it will be the trifles that will determine whether we shall become overcomers; whether we shall be ready for the Coming of the Lord; whether we shall attain to the best that God offers us. We read in Ruth 2:19 "Where hast thou gleaned today? and where hast thou wrought?" Ruth was not among those that were gathering in the large harvest. She was among the gleaners.

The word "glean" literally means "to pick up small things;" "to gather what has been left." Symbolically, it signifies "to collect with patient labor;" "to pick up little by little;" "to gather by degrees." The word "wrought" means "to accomplish;" "to bring forth even to the birth." It signifies completion of the thing or task begun. How pregnant with meaning are these two clauses when considered symbolically, and when applied to our lives!

Suppose the Spirit should speak to your heart just now concerning this day: "Where hast thou gleaned today? and where hast thou wrought?" Suppose you examined each day moment by moment to see what you had put into it that would abide for your Lord. Suppose you examined each day as you would examine some merchandise you purposed to buy—examining it particle by particle to see if it were desirable and without flaw. This is the way God would have us examine the moments of each day.

Only the Lord knows what He would work out in our lives if from time to time during the day, and even during the night when alone with God, we became still before Him and asked Him to show us the moments of the day as they appeared before Him. He would let us hear the words we had spoken; He would let us behold the deeds we had

done; He would throw His searchlight upon our motives and make manifest the thoughts and intents of our hearts. And the Spirit would whisper, "Behold where thou hast gleaned today! Behold where thou hast wrought!"

"So she gleaned in the field until even." When she had finished the day's work, she beat out what she had gathered—for she carried nothing home but the pure grain—and she found she had gleaned an ephah of barley, which is a scant bushel. It had taken her all day to gather it, gleaning a little here, and a little there.

Ruth was not gleaning in her field, but in Boaz' harvest field; and neither are we gleaning in our harvest field, but in the field of the Lord of the harvest. We, too, must glean until even, and before we step over into Eternity, all we gather must be beaten out; and all that is not pure wheat must be left behind.

If our ears are open Godward, day by day we shall hear the Spirit asking us where we have gleaned. But the culmination of all these questions asked in Time, will be when we stand before the Judgment Seat of Jesus Christ, and hear Him ask: "Where hast thou gleaned during this Day of Grace? Where hast thou wrought? What hast thou accomplished for me in this Day of opportunity, which I gave thee that thou mightest glean the pure grain from my harvest field and bring it up to me?"

Michael Angelo once said: "Trifles make perfection, but perfection is no trifle." We might well consider this word of the great artist, and see if we really believe that "trifles make perfection." I am confident that if a company (or even one person) would set their hearts upon overcoming in the little things and in the small details of daily living, in an incredibly short time, and with a rapidity that has not yet been seen upon many, they would attain to a life of preeminent and conspicuous victory.

But, alas, how many moments go up to God that are not filled to His glory! How many apparent trifles we do not even see, much less gather! How many opportunities God sends us that we fail to buy up for Him! We try to rise up and victoriously meet the great emergencies, but fail because we did not glean the trifles.

We did not watch and pray that every moment should be filled by God. We did not examine our lives thought by thought, word by word, action by action, to be sure that God was the origin of everything; that He inspired everything. We did not buy up the little opportunities. We did not glean and harvest the trifles, in order that we might gather pure grain for the Lord of the harvest.

God will test out each of us, and I believe that the final decision will be made by some apparently trifling choice, condition, or incident in our lives. When we make a choice, we may not see that there is anything important in it; we may think our choice involves only the passing moment. But too often we find that our choice was far-reaching; and when we try to change it, we find that God does not permit it to be changed.

When hungry—and half bantering—Esau sold his birthright for a mess of pottage, he did not know that this agreement between him and Jacob would be confirmed by God and would abide. He did not know that the words that he spoke in careless selfishness would come to pass to his grief and great loss. He sold his birthright for a mess of pottage, and God confirmed his act, making Jacob the head of the house and the ancestor of the Messiah.

Harvesting trifles! Surely "perfection is no trifle," but trifles do make perfection. Only a little care or carelessness; only little words spoken or restrained; only little deeds done or left undone; desires gratified or resisted; and the final great issues are decided by these small choices and unnoticed steps.

If we carry home all the precious grain God intends us to bring up to Him, we, too, must gather the little grains from daily settings; we must gather it kernel by kernel though it be with great labor and hard work. We must bend very low and search carefully lest we overlook some heads of precious

grain which our Beloved purposely dropped in some sordid setting for us to stoop and gather.

Ruth was an ancestress of Jesus Christ, and a beautiful symbol of His Bride. She harvested the trifles. She gleaned a little head of grain here and a small handful of grain a little further on. It was with great labor that she gleaned in Boaz' field, and it will be with much labor and bending very low that you will glean in your Boaz' field.

The part of His great harvest field which He has especially entrusted to your care to cultivate, weed, and glean, is the field of your own life. If you are true to this trust, you will have to watch every part of your living very closely not only to gather all the precious grain, but to weed out the tares and thistles and thorns that will choke the wheat and prevent the harvest. This will demand prayerful watchfulness and painstaking care. You will not have time or inclination to watch the fields of others and criticize the way they are gleaning.

What would it mean if we faithfully gave ourselves up to the weeding, cultivating, and gleaning that are necessary in the fields of our hearts and lives? If we did this, do you think there would be a change in our relation to God and in our relation to those about us? Do you not think that we should find many weeds of self and the earthy to remove? that we should discern opportunities before unnoticed in which to gather precious grain for our heavenly Boaz?

And while we were gleaning, His image would begin to clothe us; His light would begin to appear upon our faces, a light that had not been discerned there before; and God would make us quick to find each kernel of grain He called us to gather. As we stooped to glean the grain for Him, we should find rare spices of Christ's divine attributes, which always grow very close to the ground. As we gathered them for our Beloved, a sweet savor of Christ would ascend unto God from our lives.

Oh, let us set our faces to glean until the even for our Boaz, and for our own soul's sake! We may not be in the place spiritually, nor may we be called, to gather in the great harvests; therefore let us be content to do the gleaning. Only as we faithfully glean in our own field, can our Lord trust us to gather in the great harvest field. Ask the Lord to make you willing to glean the trifles.

He will point out to you every opportunity He would have you buy up for Him. He will drop precious grain in unexpected places for you to gather, and thus your soul may be nourished. He will point out the heavenly spices of His attributes that will make you fragrant with His oils and incense. Be willing to gather these rare things from the trifles, no matter what the toil may be.

The small victory you gathered from some hidden corner, the small working of grace you gathered in another unnoticed corner, will be manifested to the glory of God throughout Eternity. Is it not worth doing? We do not mind the many stitches we must take in doing fine needlework, or the many times the shuttle must go back and forth in making tatting. But do we begrudge the time and strength and fidelity that are needed to make us great gleaners in the fields of our own lives, and in the great harvest field of our God?

Form the habit of spending time with God before you lie down to rest each night. Wait quietly before Him that He may ask where you have gleaned today and where you have wrought. Are you bringing to Him each night kernels of grain you have gleaned during the day? Are you laying at His feet sweet spices of His own attributes that you have gathered as you were gleaning? spiritual treasures you have gathered little by little with much prayer, and perhaps with many tears?

It was in the harvest field that the courtship between Boaz and Ruth was begun and ripened, and that is where your courtship with your Lord must be carried on. If you are not gathering in His harvest field, there will be no courtship, no thrilling glimpses of your Beloved! no sweet consciousness and assurance of His presence! You will not

be melted by His tender care as He drops a blessing in this barren place, and lets you feel His love in another hard place.

As Boaz ordered his servants to drop grain for Ruth, so does the Lord provide heavenly manna and refreshing for us, even when we think there will be nothing to gather. In the place where it looks as though others had gathered much and left nothing for us, we shall find a bountiful portion of rich heavenly food that has been dropped for us by our Lord. I wonder how much eternal fruitage we have laid up for our blessed Lord. I wonder how much we have gleaned in the Lord's harvest field of other lives, and in the field of our own lives, since we were saved.

Have we gleaned that which would be comparable to what Ruth gleaned—a bushel? It was the day's portion, and to get it she gathered from morning until night, constantly going from place to place and stooping many times to pick it up. Remember, you cannot gather a kernel of heavenly grain without stooping. How wonderful it would be if we continually heard His voice speaking to us as we moved through the day's duties, as we prepared to rest at night, saying, "Where hast thou gleaned today? What art thou gleaning just now?"

"So she gleaned in the field until even." All day she followed, followed on! In the cool of the morning, in the heat of the noontide, in the shadows of the falling twilight! And if we follow close after Him, we shall also have something to offer Him at the end of the day; and He will not only provide for all our needs during the journey, but He will drop portions along our path for us to bring home to Him at night.

If our courtship moves on to the Marriage Supper of the Lamb, there must be a girding up of the loins, a stern determination that all those weaknesses in our lives which may have seemed to us like trifles, those fleshly ways which we may not have observed, or did not consider important, shall be put away. We must set our faces that through every cross God sends, we shall correct the defects in our make-up, the unworthy movings of our flesh, in order that we may glean the divine beauty and virtue that is the opposite of our unlovely self-activities.

Do you remember that which the Lord said about working while it is day? Beloved, this is the day of your opportunity, the Day of Grace. And I am sure that not one of us realizes the wonderful opportunities that are ours; and the wonderful things God waits to do for us if we will set our faces to glean every corner of our hearts and lives, not leaving a place or a corner that has not been carefully examined and worked upon through yielding to the cross.

In order to glean in the Lord's field, there must be a bending of your whole spirit before God. Whenever this beautiful woman, Ruth, found bits of grain in the field, she had to bend low to pick them up. Thus it is in the spiritual gleaning. Every time you glean anything for your Boaz, you will have to bend low to gather it.

Meditate upon the way Ruth gleaned as she continually bowed to pick up the grain. How beautiful it would be if our spirits were so humble and bended that however low we must bend to glean for our Beloved, it would be a joy and become easy to lean down and gather from every happening what God had put into it for us.

Whenever our hearts are not taken up with heavenly things, may we hear the Spirit saying to us, "Where hast thou gleaned today? What are you getting out of this that your flesh desired? Have you gathered all that your Boaz dropped for you? Have you gathered heavenly nourishment and riches from all the favor He has showed you? Are you taking it home?" That which you gather you must guard that the enemy shall not steal it from you. Boaz slept on the threshing floor in order to guard the grain he had gathered.

All that you gather, must be thrashed out so that the wheat may be separated from the chaff. If you are really humble before God, you will find that He

will enable you to separate it by the crosses He sends. And He will send the North-wind and the South-wind dealings of His Spirit to blow upon what you have gleaned, that all the chaff may be carried away. You may find that much you gathered which you thought was choice, will be blown away. But do not be dismayed as you see it disappear leaving only a small part of what you thought you had.

Your self-righteousness which appears like His righteousness, must be beaten out; and you must be purified by the cross, that His righteousness may adorn you. Your self-esteem, which thinks of yourself more highly than you ought to think, and masquerades as piety, must be purified until real holiness shall take its place. Your voluntary humility, which appears like His lowly meekness, must be uncovered and purged away. He will send crosses to beat out all you have gleaned; and the Spirit will blow away all that is not pure grain.

Oh, let us hasten to glean from the small opportunities, from the seconds in which we can say a few words to God; from the moments when we can humble our hearts for the passing instant, when we can go out and glean abiding touches of the soul with God. If you speak His name often from the heart, you will build up your touch with Him, a touch that will become permanent and which you will never lose if you are faithful and obedient in seeking Him.

Form the habit of talking everything, especially little things, over with Him. It is beautiful to entwine everything with prayer, to turn to Him first with the everyday things. Some people might consider this foolish, but it is not foolish; it is great wisdom; for many times the common, everyday things become the uniting bond between you and your Lord. They establish you in His presence. They create a close touch between Him and you so that you learn to think of Him and speak of Him as your most intimate Confident and Friend, the Friend that sticketh closer than a brother.

"Dear Lord, make us true and faithful gleaners in thy great harvest field, and in the harvest field of our own souls. When evening comes for us, we would not have one grain of wheat ungleaned from the testings and the opportunities thou dost give us in thy field. We would have that which we gather fully thrashed out and purified so that when we stand before thee and thou dost ask: 'Where hast thou gleaned today, and where hast thou wrought?' we shall have an overflowing ephah of beautiful heavenly grain to lay at thy blessed feet, heavenly grain which we have gleaned for thee in thy field."

WHERE IS THE GOD OF ELIJAH?

Dorothy Mary Gregg

IN these days of world-wide distress and abounding iniquity—days that we believe look forward to the near Coming of our blessed Lord— there is a veritable challenge thrown out to the Church of the Lord Jesus Christ. In times of less evident working of the powers of darkness, the degree of the Church's lack of power was not so glaringly revealed. But today demon forces are increasingly taking possession of, or strongly influencing, many of the children of men, with the result that terrible crime-waves are sweeping over the youth of our land, to say nothing of the general demoralization that has largely reduced society to a deplorably pitiable state. And the Church is being brought face to face with the evident fact that she is appallingly lacking in power to meet the situation in the spiritual battle for the souls of men and for the defeat of the devil's opposition against herself.

Natural, human methods will not suffice, whether they be of the oyster-supper, worldly-amusements-in-the-church type, or the natural ability, man-exalting, so-called evangelistic type. Only the mighty power of the living God flowing through truly consecrated, humble human channels, will be able to victoriously meet the situation. And though the manifestations of Satan's power are a

challenge, the living God waits to clothe His Church with power proportionate to her need.

In 2 Ki. 2:14 we read: "And he (Elisha) took the mantle of Elijah that fell from him, and smote the waters, and said, Where is Jehovah, the God of Elijah? and when he also had smitten the waters, they were divided hither and thither; and Elisha went over."

Elisha had been chosen by God to be the successor to His fiery prophet, Elijah, who had been so marvelously used of Him at a time when demon powers had led Israel, through Ahab and Jezebel, into the rankest forms of idolatry. In answer to Elijah's prayers, God had so mightily wrought that the heavens had withheld their rain for three years and six months, and then had as miraculously given rain; the widow's meal and oil had been multiplied; the dead boy had been restored to life; fire had come down upon the water-soaked sacrifice to Jehovah on Mt. Carmel, utterly consuming it; etc. All of these miracles were performed at a time when the devil was working the hardest; but God had His instrument through whom, at every turn, He faithfully manifested Himself to be greater than the devil, that Israel might not be left without a witness.

On that last journey that Elijah took, Elisha had persistently stayed with him, following from place to place until finally he had witnessed that miracle of God's power when, as Elijah wrapped his mantle together and smote the waters of the Jordan, the waters divided so that they two went over on dry ground. It was then that the way was opened for Elisha to ask that after Elijah's departure, a double portion of Elijah's spirit should be upon him; namely, that he should receive the portion of the first-born; that he should receive the mighty heritage of the prophetic ministry that had rested upon Elijah—a request that only God could grant.

With what care did Elisha fulfill the condition of keeping his vision upon Elijah, so that when the chariot and the horses of fire parted them asunder, and Elijah went by a whirlwind into heaven, Elisha saw him go! Then was Elisha left alone as to human help; but in his possession was the precious mantle of Elijah that fell from him when he was taken up—this outward sign of the coming upon Elisha of the Spirit of God in the office of prophet and leader of the school of the prophets, the office formerly held by Elijah. And, "in token of the sense he had of his own and the public loss," Elisha tore his own clothes and rent them in two pieces; and, taking up the mantle of Elijah, he went back and stood by the bank of the Jordan.

What a mighty, never-to-be-forgotten experience he had passed through! Heaven, into which his master had gone amidst the wondrous demonstrations of the power and presence of God, could not but be a reality to him beyond any previous realization of it. And the holiness of God's presence could not but make more evidently heinous the wickedness of his people Israel.

Now he stood, not the Elisha of former days, the servant of his beloved father Elijah, nor even clothed with his own garments; but the prophet of God, his spirit mightily clothed upon with the Spirit of God, the portion of the prophet-leader, the outward symbol of which was the mantle of Elijah. This mantle had been thrown over him in a call to separation and preparation, as he plowed in his earthly father's field some time before this. However, that was but a temporary resting of the mantle upon him, a call. His part was then but to follow Elijah in submission to his instruction, and to "pour water upon his hands" in service.

But now his master had been taken; and the same Jordan that had lain between his master and the place of translation, now lay between Elisha and his place of overcoming the powers of darkness in life and service to his God. The Jordan, "the river of descent," this type of the judgment of death upon the flesh, must be passed through. There is a precious lesson for us here, in passing; namely, that the same working of the Gospel of our union with Christ in His

death and in His resurrection life that makes possible victorious living and service for God, will prepare us for translation at the Coming of our Lord.

Elisha, in the Spirit and faith that governed Elijah, took the mantle of the prophet, and smote the waters, saying, "Where is the Lord God of Elijah?" He did not say, "Where is Elijah?" With all due regard and love for the man God had used, he knew him to have been but God's instrument, marvelously yielded, but now gone on to his reward. There was no feverish, hysterical crying out for the prophet to come and make a path for him in the waters. No; a wonderful faith had come into his soul, a lively expectation that the wonder-working God of Elijah, eternal, omnipotent, omniscient, would continue to show forth His marvelous power for His own glory and in behalf of His people.

"Where is the Lord God of Elijah?" The words came not from a heart that was feeling for God after disobedience and apostasy had long removed the consciousness of His presence; Elisha had walked close to his master in the will of God. These words came as an outward expression of the expectation of his heart as he turned in abandonment of faith to the God of his father Elijah, a recognition of God as the Doer of the miracles wrought through him. His question held the implied declaration: "The Lord God of Elijah still lives, and is nigh at hand."

With the humility of one who is not seeking a name for himself through the employing of untried, self-originating methods, but who is willing to follow in the steps of the godly who have gone before, he took the mantle of Elijah, "and when he also had smitten the waters, they were divided hither and thither; and Elisha went over."

"Elisha went over!" a demonstration to all the sons of the prophets that the God of Elijah had chosen him; and they said, "The spirit of Elijah doth rest on Elisha." He "went over" to a ministry of fearless, powerful opposition to the evils of his day, a ministry of signs and wonders in the power of his God. And, beloved, if we would have the power of God resting upon us, we must follow a path comparable, in self-renunciation and abandonment. Space in the Magazine permits our enlarging only upon the points pertinent to our subject; but point by point there are deep and rich lessons in these Scriptures for us.

Unlike the conditions attending Elisha's question were the conditions attending a question similar in phraseology, but spoken at a later time in the history of God's chosen people. In Isa. 63:11, 12 we read: "Where is he that brought them (the Israelites) up out of the sea with the shepherds of his flock? where is he that put his holy Spirit in the midst of them? that caused his glorious arm to go at the right hand of Moses? that divided the waters before them, to make himself an everlasting name?"

In this part of his prophecy, Isaiah has been carried forward and made to speak not from the standpoint of his own time, i.e., before the seventy-year captivity in Babylon, but "from the standpoint of the end of the Exile. He sees the future as if it were present." Because of their rebellion against Him whose lovingkindness had borne them "all the days of old;" and because of their continuous grieving of His holy Spirit, God had turned to be the enemy of His people, and Himself fought against them, with the result that they were carried into the Babylonian captivity.

But as this period neared its end, their hearts were stirred by God's Spirit to remember the days of old, Moses and his people. (Verse eleven may be understood as referring either to the people's remembering or to God's remembering. We are treating it as referring to the people.) How different was their state than in those days that they were calling to memory! Then they (in their forefathers) had been led away from their Egyptian bondage. Now they were in Babylonian bondage. Then His holy Spirit was in the midst of them, guiding them by a pillar of cloud by day, and a

pillar of fire by night. Now they were bereft of the benefits of His presence and guidance, left to languish in a land not their own.

Then the glorious arm of the God of Israel wrought wonders at the right hand of Moses: the sea divided; the rocks gave forth water; the heavens dropped manna and flesh for them; and their enemies fled before His power. Yes, and the waters of yon Jordan divided as the obedient priests put their feet into them by faith. But now they were dependent upon the mercy of their oppressors; and the land of their inheritance lay far away in desolation.

Unlike Elisha, disobedience and apostasy had long removed the consciousness of Jehovah's presence from them; and their question came from hearts beginning to feel after the God of their fathers. Their own answer to their question, "Where is He?" would have been, "He is not nigh at hand; His zeal and His mighty acts are not manifested among us." We find them crying: "Look down from heaven . . . Oh, that thou wouldest rend the heavens, and come down!" But memory of past blessings stirred in their hearts hope of His present undertaking for them.

A backslidden, needy people, under much affliction in captivity, having lost the power of their God from among them! But a people in whose hearts, by the mercy of God, there was still some capacity for being stirred to a yearning for God and to heart-cries for His mercy and the manifestations of His presence and power in their midst!

Beloved, is not the church in general today largely in a backslidden, disobedient state, if not in a state of apostasy? Where is He that brought them (the Church in the beginning) from the Egyptian bondage of mere ritualism and sin and degradation, by the Great Shepherd of His flock, and exalted in their midst the Lamb of God that bore away the sins of the world? Where is He that on the Day of Pentecost filled them all with His Holy Spirit, causing them to speak with other tongues as the Spirit gave them utterance, to the amazement and conviction of the multitude?

Where is He that so marvelously wrought in their midst, working with them both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to His own will, healing the sick, the deaf, the blind, the dumb, the lame? Where is He that led them on through the "river of descent," of humility, of self-crucifixion through His Gospel, into a land of unsearchable riches in Christ, into lives always led in triumph in union with their Lord?

Where is the God of Pentecost? Where is the God of the Early Church? Sad to say, in connection with much that is called "church" in our day, He is standing, in true Laodicean-period fulfillment, outside the door, knocking to come in.

But many of our readers will be numbered among the people who claim the "Full Gospel," who at one time or another have received the blessed Baptism in the Holy Spirit, according to Acts 2:4, and who have seen the mighty power of God in evidence in the Church sometime during the past thirty years. Beloved, would not a season of honest meditation before God in a comparison of the conditions in this Movement today with even the mighty workings of God in the midst in its beginning (to say nothing of His workings in the Early Church), cause us to cry out: "Where is He who so marvelously poured out His Holy Spirit, and wrought signs and wonders among many of His people twenty-five or thirty years ago?" (I am speaking of that real work of God that moved, and still moves more or less, under the name of "Pentecostal;" though, sad to say, fanaticisms and errors have also claimed this name, bringing much deserved criticism upon themselves.)

Where is He whose presence and power in the meetings brought such deep conviction upon sinners that there was no room for the fleshly methods that sometimes prevail today in evangelistic efforts? Where is He who beautified the Early Church with the graces of the Spirit, and who empowered her with

His gifts?

Beloved, as you examine yourself in the light of God's provision through the Gospel, are you satisfied with your own entrance-in? We shall, of course, never be satisfied in the sense of feeling no further need under the stronger light of the Word. But as to the light already received; perhaps as to today's state of your own soul as compared with that of some time ago, are you satisfied?

As to your church assembly, are you satisfied that it is, with normal spiritual development, measuring up to the light God has given it? does it compare favorably with the Early Church? Do you believe that we have seen the fulfillment of what God intended to accomplish through the mighty outpouring of the Holy Spirit in these last days? My own heart says, "No! No! No!"

Here in Chicago, the ministers in numbers of the Full Gospel Assemblies are feeling the great need of prevailing in prayer until all hindrances to the mighty working of God in the midst of His people are taken away, and we are brought under the control of the blessed Holy Spirit, so that He can glorify the Lord among us as in the beginning. There are some evidences of God's working, but the call is urgent that we go down before Him in abandonment to His dealings, humbling our hearts where He shows us we have failed to take the cross, and have thus lived in the flesh; where we have grieved the Spirit or have quenched the Spirit, and have thus brought ourselves into more or less spiritual bondage, and have individually and collectively hindered His divine purposes.

God heard the cries of His Ancient People at the end of the Captivity, and restored them to their land, later bestowing all they would individually receive from Him in the Messiah, our Lord Jesus Christ. And God is waiting to work in and for His people today. It is His will that the individual Christian and the Church be clothed with power from on high; but He is no respecter of persons or places. The fact of having received His gracious outpourings in the past, will not insure our being in the sweep of His power and mighty movings that, we believe, are now on their way.

The Church needs an enduement of power through coming under the control of the Holy Spirit, and it will be given to the man or woman that yields to the cross and prays through, to the assembly of people that yield to the cross and pray through. "Elijah was a man of like passions with us, but he *prayed fervently* . . . and the heavens gave rain, and the earth brought forth her fruit." Thus are we encouraged that the "supplication of a righteous man availeth much in its working."

Like Elisha, the early disciples went with their Master to the place of translation, after He had gone through death and resurrection (in which, by the grace of God, they were identified with Him). They, too, gazed steadfastly into heaven as He ascended; and after His exaltation, He poured out upon them the Holy Spirit in mighty power. Then He sent them forth IN HIS NAME, with the mantle of His Spirit and authority upon them.

Mighty results followed: they went through fire and through water; souls were saved and baptized in the Holy Spirit; the sick were healed; demons were cast out; believers were edified in the Truth; nothing could stand between them and the accomplishment of the will of God through them, IN HIS NAME. But, like Elisha, their whole expectation was from God, the God of Elijah—yes, but revealing His power yet more, the God and Father of our Lord Jesus Christ. Their faith was not in man or human methods.

Where is the Lord God of Elijah, the living God, the God that doeth wonders? He lives! Hallelujah! The operation of His power in the midst of His Church has been greatly hindered; but He lives in Christ's body, the Church. And we are persuaded that He waits to empower the Church, through union with her Victorious Head and through the operations of His Holy Spirit, to meet, in the NAME OF JESUS, the challenge of the wickedness and de-

moniacal workings of these last days, on behalf of the souls of others and for her own preparation to sit with Christ on His Throne.

Let us repent, and pray fervently for a revival.

CHRIST'S INEFFABLE LOVE

THE path and experience of the Christian are beautifully and graphically described in the Canticles, or the Song of Solomon, although this Book does not begin with the first step of salvation. Here the bride is first presented to the reader after she has tasted the sweetness of her Lord, and is longing for a closer approach to Him and for a greater revelation of His love.

Although salvation is a priceless gift from God through Jesus Christ, if we stop with the first step of salvation, which is the New Birth, we shall never experience the relation to Christ and the privileges that are ours in Him, which are symbolically set forth in the Song of Solomon and in other Scriptures. The first requisite for attaining the rich provision that God offers, is hunger for Him and for His will.

"Let him kiss me with the kisses of his mouth, for thy love is better than wine" (Cant. 1:2). These words, which are the first words spoken by any character in Canticles, are spoken by the bride, and are an expression of her longing for her Heavenly Bridegroom.

But we know not how the Spirit has been moving within her, or what He has been speaking to her own heart before she uttered this prayer. We may be confident, however, that the desire did not originate with her, for there is no Godward desire and prayer in human heart that is not born of the Holy Spirit.

It is very solemn for God to move upon us. He does not intend His movings to bring forth desires that are only for a day, desires that vanish with the morrow. He purposes that every work of the Spirit in our hearts shall abide; shall be creative and transforming; shall bear much fruit in our own lives and in the lives of others; shall be to His eternal glory.

The hunger for God, the deep conviction of your shortage and needs, is always born of the brooding of the Spirit. The desire to leave yourself at Calvary and to scale the heights of God's Heavenly Places, is always imparted through the Spirit's power and work. These and all other Spirit-inspired movings are a sacred charge entrusted to you to guard and to obey, to live and to possess, until they bear a hundredfold fruit for your Lord.

If we do not guard and treasure the Spirit's work within us, when we stand before our Lord at the end of life's journey, as we must, He will demand an accounting of all He did for us and offered us in these days on earth—an accounting of those blessed opportunities which we neglected and which, therefore, did not come to fruition.

Throughout the entire Book, the bride does not mention the Bridegroom's name. She does not explain who this wonderful One is of whom she speaks. He so fills her heart and thoughts that it does not occur to her to mention His name. He is the only One she has in heaven, and there is none on earth she desires besides Him. All her heart's love and worship are poured out upon Him as Mary poured her precious nard upon His head and feet when He was on earth.

He has drawn her and she has had some precious experiences with Him. He has brought her to the place where the rare plants of hunger, desire and love for Him are implanted in her soul—those immortal impulses, which He alone can ingraft in the yielded human heart, which He alone can nourish and cause to grow.

Beloved, how much is He to you? How much does He possess you and your heart? Does He possess your heart and love so that He possesses you? so that no one else counts? so that even His name need not be mentioned as you think of Him and speak of Him to others? Are you longing to know Him better? Are you praying, "Let him kiss me with the kisses of His mouth"?

I have believed for years that they who will be ready for His Coming, they who will make up the Bride of Christ, will have this cry of the spouse in their hearts. If we have it not, let us humble ourselves and wait before Him until we, too, are panting with hunger for Him! Our Beloved! Our Lord, crucified and risen for our sakes!

Hunger for God is found with every preeminent saint throughout the Word of God and down through the ages. The Book of Psalms is pervaded by this hunger for God which filled the soul and breathed from the life of David, the sweet singer of Israel.

The Psalms he sang and wrote, bear witness to the increasing hunger for God that filled his heart and was on his lips continually. He cries, "As the hart panteth after the water brooks, so panteth my soul after thee, O God!" Again, "My soul thirsteth for thee, my flesh longeth for thee, in a dry and weary land, where no water is."

Mary Magdalene who loved much because she had been forgiven much, also had this intense soul-hunger and love for Jesus Christ. We discern it in the cry that burst from her quivering lips when she came to the tomb and found not His body: "They have taken away my Lord, and I know not where they have laid him!" She did not mention His name, for her beloved Lord was the only One who had all her thought and love.

Let us examine ourselves often to know whether the spouse's yearning to know the love of Christ, is filling our souls and is being breathed out to God. I am persuaded that it is possible to have a hunger for the love of Christ that is beyond anything that most Christians experience.

The bride prays, "Let him kiss me with the kisses of his mouth." The word translated "kiss" means "a token of love;" "a caress." This expression is symbolic of a spiritual relation and experience, and must not be confused with any physical act of greeting. The literal act of kissing may not indicate affection or even interest. It is often little more than a mere gesture, though such greetings should be sincere expressions of genuine regard; otherwise they are hypocritical, and may even partake of the Judas kiss of betrayal.

Spiritually, the word "kiss" symbolizes the closest relation a soul can have with its Lord. It is a symbol of the mutual tokens of love between the Lord and the Redeemed; hence no insincerity nor duplicity could accompany such tokens. On man's side, it denotes profound worship and adoration towards the Lord, and the heart obedience that yields the whole being to Him for Him to use and dispose of as seemeth best to Him.

On the part of the Lord toward the members of His body, the "kiss" signifies the moving of His Spirit upon the soul; His revelation of Himself and of His indwelling, with all other tokens of His presence and love. There is no relation that the Spirit of God has with you or exercises towards you that could not be symbolized by this word which we have so misused and sometimes besmirched that it has come to mean little to us in word, act or feeling.

The Jews interpret this verse as expressing Israel's longing for the coming of their Messiah, prayer for which has been going up for many centuries. The verse has a similar meaning for Christians, who should feel the same deep longing for the return of the Lord that the Jews felt for His First Coming. We should have that love for Him which earnestly desires His Coming; which is eagerly waiting and loving His Appearing.

If our love for Him and desire for His presence were what they should be, our hearts would constantly cry, "Come quickly, Lord Jesus!" In our own lives, desire for Christ's Coming and presence will be manifested in victorious living and Christlikeness in every relation. With us this desire should be all the more fervent because the Lord has already come and united us to Himself; He has already died for us; He has already betrothed us to Himself.

It should burn more brightly because

He has gone to prepare a place for us, and has promised to come again and to receive us unto Himself, that where He is there we may be also. If we have the heart of the spouse, we shall long for Him to hasten His Coming; we shall long to be what He would have us be, in order that we may go with Him when He comes.

The kisses of the Lord, which signify His deep Self-revelation to our hearts, also signify His dealings and deep movings within us. They signify the drawing of our souls to Him, and the implanting within us of His own desires. When we habitually live in union with Him, He reveals His presence with us and we enter into a tender conciousness of His indwelling. If we abide in union with Him, our love will go out to Him in holy worship and adoration.

Are you maintaining the inward consciousness of Christ's indwelling day by day? Are you seeking to know Him in a closer way? Are you praying that you may realize His presence in greater power and reality? that His love shall fill your heart until it overflows to Him, to His children, and to the world that is lost in sin? The bride of Christ will have these longings and experiences with a depth that the immature Christian cannot know.

In this verse she is asking not for one token of His love, for He has already revealed His love to her in many ways; but she prays for the multiplied tokens of His love, which are expressed by the plural, "kisses." She would learn to find Him and discern His love in every happening and detail of her life. She would receive gladly all that His love sends her, whether it be in joys and blessings, or whether it be in conviction, dealings and chastenings.

Whether His love gives sweet experiences or suffering, still her prayer is, "Let him kiss me with the kisses of his mouth;" still she prays that He alone shall be glorified. If it means deprivation or separation from people whom she has loved, she would receive all that touches her life as sent or permitted by Him, and would recognize that they are all tokens of His love.

The first kiss the bride received, was the kiss of reconciliation at the time He saved her. Do you remember when you were saved? was it not sweet? was not your heart tender? Was not your heart melted by the mercy of the Lord as you remembered and mourned over your past sins and failures and unworthiness?

In 2 Peter we read of those that have forgotten the cleansing from their old sins. When we forget that Christ, by His death, has cleansed us from our sins, we are most unworthy of Him; we become self-righteous and self-sufficient in ourselves, and we become hard and critical towards others. But if we remember the washing away of our own sins by Christ's death, we shall have greater understanding and patience towards the weaknesses of others.

Let God show you what He purposes to do for you through every dealing He extends. Pray that God will revive your love for Him so that you may have a deeper experience of Christ and of His love. Ask Him to plant within you the cry of the spouse. We shall all be more spiritual and victorious than we are if we seek His love more faithfully and prevail for the tokens of His love to increase.

The longing of the spouse for her Lord should fill the heart of every Christian; it should be sounding increasingly in the Church at large. They who minister should constantly urge upon their own souls the necessity for hunger for God; they should preach it and urge it upon others in season and out of season.

The Lord cannot reveal Himself to you; He cannot be to you what He purposes to be, if you are not hungry for Him. I fear there is little deep hunger for Christ and for the cross with many Christians in these days. Many desire prominence and strive for a place; many desire to see manifestations and labor to keep things moving. But these are not hunger for the Lord.

Only as we prevail for hunger for God and for His will shall we receive receive this hunger, shall we know it, can we keep it. Let us ask God to show us

our needs, to show us where we have grown cold and have not the desire and love for Him that we should have. Let us pray that He will kiss us with the kisses of His mouth even though it means crosses and death to self.

Let us pray for a greater revelation of God's will and plans at large, and that we may understand His will and plans for our own lives. Let us seek a greater vision of our Lord, our heavenly Bridegroom, and pray that we may have a deeper understanding of His Work on Calvary. We need to know the meaning of His blood (or death) and how to claim its power for ourselves and for others.

If God begins to give you such a vision, walk very softly; for it is a grace you will hold only by obedience, humility and prayer. It is wonderful, and sometimes painful, to receive and keep the heavenly outlook. It will mean God's dealings and strippings; it may mean hard things; but it always means joy and glory unspeakable.

How rare is this heart-cry and hunger of the bride, and how little most of us know of it compared with what we might experience. If we prevailed as companies and as individuals for the soul-hunger depicted in this verse, we should never again have to pray during months and even years for a revival. God's quickening power would fall upon each company and individual in a kindling of spiritual fire that would reach saint and sinner.

The Bridegroom has already given the bride wondrous tokens of His love. He took her nature upon Himself in order that she might become one with Him. He died that she might die in Him and be delivered from sin and guilt, and have all that separated between her and God removed. These were kisses of His mouth! These were tokens of His love for the one whom He had chosen to be His bride.

He became sin and God's face was turned from Him, in order that sinful men might become the righteousness of God in union with Him. What a surpassing token of His love it was for Him to unite a world of sinners to Himself in order that their guilt might be removed, and that they might have eternal life!

It was at the cross His love was bestowed upon us; and it will be at the cross we shall receive a revelation of His love and have our love for Him increased. It was at the cross His kiss of reconciliation was given, and it will be at the cross that we shall receive all God has provided for us through the death of His Son.

Let us seek His love with all our hearts. Let us seek to know His will that we may live in the center of it. Let us ask Him to restore those blessed tokens of His love which He extended to us before we understood their preciousness and deep meaning; and which have largely slipped away from our grasp. Let us pray that He will heal our backslidings. Alas, how many times we are backslidden and know it not!

Let us humble our hearts over all in our lives that is unworthy of Him, and reject all that hinders our experiencing the tokens of His love, and all that prevents our receiving what He would do for us. If we humble ourselves, within us will be born the cry, "Let him kiss me with the kisses of his mouth."

"For thy love is better than wine." The word "love" is plural. It denotes many acts of love. The absence and sudden appearance of her Beloved implied in these two clauses is very sweet. In the first clause she speaks of Him as of One that is absent, and she expresses deep longing for His love. In the second clause she addresses Him directly as though He had suddenly appeared.

His coming was in answer to her prayer and was a token of His love. It stirred her heart, and she exclaimed "Thy loves are better than wine." He always comes and reveals Himself when we pray, when we humble our hearts, when we go down in adoration at His feet; it is then that He makes His presence real to us.

Oh, how much better than wine or any earthly good are those myriads of the "loves" of our Beloved that are mani-

fested in His solemn movings in our hearts when we are in prayer! His love expressed in His drawing near until suddenly we realize we are no longer alone! Those moments when we feel His holy presence pressing in upon us, and we exclaim with the psalmist, "Thou art near, O Jehovah!"

Later in the book, He says, "Eat, O friends; drink, yea, drink abundantly, O beloved." He urges all who are saved not to be satisfied with little tastes of all that He has done for them, of all that He has provided for them, of all that He waits to be to them, of all that He must be to every one that will be in His bride.

Only they that lay down their own lives and are thus bound to Him by the cross, will reach the throne and reign with Him there. Only they that lay down their lives that they may have His life more abundant will be all-glorious within and, as His bride, stand at His right hand in the gold of Ophir.

He calls you to feed on Him, to drink abundantly, until from within you shall flow rivers of living water; until fountains of His light and truth shall overflow from your life to others. Let Him bind you to His chariot wheel, and carry you along in His royal train as He sweeps on in majestic glory to set up His Eternal Kingdom! This One who is King of kings and Lord of lords!

HIS SEAMLESS TUNIC

IN Jn. 19:23 we read, "Now the tunic was without seam, woven from the top throughout." "From the top" also signifies "from above;" "from the beginning." Christ's seamless tunic was so rare that even the soldiers, careless and hardened as they were, would not divide it, but cast lots for it.

This tunic, which in itself was only a garment such as others wore, was in a supernatural way mysterious even to those rude soldiers. In reading about it there is an impression that within this article of clothing are hidden precious meanings which they who love the Lord long to fathom. Though I shall speak of some of these meanings later, still this mysterious impression of deeper hidden significances remains.

How little are our hearts moved by the record of the crucifixion, by the ignominy and suffering our Lord endured on the cross for us! How little we apprehend the awful tragedy of the soldiers at the foot of the cross, upon which the Saviour of the world was hanging in the agony of death, impassively casting lots for His tunic—the tunic that seemed inseparable from the Lord in its symbolic meaning of His spotless Humanity.

It is generally agreed that this garment was probably wrought by hand (as the word "woven" signifies) by the women who loved Him and ministered to Him. The word "woven" also means "to knit." It signifies a prolonged and laborious task. It implies fidelity and diligence, a heart firmly set to complete the task begun.

There is likewise a spiritual import that must not be overlooked. Unless there were some special significance in this tunic, we might question why it should be thus pointedly introduced in such a solemn and tragic scene; and why the psalmist prophesies concerning it in the twenty-second psalm.

We are told that the tunic was without seam, as though this fact were of more than passing importance. We are also told that it was "woven from the top throughout," or "from above throughout," as though in this fact, too, there were a hidden significance. In connection with this, we are reminded that the veil of the temple, which was a symbol of Christ's Humanity, was rent in two *from the top to the bottom* as Christ yielded up His Spirit.

There is an evident reference to the robe of the Jewish ephod, which was also woven without seam, and which was a figure of Jesus Christ in every phase of His Humanity and His Divinity, of His character and His office. God had especially planned the high priest's robe of the ephod, and had commanded the opening for the head to be stoutly bound to safeguard it from being torn, prob-

ably because it was a symbol of His Son.

Just as God had decreed that not a bone of his Son's body should be broken, so did He safeguard this beautiful symbol of Christ's Priesthood from being rent. But now the Jewish priesthood was winding up; and the priest himself during the trial of Jesus, rent his own garment, which act in turn was a symbol of the removal of the Jewish priesthood.

The high priest did not know when he rent his garment that he was enacting a symbol of his priesthood's being taken from him; a symbol of the closing of the Old Dispensation; a symbol of the rending, or breaking, of the body of Christ in His death. Nor did he know that he was prophesying the death of Christ for the world when he said it was expedient for one man to die for the people that the whole nation perish not.

There is a significance in these apparently casual happenings that should solemnize our hearts, for God is back of all things. Nothing happens! If we review the path over which we have come, we shall discover that small incidents and settings have had an important part in hindering or helping God carry out His plan for our lives.

The beauty and meaning of this seamless tunic speak of Christ's holy Humanity, which veiled His Deity; of His human body, which was the tabernacle in which all the fullness of the Godhead dwelt among us bodily. Christ's Humanity was indeed "woven from above throughout," which signifies His conception by the Holy Spirit. This supernal plan for Christ's body was forever hidden in the heart of the Infinite, and was made according to the divine and eternal counsel. No human act or power, no ordinary birth, brought forth Christ's Humanity, of which this tunic is a symbol. Only God could weave a tunic of humanity in which His Son could tabernacle.

The weaving of the tunic speaks of the way that Christ's Humanity came into the world. The Holy Spirit *"from above"* came upon the virgin Mary, and the power of the Most High overshadowed her, and the tunic of Christ's Humanity began to be *"woven from above* throughout." Thus it was without seam or spot, or blemish or any such thing.

After Christ's birth this mysterious weaving still went on. "And Jesus advanced in wisdom and stature, and in favor with God and man." And it is even now going on in His mystical body of the Redeemed; for Christ's human body with its meanings was only the beginning of His mystical body and its preparation for Eternity.

In a far greater sense than Christ indwelt His human body when on earth, will He eternally indwell His mystical body, which is now being woven from above throughout. Every member of His mystical body must be woven by the power of the Most High from above throughout. Because of their sinful nature and weaknesses, we could say that the weaving will be as deep and marvelous as the weaving of the members of His own human body.

Its being "woven from above throughout" reveals our helplessness to do aught apart from Him. We of ourselves cannot put in a stitch that will hold when Satan begins to test it out. One reason our nakedness is uncovered at times, is because we have been weaving in some stitches of our own righteousness or self-defense; and when God lets the enemy test them out, they are torn away and our weakness appears.

Give over your fleshly energy and activity that His power may appear. Let Him cleanse you and clothe you in Himself even though every stitch is taken with pain, for the pain you suffer when He weaves His life upon you is not comparable to the pain you must suffer when the stitches of your flesh must be taken out by contrition and humiliation.

The seamless tunic of Christ's Humanity was tested by Satan in every possible way and with diabolical malice to see whether it could be rent; but it remained seamless and beautiful as it had been "woven from above throughout." It was tested by men with ig-

nominy and in every other way, but no flaw nor weak place was found in it.

The seamless tunic of His mystical body is being tested by Satan in every possible way to rend and mar it and make it unfit for its Lord to indwell. But there will be a company that, up to their light, will remain Christ's seamless spiritual tunic throughout Eternity; a tunic which God will forever indwell; a seamless spiritual tunic from which He is building Himself a spiritual habitation in the Spirit.

Throughout Eternity did God purpose that all the fullness of the Godhead should clothe itself in the tunic of Christ's human body. He eternally planned that through the virgin Mary, Christ's seamless Humanity should come forth. Our hearts should be moved when we remember that in Christ's human body dwelt all the fullness of the Godhead bodily; that in Christ's human body God dwelt and walked on earth among sinful men.

Though the Son of God came in the likeness of sinful flesh, He was without sin or spot or wrinkle. There were no defects nor blemishes in the Man Christ Jesus, in the Lamb of God who was slain before the foundation of the world. There was no seam of joining, nor stitch dropped in the tunic of His body which was "woven from above throughout."

His holy Humanity was symbolized by the pure, shining linen about which we read in Exodus, Leviticus, Revelation and other places in God's Word. It was woven from above throughout in order that our lives might be woven from above throughout. If He had not taken on this seamless robe of humanity, we could not have been clothed in the seamless robe of His righteousness.

If He had not taken on this spotless robe of humanity that was planned in God's heart throughout Eternity, and which in the fullness of time He brought forth, step by step, suffering by suffering, we could not have been clothed in Christ our Righteousness. He was made sin on our behalf that we might become the righteousness of God in Him, or "in union with Him."

May the seamless tunic of our Lord remind us of the wedding garment which God is calling us to weave. May we prayerfully consider this wedding garment Christ died to give us, until we glimpse something of the tremendous price it cost the Son of God. May our hearts be so impressed and arrested that we shall daily examine our lives to know whether we are weaving the wedding garment or not.

Through the working of the Gospel, God waits to weave upon us the seamless garment of the righteousness of our Lord. He waits to do this work upon us until, up to our light and capacity, there shall be no spot or wrinkle or blemish or any such thing.

In the Son of His love, God has provided for us a seamless tunic, in which we must be clothed. He calls us to put on the Lord Jesus Christ and make no provision for the flesh to fulfill the lusts thereof. If we yield for Him to work, He will weave it from above throughout, and no dropped stitches nor unsightly seams will appear in our lives.

The stitches of this spiritual garment are taken in each testing; the weaving is done through each act and setting of life, and through our every relation to others. If you yield for the work to be done, the cross will be come precious to your heart, and you will be enraptured as the seamless spiritual tunic of your precious Lord begins to clothe you.

As I thought of this one day, the Spirit began speaking to me of Christ's seamless tunic; of the seamless beauty of the spiritual tunic which He has provided for us; of the painstaking stitches that must be woven into this spiritual tunic "from above throughout" if we are to be a part of Christ's bride.

The Spirit insistently questioned, "What about the garment? Are you weaving the garment? Have you let it be rent anywhere? are there any unsightly seams in the garment? Have you dropped any stitches that you have never tried to pick up? What about the garment? Are you weaving the garment?" I seemed to behold the Spirit working on a human life through the Gospel. I

watched the stitches being taken; I beheld the garment growing as the stitches were woven into it "from above throughout."

The words "woven from above throughout," lingered in my heart as I considered His descent from the Glory, and the beginning of the weaving of the holy seamless tunic of His Humanity at His conception, a weaving from above that continued not only until He came forth at birth, but continued in His Humanity after He became flesh and dwelt among us. I discerned that there was a deeper meaning in this Scripture than the literal application to a garment that somebody made for Him.

Beloved, if you would be fully clothed in this seamless tunic of Christ's righteousness, which really means to be clothed in Him, you must abide at fragrant Calvary and yield to every cross in order that every stitch God calls you to weave, may be perfectly done. When God convicts you of your need and sends the trials through which He would purify you and draw you closer to Him, He purposes that some stitches of Christ's righteousness shall be wrought into your garment through union with your Lord.

Many, many stitches must be wrought upon us if we would be fully clothed in the robe of Christ's righteousness. A few stitches taken now and then with dropped stitches of defeats in between, can never cover us. To be clothed in the seamless tunic of our Lord, we must reckon upon our union with Jesus Christ unto the working of the Gospel.

Beautiful, shining robe of His righteousness, woven upon us from above! Beautiful seamless tunic of His nature, His image, His beauty, which Christ died to give us! They who will make up the bride of Christ will be arrayed in this seamless wedding garment of His righteousness, for we read in Rev. 19:7, 8 "The marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints."

We are told that it was given unto her to array herself. We must prepare this bright wedding garment for ourselves through denying self and taking up the cross, through living in union with Christ unto the working of the Gospel in our lives. It is in these earthly days that the weaving must be done. It is just now in these commonplace days that our wedding garment must be made ready.

We know not what beautiful stitches He would have woven into our lives if we had always yielded to the daily cross in the shop and in the office, in the kitchen and in the laundry—stitches "woven from above throughout!" Remember, the great purpose for which we were created and saved, was to be prepared for Eternity.

If we are to be thus prepared to reign with Christ on His throne, we must yield for the Garment to be made ready; we must yield for the Spirit to weave this robe upon us through the testings. If we yield to the cross, He will make each stitch perfect and beautiful, for it is really being clothed in Him.

Beloved, are you putting Him on just now? day by day? more and more as the days go by? As much as you put Him on, your robe will be seamless, and you will be making yourself ready. You cannot hope to put on Christ perfectly in an hour or in a day. This is a life work. But as you yield to each cross that faces you, you will put on Christ in the place where each cross works.

The putting Him on is indeed like weaving, or like stitches taken. A stitch is not very large; It cannot cover very much; it does not appear very important after it is taken. Those about you may not notice each stitch of the garment that is woven into your life, as through God's dealings He undertakes to clothe you in this heavenly tunic.

But as you take up your cross, a stitch is taken and then another one in this weaving that God is doing upon your life through the Gospel, and in which work you have a part to do. You work out your own salvation with fear

and trembling, but it is God who works in you to will and to do of His good pleasure.

While in a way He does it, in another way you do it. It is God and you working together to clothe you in the wedding garment of fine linen white and pure. What a sweetly solemn thought this is, that God in His tender love stoops to work with us in weaving our bright wedding garment upon us so that we may make ourselves ready for the marriage supper of the Lamb.

It will mean holding still in His hands; it will mean living in union with Jesus Christ. Every stitch He enables you to put into the garment will draw you closer to the Lord in love and worship. Every stitch taken will make His indwelling more real and precious.

Is He not a wonderful God and is not His love a wonderful love to provide for you and me this seamless tunic of righteousness through the death of the Son of His love? Have you let God take some stitches in your wedding garment today? Or do you recall some place where He began to weave the heavenly upon you and you drew back so He could not finish the work which He began?

Was there a thread of Christ's righteousness with which He sought to adorn your character, but that naked place in your life remained naked because you did not yield to the cross? Did you choose your own life instead of saying "No" to self and taking the cross so that the threads of Christ's life might be woven into your wedding garment?

Christ is waiting to clothe you in Himself, to clothe you in the beautiful seamless garment of His character, His nature, His beauty. If you let Him, He will take out all the tangled threads of your life which, through your own ways, you have put in. He will take out all the knots and ragged ends with which your living in the flesh has marred your life. He will take out every seam, and the mistakes you have clumsily tried to mend, which speak of your not going down in pure humility after some failure.

He alone can weave into your life threads of His life in the places you have marred by your own living and by the stitches of your self. But those stitches of your self must first be taken out, for He will not put His divine weaving over the weaving of the flesh.

One reason our garment is so scant and has not grown faster, is because we have not humbled ourselves so that the fleshly stitches might be taken out. Search your life, and see whether any of your own weaving is marring the garment; whether your lack of humility is taking the place of His divine meekness; whether some dingy threads of pride are still seen where the threads of His beautiful attributes should adorn you.

May God move upon us to lay down our own lives and to work together with Him so that we may receive His life! May we have the upward gaze that ever looks to Him, the obedient heart that ever asks Him what stitches He would weave into our lives day by day.

Before you speak to man in the morning, lift your heart to Him. Wait on Him until you are conscious of His presence and holy quietness; then ask Him what He would weave into your life today. Ask him where He would clothe and adorn you with some bright heavenly stitches of Christ's seamless tunic of righteousness, that you may be conformed to the beautiful image of His Son.

THE POWER OF PRAISES

IN these last days, God is revealing the mighty power for victory that lies in praises. He has made known the secret that "Praises beat back the powers of darkness," the truth of which many have proved during the years. We must praise God before the answers and victories are manifested. Even from the time we begin to pray, we must be fully assured that our prayers are not only **going to be answered,** but that they **are being answered.**

As soon as we pray for something that is according to God's will, we must believe, expect, and be prepared to re-

ceive the answers as they appear one by one around the corner. There are many, many corners in every human life, and you know not around what corner the answer to your prayer will appear.

But you must believe and rejoice that the answer to your prayer is traveling towards you, and that you are traveling towards it; and that at God's perfect moment, you and the answer will meet if you hold fast the beginning of your confidence firm unto the end. You know not around what corner God is waiting to do some precious thing for you and upon you; waiting to give you some new grasp upon Himself, or some deeper revelation of His Word, of its power and sweetness.

The corner may be very unexpected and sharp. You may not have recognized it as being one of God's corners of imparting and glad surprise; hence you may have cut and bruised yourself against it. But to the humble, believing heart, God is always the sweetest, the tenderest, the most gracious with His gifts and favors, around the sharpest, hardest corners of life.

Are there glaring defects in your life, in your character, in your make-up? Are you dissatisfied with your relation to God and your relation to your fellow-Christian? Prevail before God for these lacks to be removed, and for their place in your life to be filled with the opposite beautiful workings of Christ's life and attributes. As soon as you pray and entrust this great change of character to God for Him to work out—Rejoice! Believe!

Watch for every cross, and yield to be His co-worker in bringing the answer to your prayer and the full change of your character. The devil will fight you; people and conditions will appear to oppose you; but hold fast your faith, remembering that the harder the battle, the more continuously and joyously must your praises rise to God for the victory you are counting as already yours.

Is your body afflicted? Have you prayed and asked others to pray, and do you appear to be no better, or perhaps even worse? Perhaps you forgot to praise God for the healing as soon as you began praying for it, because your thoughts were taken up with your pain or with the fact that you had not yet heard from God. He does not promise to heal you instantaneously. He does not say, "I am the Lord that healeth thee instantaneously;" but he says, "I am the Lord that healeth thee."

Your forgetting to praise Him was because you did not believe that the healing was on its way; and without faith you could not receive what He waited to put into your hands. If your mind were fixed upon the pain, upon your condition, upon the symptoms, instead of upon God, how could you receive from Him?

Remember that God must prepare you to receive what He has already provided through Christ's Finished Work, and we do not know what preparation is needed; very often it is much more than we think. As soon as you pray for healing, believe that God begins to work towards the answer to your prayers and the healing of your body.

He may have to deal first with some relation or attitude you are holding towards something or towards somebody, which hinders your receiving from Him. He may have to heal your faith before He can heal your body. He may have to do a work in your heart so that the healing He gives may be to His glory, and not an occasion for boasting or girding yourself more strongly in your own ways. He may have to cleanse you of some confirmed working of your self-life.

But whatever be the cause of any delay in your receiving the answer to your prayer, the healing, the deliverance, or whatever else you prayed for, has already been provided and wrought out for you at Calvary. The answer is as much yours from the time you begin praying as it is when, in God's perfect time, you receive the answer in full and permanent manifestation.

Kindly Notify Us In Advance Of Any Change In Address.

Elbethel

A CONTINUATION OF THE ELBETHEL SERIAL

VOL. I | OCTOBER - DECEMBER, 1938 | No. 4

WITH GOD ALONE

Allured into the desert, with God alone, apart;
There spirit meeteth spirit; there speaketh heart to heart.
Far, far on that untrodden shore, God's secret place I find;
Alone I pass the golden door, the dearest left behind.

There God and I—none other—O far from men to be!
Nay, midst the crowd and tumult, still, Lord, alone with Thee;
Still folded close upon Thy breast, in field, and mart, and street,
Untroubled in that perfect rest, that isolation sweet.

O God, Thou art far other than men have dreamed and taught;
Unspoken in all language, unpictured in all thought.
Thou, God, art God — he only learns what that Great Name must be,
Whose raptured heart within him burns because he walks with Thee.

Stilled by that wondrous Presence, that tenderest embrace,
The years of longing over, do we behold Thy face.
We seek no more than Thou hast given; we ask no vision fair;
Thy precious Blood has opened Heaven, and we have found Thee there.

O weary souls, draw near Him; to you I can but bring
One drop of that great ocean, one blossom of that spring.
Sealed with His kiss, my lips are dumb; my soul with awe is still.
Let him that is athirst but come, and freely drink his fill.

G. Tersteegen.

WE PREACH CHRIST CRUCIFIED

CORA HARRIS MACILRAVY

WHAT we need is a greater revelation of Christ and the Gospel, a revelation that shall deepen, and our appropriation of the working of which in our lives, shall increase day by day until we step over into Glory. Only as the Gospel works in the life can we have a real revelation of Christ and His Redemptive Work, and this is what we need individually; it is what the Church needs; it is what the world needs.

The only message that God has entrusted to man to preach and to live, is the Gospel of the Cross. Preaching that centers in aught else than in Christ and the Gospel, is not preaching God's message regardless of how entertaining or wonderful it may appear to be to those who have not had an experimental revelation of the Cross.

The Gospel is not merely a theory or an historical fact. It is not merely the history of a great Rabbi or Idealist who lived nearly two thousand years ago, and died a martyr's death for the sake of His ideals.

The Gospel is a mighty, living Truth because it joins us indissolubly to the Living One, and because it has the Living One as its very heart. The Gospel is as high as heaven and the God of heaven, who brought it down to man through His Son. It reaches down to the lowest depths of fallen humanity, this ruined race that is lying bound in the power of sin and eternal death.

There is no froth nor uncertainty in the real Gospel of Jesus Christ. There are no fireworks in this message of the Cross. There is no shooting skyward in ecstatic emotion and falling to earth like

a stick. Not at all! The Gospel is a living, abiding power that digs down into the life and upturns the unworthy things hidden in the heart; overturns the superficiality of Self and the human. It is a dynamic power that brings conviction to the soul.

The Gospel is a searching, discerning power that locates you and makes you know where you are and where you ought to be; that makes you know what you are and what you ought to be. It is all this because it is the power of God unto salvation to every one that believeth, and because it was provided for us through the sacrifice of Jesus Christ, God's only Son.

Paul said: "We preach Christ crucified" (I Cor. 1:23). He had received the revelation of this mesage of the Gospel from Christ; henceforth he determined to know nothing save Jesus Christ and Him crucified. He determined to glory in nothing save in the cross of Jesus Christ. He preached that "Christ crucified" was the door into every spiritual experience, and the secret of all heavenly attainment. He preached that we must start at the cross to receive all God offers, and to reach every place that God sets before us.

A revelation of Christ's Humanity is received not at Bethlehem, but at a cross uplifted outside the city gate, on a lonely hill called the Skull. The great Mystery of God the Son becoming flesh and dying, is revealed at a cross standing amid crashing rocks and upon a shaking earth, darkness-enveloped. It is confirmed by a rent veil in a Jewish temple.

Christ's Deity is revealed only as you move out from the cross to the closed tomb, where by the power of His own uncreated life, He rose from that fragrant bed of spices. His Deity was manifested as He walked out through the sealed opening into the New Dispensation of God's grace towards man, which He had just accomplished and ushered in by His own death and resurrection.

God's plan of salvation is so simple that man finds it difficult to grasp it; therefore he oftens stumbles over it. It does not consist in intricate philosophies, in stern austerities, in secret rites. The way of the Gospel is not a labyrinth which only the initiated can penetrate. If it were all this, it might appeal to our complex make-up.

The plan of salvation Christ died to bring to us, centers in, and revolves about, the cross. It embraces within itself God's thought and plan for the world and for every individual in it. The Gospel strikes at the one thing in man which above all else hinders his reaching the goal, and which is declared by the Son of God Himself: "If any man would come after me, let him deny *himself,* and take up his cross daily, and follow me."

The one great enemy and hindrance in every human life is SELF. But God mercifully provides the crosses through which Self is dealt with and man is perfected; through which our prayers are answered and God's will for us is carried out. If you would run after the Lord into new and deep experiences, you must take up the crosses as fast as He graciously brings them. To do this, self-discernment is indispensable.

When He begins to deal with you and show you yourself, it will be painful, and you will suffer. But remember that God is not working for Time and this passing moment; He is working for Eternity. He is seeking to prepare you to live with Him and to serve Him for ever, to sit with Christ on His throne and reign with Him. As you yield to the cross and live this Gospel, you will decrease and He will increase. He will surely increase!

One of the prayers that should ever be in our hearts and upon our lips, is that we may know the meaning of the cross; that we may experience its operative power in our lives continually. Not all will pray these petitions through to the answers when they find that to receive such revelation they must lay down their own lives. But every one who is willing to lay down his life, may know the power of the cross unto full overcoming.

As you take up every cross, you will begin to apprehend the deep significance and power that are in it. Only a God

could make a plan of salvation like this! Only a God could include everything in one apparently simple, but profound, circle. Only a God could embrace all His mysteries in one great Mystery, and cause one great Truth to be the center of everything, the circumference of everything, and to embrace all of God's truth in its very heart.

Do not seek revelations, but simply determine not to know anything save Christ crucified. If you learn to know "Christ crucified," you will gain a deeper experimental knowledge of the precious cross as its power and meaning are revealed to you through its working in your life. And all other revelations God would give you, will be unveiled to your heart in His own time.

I dare say that in the lives of many of us the cross has never been what God intended it to be, for He intended it to be a power and glory in the life of every redeemed man. He intended the cross to be a constantly deepening experience, a power that was working all the time.

Why should we shrink from the cross? Why should we shrink from death, when dying means the laying down of our unsubdued Self-life, which has caused all our humiliations and distresses, in order that we may take up His wondrous life unto victory and glory?

If you will habitually yield for the cross to work in your life to the putting off of the Self-life, the cross will become to you the sweetest and the most wonderful of all God's wonderful gifts. It will make real your being joined to Jesus Christ in realized life and union. It will mean victory that is not only marvelous, but is miracle-working in making you more than conqueror. It will become the entrance into everything that God has for you in Time and in Eternity.

Examine your heart after taking up the cross unto victory, and you will discover that what I am saying is true. Christ's love and compassion, His assuming our nature and His indwelling, His Redemptive Work and His power as the ascended Christ and the Son of God, are more real every time you take up the cross victoriously. As soon as you begin to know "Christ crucified," the revelation of Him in all the power of His resurrection life, in all His beauty and loveliness, will begin and increase.

Only assimilating God's truths into your own life will make them living realities to your heart, and cause them to blaze up with life and power as you bring them to others. If they are not incorporated into the life, they remain theoretic both to you and in your ministry; they can be as powerless as the most illusive and unsubstantial theories, not having one spark of life, or one divine volt of power that can strike the heart.

To call ourselves Christians and yet to deny the power of the Gospel (whether we deny it by words, or by not letting its power work in our lives) is to deny both God and Christ. All the destructive beliefs and doctrines held by those who deny the power of God, are really denying God and Christ.

Reading about the healings in the Bible, assenting to their truth as do all orthodox Church people, and then denying that God heals in this day and age, is denying God and Christ. It is having a form of godliness and denying the power thereof.

If this is true—and it is—we see we cannot relegate this lack of faith exclusively to the skeptics and the Modernists, for such denial of God's Word and of His power is very general; and it is infidelity whether it is found with the Modernists or among the so-called Fundamentalists. It is easy to read the Bible and believe intellectually that God answered prayers, and healed the sick, and wrought miracles centuries ago. It is not only easy, but it is the attitude of the Church at large, to read and Amen what God *has done,* but at the same time to deny that *He can and does do it now.*

Is He not the same God? Has He lost His power? Will He not do as much for the member's of Christ's body now as He did when Christ was on earth before He died and rose again, and before the Church was instituted? for the Church, or His mystical body, was not instituted until the Day of Pentecost.

God wants us to discern what really constitutes a denial of God and Christ, what really constitutes a denial of the power of God. God's divine power hath granted unto us all things that pertain unto life and godliness; and this divine power is resident in Jesus Christ, and is received by us through the Gospel.

Christ is the power of God; He is the great Repository in which everything God has provided for us is stored, and He is the channel through which all is received from God. If we are not experiencing the power of God, it is because we have not let the cross work unto the revealing of Christ as the power of God, and unto our experiencing that power.

Christ crucified! Marvelous expression of a mysterious and ineffable truth upon which our entire salvation rests! for it was at the cross of Christ that the Devil was defeated and brought to naught. And it is through the cross that the Devil is defeated and brought to naught in our lives.

Your reckoning upon your union with Him in His death unto the victorious operation of the cross in your life, rests upon "Christ crucified." The basis of all your sins and guilt having been done away, rests upon "Christ crucified." The increasing flow of His life within you through the power of His resurrection, rests upon "Christ crucified." The basis of your having access in one Spirit unto the Father, of entering into God's very presence, is because all your sins and guilt were removed through "Christ crucified."

John says, "Behold, the Lamb of God, that beareth away (that carrieth away in Himself) the sin of the world." If you, too, would "behold the Lamb of God" that has borne away your sin, you must behold Him crucified; you must yield for the cross to work so that the power of Christ shall paralyze the power of the enemy, who works through the weaknesses that you have inherited, acquired, or fostered.

The first step you take towards the cross is to deny Self, or to say "No" to Self. When you say "No" to Self, you are carried onto the cross. As you maintain your denial of Self, you remain on the cross and the death is accomplished. Then that which was the cross, is no longer a cross to you.

You must do the denying of yourself, and God will do the rest through the cross. *You* do the denying, and God does the work. *You* stand with God on His Word, and He brings His Word to pass. It is not an abstract death, it is not an abstract cross, that God's Word sets forth. It is the death of Christ, which alone is effectual to bring anything to pass.

The cross that was carried out and set up at Calvary, was not Christ's cross until He died on it. Before He died, it was only sections of wood put together in the form of a cross. Thus it is with your cross. God purposes that the hard setting or circumstances which He permits to touch your life, shall become a cross through which your flesh is yielded to death.

Oh, how tragic it is that no matter how you may suffer because of the hard circumstance, if you do not yield for it to work death to your Self-life, it does not become the cross in your life, but remains only a hard thing under which you must suffer!

But when we yield to the cross so that the death of Christ works through the hard things unto the putting away of our Self-life in the place where God is dealing, then those hard testings become for us the cross of our blessed Lord, and the life of Christ is manifested upon us.

The Self we deny is not an indefinite something, a vague abstraction. Not at all! The Self we deny is a real person, it is the greatest person that is in our life, and also our greatest enemy. The Self that we deny, is the most important person to each of us that we have ever known. Is it not true?

Is there any one more important to you than your Self? Is there any one that has held a greater place with you or has been more to you than your Self? Have you ever thought as much about any one as you have thought about your

Self? Have you ever loved anybody (no matter how much you may have loved some one) as much as you have loved your Self?

That this important person, Self, is the one whom we must deny, is confirmed by Christ's own words: "If any man would come after me, let him deny *himself,* and take up his cross daily, and follow me." Let him say "No" to that person, Self, whom he has deeply loved. Let him leave behind that important person who still largely fills his life and thoughts, and let him take up his cross and follow Christ to Calvary.

The sad fact is that too often we want Christ without the cross, but we cannot have Him without the cross. It was "Christ crucified" that gave us the cross, and it is the cross that gives us "Christ crucified" and Christ risen. When you refuse the cross, you are refusing Christ; when you avoid the cross, you are avoiding Christ. When you refuse and avoid Christ, you keep Self.

Murmuring against the cross is murmuring against Christ. Shrinking from the cross, is shrinking from Christ. Shrinking from the cross is shrinking from the power He would impart; it is shrinking from the life of the Son of God; it is shrinking from the great revelations that God would give you.

God sends or permits that which He purposes to be the cross upon which you are to be perfected. It may appear like somebody's flesh or like adverse circumstances, or even disaster. But God is in it! Can you afford to ignore or refuse the cross God sends? Can you afford to forego the revelation of the Gospel, which comes only through taking up the cross, even though such revelation may mean stripping and suffering?

Are you willing to lay down your life? to deny Self and yield it over to the cross? When you are willing for Self to be dealt with, God will work in your life and do exceeding abundantly above all you ask or think.

Emotions, blessings, or thrills are not a proof of our relation to Christ. Our attitude towards the cross, and our obedience in yielding our flesh to its working, are the proof of our relation to Jesus Christ and of our love for Him. Examine your relation to the cross, and you will know your relation to Christ.

Your life may not seem very large or important, but not all that are running in this race of the overcomers are before the public gaze. There are many hidden-away obscure children of God who are overcoming in many hard settings, and who will sit with Christ on His throne and reign with Him.

If you would join this glorious reigning force, you must live at Calvary; you must strive to reach and abide in that beautiful place at His feet where the glory always falls. You must yield for His heart's desire to be accomplished in your life so that He may see of the travail of His soul in you and be satisfied.

Are you weak? He is omnipotent. Are you needy? He is rich. Are you sick? He not only heals, but He is divine health. He is not only divine health, but He is Divine Life. Do you need greater life and strength? He is the Source of Life for your spirit, soul and body, and for every faculty and organ in your body.

Oh, that we may no longer be such feeble folk with such a mighty One within! Oh, that we may determine to experience to the full and to know the power of "Christ crucified," until we experience to the full and know the power of "Christ risen" and seated in the place of power at the right hand of the Majesty on High!

WHEN THEY WERE FULLY AWAKE THEY SAW HIS GLORY

Cora Harris MacIlravy

"BUT when they were fully awake, they saw his glory" (Lu. 9:32). Christ had been telling the disciples about the cross that lay before Him. He told them that if they would come after Him, it must be over the same path of death; and that they, too, must deny themselves and take up their cross daily if they would follow Him.

Then He took them with Him to the Mount of Transfiguration; but we are

told that they were heavy with sleep. Hence this marvelous experience did not seem to mean as much to them then as it did when they looked back upon it afterward, as we learn from other Scriptures, especially from 2 Peter 1:16-18.

The suggestion has been advanced that God cast a supernatural heaviness upon these disciples; but to me this seems inconsistent with the purpose of this happening and with the character of the Lord. Jesus would not select these three disciples to go further on the Mount with Him and then put sleep upon them so that they could not behold what He obviously intended them to see.

Christ also chided them for being asleep, which implies that this sleep may have had a touch of spiritual heaviness in it. This is somewhat supported by their all fleeing from Christ when He was apprehended a few hours later. As to their being a comfort to Christ or receiving what He intended them to receive, the results of those first hours on the Mount were not what they might have been.

While He was praying He was transfigured before them; but they did not see the beginning of that divine change, for they were asleep. They did not behold Him when He brushed aside the veil of His Humanity and let the inward glory of Deity break through. They were asleep. They might have beheld the first ray of the glory of the Son of God as it was manifested upon the Son of Man. But they were asleep.

They did not behold the descent of Moses and Elijah. They did not behold the beginning of their meeting with the Lord. They did not hear the beginning of that momentous interview between the Lord and His servants. They were asleep. It was their privilege to be awake, and to behold all that happened while they were on the Mount; but they were asleep and saw nothing until they were fully awake.

It would appear that it was for the very purpose of revealing Himself in His glory, that Jesus took them with Him to the Mount. But it is solemn to note that when the moment came for Him to be transfigured, He did not wait to waken them that they might witness all this wondrous scene. He did not wait until their sleep was over, to hold this extraordinary conference with His ancient servants.

At God's perfect time, Moses and Elijah descended and Christ was transfigured. The disciples knew not how long Jesus talked with Moses and Elijah before they wakened. They knew not what ineffable glory and significant touches appeared at the beginning of this sublime scene, which they might have beheld from the beginning to the end. Whether we keep step with Him or not, God moves on majestically in carrying out His plans. At the appointed time His will is carried out, and He waits for no one.

There is poignant pain in the thought that Jesus chose those disciples to go alone with Him to the Mount in order that they might see Him transfigured and behold His glory, and they went to sleep. But we cannot wonder at it nor condemn them, for we have found it is an easy matter to fall into slumber; and many times we are spiritually sleeping or dozing, and do not know it.

We know not how many times it has been our privilege to be awake and watching, how many times it has been our privilege to behold and to receive some precious new revelation from God; but we have been heavy with spiritual slumber. Many times God has come to reveal to us eternal values and verities, to show us unspeakable and eternal things. Many times Jesus has purposed to reveal Himself to us in sweeter and clearer vision. But we were asleep and did not see the beginning of it—and, too often, we did not see any of it.

Was it not inspiring when you let Him take you up on the Mount through some hard thing, and you went through with Him until you reached the victory side and saw His glory? Was it not worth the suffering when you let Him put you into a place that seemed unendurable, but by His grace you walked with Him until you came out at the other side and saw His glory?

And you know not how many more times He would have taken you with Him and would have revealed to you His glory if you had not been drowsy and sleepy; if you had not been concerned and anxious; if you had not stopped at the foot of the mountain or on the foot-hills and become taken up with earth and earthly trifles.

In times of rush and pressure, when duties are heaviest and the demands upon your time are most insistent, if your heart will get still before the Lord, you will behold things that you could have beheld all the time if you had become quiet sooner. God is waiting to reveal to us His glory in every happening and setting if we will get into the spiritual state where we can behold it.

God mingles the bitter with the sweet in order that we may be kept from slumber. When things are moving along smoothly, and we are in danger of settling down into a state of selfishness and slumber, God, in tender love, stirs up our nest. He sends the testing that will strike us, that will pain us, that will make us suffer, in order that we may waken and draw closer to Him.

The reason we have not seen His glory in a greater way, is because we have not been fully awake, with every part of our beings on the alert, with our every desire and purpose set Godward. We may have let down a little in our prayer life, in denying ourselves and taking up the cross, in yielding to God. But there is no danger of going to sleep when the crosses multiply and we take them up. It is when we do not take up the crosses, but leave them beside the path, that we fall into indifference and slumber.

As he who is suffering in his body cannot slep at night, so does the suffering and pain of the cross keep you awake spiritually. As the crosses multiply and you faithfully take them up, you will become more and more awake; and you will behold the glory of Jesus Christ as you have not seen it before.

Many visions of Himself has the Lord purposed to give us, but we have seen nothing; we were asleep. Many times we had the privilege of going with Him upon the Mount of Revelation where we might behold Him; and we were so sleepy, so taken up with self, that we beheld nothing.

We read in Proverbs: "Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as a robber, and thy want as an armed man" (Prov. 6:10, 11). This is the way it is in spiritual things.

Just a little letting down, a little weariness of the body or weakening in our determination, and the moment of vision is gone. We miss the dealing of the Holy Spirit, and the precious visitation of the Lord Himself. *"We missed the vision not because it paused not upon our hill to make us salutation, but because we were not watchers for the advent on the hill."* (Bishop Quayle.)

This is not a common conflict in which we are engaged, nor an earthly race in which we are running. We must fight as not beating the air; we must run as not uncertainly, if we are to win the prize. If we keep our eyes fixed upon our blessed Lord and hasten after Him, we shall not be asleep when He would take us away alone with Himself, when He would reveal Himself and His Truth to us more clearly.

Jesus waits to lay hold upon us and to gird us by His strength! He waits to pour His life into us more abundantly. He can dispel all slothfulness and slumber, and make us more alert and watchful as we wait to hear from Him, as we wait to behold Him!

God will move on our hearts; He will anoint our spiritual vision to watch not only for His Coming for His bride, but to watch also for His appearing in the everyday settings and duties. Thus we shall begin to see Him in the testings that beset our paths; in the common things and the uncommon things; in the grievous things and the blessed things. As we learn to discern Him and His appearing in these things, our hearts will be prepared to see Him coming in the clouds.

When He takes you through shadowy and dark paths, through fiery testings,

it is that He may reveal to you His glory. When He takes you apart into a lonely and desolate solitude where you must watch alone through the dark hours as the disciples should have watched on the mountain, He is planning to give you a greater vision of Himself and His glory.

That hard thing, that heart-breaking thing which He permitted to come upon you, He intended to be the Mount of His Self-revelation to your heart, and the Mount of your tranfiguration into His image by your beholding Him. But if you saw only the hard thing, and did not behold Him and His glory, you were not changed into His image.

It was when He was praying that He was transfigured; but the disciples were not praying; they were asleep. If they had been praying, if they had been one with Him in holding on to God, they would have seen His transfiguration from the beginning. They would have beheld the first ray of the divine glory that was hidden away in that marred and worn human body, as it burst forth into the manifestation of the divine splendor.

The same three disciples who slumbered when they were with Him on the Mount, slumbered also when they were with Him in the Garden. When He would reveal to them His glory and let them see something of that which awaited them if they endured to the end, they were asleep. When He took them with Him into the Garden to watch with Him in His hour of anguish, in order that they might understand a little more of what their redemption cost Him, they were asleep.

And with us this is too often the case. When He would lift the veil and let us see a reflection of the glory He had with the Father before the world was, are we engrossed in some sordid pursuit, or drowsy with indolence? When He calls us at some crucial moment to watch with Him one little hour, are we heavy with slumber? When He offers us the sweet privilege of having fellowship with Him in His sufferings, do we shrink back and fail Him?

We are warned in Ephesians to awake, and Christ shall shine upon us. No matter how He shines, if you are asleep or dozing you will not see it; and if you do not behold it, you cannot be transformed into the same image; for it is not the shining of His glory that changes you. If you would be transformed, you must *behold* His glory with unveiled face.

There are heights and depths, there are lengths and breadths, of wonderful entrances-in to our relation to Jesus that are awaiting us. His light is ever falling on our path. His glory ever surrounds us. His transforming power waits to clothe us in His image.

On the Mount of Transfiguration, the glory was shining whether the disciples saw it or not. God's servants were there talking with our Lord about His death, though the disciples heard only part of it because they were asleep instead of eagerly and reverently taking in every touch of this extraordinary scene into which they were introduced by the Lord Himself.

Only they that are watching and waiting and loving His appearing, will see Him when He comes for His bride. The half-hearted, the spiritually lazy, they that are asleep or dozing, will not behold Him on that day. And they that do not behold Him, will not be changed in the twinkling of an eye! they will not be caught up to meet Him in the clouds! they will not sit with Him in His throne and reign with Him forever!

They may be with some one who is awake and is beholding Him from day to day; they may see this one disappear. For the spiritual slumber that prevents their seeing the descending Lord who catches away those that are ready, may not prevent their seeing the one disappear who is ready.

There is no limit to the revelation of Jesus Christ and His glory that God will give all who will keep awake to receive it. Let us prevail that we shall be fully awake, not only upon the Mount, but in the valley. Let us put away all that clouds our vision, regardless of how dear it is or of how much we suffer.

He is calling us to the place of vision —yes, to the place of suffering! He is waiting to reveal Himself to those that will keep awake. How few of God's children know Him as a constantly intimate companion! How few have had a real vision of Him; how few hear His voice and follow on into His presence!

If there is a spiritual lethargy upon you, and the dew of Heaven is not falling upon your soul as it did once; if you find it harder to press into His presence and commune with Him, bestir yourself, for you are in a spiritual sleep. Press on after Him. Cry to Him that He will rouse you until you are fully awake, even though your prayer must be answered through many crosses and keen suffering.

It is not enough to desire to see the glory of the Lord. It is not enough to pray that no spiritual slumber shall lay hold upon you. You must let the Lord show you the places in your life that are dark and savor of the earth because you have not let Christ's shining dispel the darkness and the earthy smell. He will show you the places where your own likeness is appearing upon you because you have not let Him shine upon you.

As He shows you the needs in your life, take heed that you obey God, that you seek Him, and humble yourself at His feet. Take heed that you keep awake and walk softly, looking for the revelation of the Lord; watching, believing, expecting! As you do this, God will waken you more and more, and Christ will shine upon you until you will behold His glory, His precious glory!

He is calling you to let Him lead you down into His Valleys of Nothingness, that He may bring you up into His Mount of Transfiguration for you. He would take you lower that He may bring you higher into His presence, for the highest mountains are always flanked by the lowest valleys. Are you willing to go with your Lord through the valley of humility and self-emptiedness that you may reach the Mount of His glory and His fullness?

It means a close walk, with vigilance and watchfulness. It means humility and emptiedness in the life if we would behold His glory! As you behold His glory, it will begin to appear upon you and you will take on the image of your Lord. You will go from glory to glory by His transforming power until you are clothed in His beauty, until you are clothed in Him. And the most wonderful experience you can have, is to be fully clothed in Him.

JESUS, KNOWING HIS HOUR HAD COME

Cora Harris MacIlravy

"NOW before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father . . . and knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God,—riseth and girded himself" (Jn. 13:1-4).

Jesus and His disciples had come to the upper chamber to eat the passover. No slave had been engaged to wash their feet, as was the custom in that dusty country; and we clearly discern from this record that none of the disciples lent himself to this most menial service, which was performed by the lowest slave. As far as we know, their feet were not washed during the time preceding this incident which we are considering.

In this verse we are told three things that Jesus Christ knew. He knew that all things had been given into His hands; He knew that He came forth from God; and He knew that He was going to God. What sublimity of knowledge is this! What wonderful things were these for Him to know—yes, and for us to know. They fortified Him, and they will fortify you.

The reason we hold on to the little place we have and the little honor we have, is because we are not conscious of having any larger place. We are not conscious that a supernal destiny awaits us; that we are creatures of Eternity; that earth is not our abiding-place in any sense. We are not conscious that we came forth from God, and that we

are going back to God; and so we tenaciously hold on to the poor little place we have acquired for ourselves here on earth.

The disciples could not stoop to gird themselves with a towel and wash one another's feet. All the place they had, was that little place of the Jew who would not perform this menial task of washing somebody's feet. But He who was the Creator of the universe, He who was very God, "knowing that the Father had given all things into His hands;" knowing who He was, and whence He came, and whither He went; He who knew that He came forth from God and goeth unto God, took a towel and girded Himself that He might wash His disciples' feet.

Such confidence did He have in His relation to God, that He could rest down upon it and perform this servile task for His disciples. The greatest one is he who can do the most sordid tasks nobly because he knows his standing with God. The greatest one is he whom neither Satan nor any human being nor the meanest service can humble. There is no service nor duty that can humble the one who knows, with deep heart knowledge, that he came forth from God and that he goeth unto God.

Should we not have this same confidence in our Father? Have we not come forth from God? Have we not been born again? Have we not received the life of God? How often when facing the humiliating thing do you remember that you have come forth from God? that the Father has given all things into your hands for all the needs you will ever have?

"Jesus, knowing that his hour was come." How touching are these words spoken of our dear Lord just before He was apprehended! The onward pull towards the cross and the upward pull of the Father were growing stronger as He approached Calvary. He knew that His hour had come, that hour to which He had been journeying not only from the beginning of His ministry, not only from the manger in Bethlehem, but throughout Eternity.

It was to that hour all God's plans pointed; and as the last observance of the Jewish passover came, He knew that the hour for the offering of the Lamb of God had come. Not only did He travel to that hour, but the world also was traveling to that hour from the very beginning. What a journey the world took to that hour! What a wonderful journey did the Son of God take, traveling throughout Eternity to that hour!

He journeyed to that hour that you and I through Him might be lifted out of the mire and ooze of earth, of sin, of death, into life and the glories of Eternity. He was eternally on His way to the cross in order that He might redeem us unto God and bring us to glory. That tragic hour was ever before Him in order that He might give unto us eternal life.

He subordinated everything to it. When He became Man and was on earth, He subordinated Himself and His life to that hour which He was now going out to meet at Calvary. Can we do less than follow in His footsteps? Can we do less than subordinate everything to the cross, as our Lord did before us? Can we do less if we are going to be worthy of Him?

He knew that He was going out to meet the hour of His greatest humiliation; the hour when He must come under that awful power, Death, which was so closely allied to sin that they were inseparable. And knowing that in order to meet that hour of death He must become Sin, "He arose and girded himself."

But He also knew that the hour of His greatest exaltation was come, for we are told that because of His becoming obedient to the death of the cross, "God highly exalted Him, and gave unto Him the name that is above every name." It was an hour of agony and ignominy for Him, but it was also His hour of joy and triumph.

It was for the joy that was set before Him that He went out to meet that hour, that He endured the cross and despised the shame. We think of it as the hour of death, and it was the hour of death for

Him; for the expression "His hour" is synonomous with the cross, or His death. But it was also the hour of life.

Thus it is for you and me as we face the cross. We should know when our hour is come for each weakness to be yielded to death; and when the cross faces us, we should unflinchingly say to our souls, "The hour has come for this weakness to be put away. The hour has come for me to rise out of the sordid, self and the earthy into Christ and the heavenlies."

When He calls us to go with Him to Calvary, we should rejoice that the hour has come for us to rise into greater light, into greater consciousness of the presence of God, into greater experience of God's power! If any will faithfully take this attitude towards every cross that God sends, only God knows what the days will bring him, and the experiences he will have in a short while.

May our hearts be melted with gratitude, and may we follow Him out to that lonely Hill every time He calls us to walk with Him there. We, too, must know when our hour is come. We, too, must look beyond the death and humiliation, beyond the shame and suffering of whatever cross God sends, and behold the life, the exaltation, the joy, into which the cross alone can give us entrance.

Not only did He know His hour was come, but He knew that the Father had given all things into His hands. It did not appear as if all things were given into His hands when He was facing the ignominy and the judgment hall; the spitting and the scourging; the crown of thorns and finally death on the cross.

It did not look as though all things were given into His hands when He faced the Devil in those last dark hours, and the Devil appeared victorious in accomplishing His death. But the Spirit says that Christ knew all things were given into His hands.

And all things are given into your hands in your place just as much as they were given into the hands of Jesus Christ in His place. It is Jesus Christ Himself who said, "Behold, I give you power over all the power of the enemy." Oh, what words are these!

The fact that we have not had the faith to appropriate them and to realize upon them in a greater measure, does not in any wise impugn God's Word or turn it aside. He says He has given us authority over all the power of the enemy; therefore we must believe and affirm that all power is given unto us for every setting and emergency, for every need of soul and body. We must declare to our own souls that He has given us authority over all the power of the enemy. All things are ours, and we are Christ's.

There was not one cloud upon the perfection of our Lord's relation to the Father. Though He was hated, and His enemies desired many times to kill Him, He knew that all things were given into His hands. He had the unbroken realization that He came forth from God, and that He was going to God.

Of all the thousands that followed Him and were healed by Him, only five hundred saw Him taken up; and only one hundred and twenty tarried in the upper room to receive the baptism in the Holy Spirit. From the time of the discourse recorded in John, in which He began to reveal the mystery and necessity of man's feeding upon His flesh and drinking His blood, His popularity began to wane.

From this discourse in which He taught the oneness between Him and the members of His mystical body, the crowds that had followed Him for the loaves and fishes and healings, began to fall away; until at the last they had all fled—even the disciples forsook Him and fled. But man's favor or disfavor mattered nothing to Christ. He knew all things were given into His hands.

The Lord watched the multitudes turning away. He watched the disciples fleeing. He watched the sheep being scattered. He was left alone! Alone! And yet He was not alone. He said, "I am not alone, because the Father is with me."

Child of God, in face of testings and disappointments, in spite of man's in-

constancy and infidelity, are you deeply aware of the relation between you and the Father? Is that relation so real that you are confident that whatever touches your life will finally result for your good and for His glory?

When you speak to Him, do you discern His response stirring your heart unto faith and assurance? Is the relation between you and the Father so deep and real that when you face the hard things, the things that are unjust and difficult to understand, you do not question why He permits those hard things to come to you?

Jesus knew the "Whence" and the "Whither" of His coming to earth. He knew that He came from God; He knew that He was going to God. We, too, must know whence we came. We must know that we came from God and that we go to God. Are the "Whence and the Whither" of your life so real to you that your soul is anchored to the Infinite and Eternal One?

We must know that all things are given into our hands through our union with Christ. We must have the deep knowledge that reaches up and grasps God; that holds us steady regardless of what people say or do, or how the devil opposes. Our environings may be difficult and we may pass through experiences that appear unaccountable, but we shall be unmoved if we know that we have come forth from God, that we are going to God, and that He has given all things into our hands.

It matters not how weak and puny we feel and appear, how the storms beat upon us until our little boat staggers and almost goes down; our only hope of victory is to know that He has given all things into our hands. Our faith and assurance must be anchored in Jesus Christ. We must know that in Him are strength and endurance for all God sends or permits; that Christ is the answer to every problem; that in Him is our power for victory in every place.

Jesus Christ knew what His call was, and the power that He had. He knew the power that was in Him was the power of Deity. Beloved, we have not discovered the infinity of the power that is in us because of the indwelling Christ; much less have we exercised it.

We may know it somewhat with our intellects; but do we know it so that we exercise it at all times with that quiet authority which God has given us through our union with Jesus Christ? God is calling us to know experimentally that all things are given into our hands. He is calling us to know that because everything has been given into our hands, we have power for everything, both for soul and body.

God has given to you power and all that you need for every environing and situation through which He permits you to pass—power more than sufficient to defeat the devil and to make you always victorious. And the power that He gives you is the power that He purchased for you through His death.

The greatest miracle God has ever performed, is to cause a human creature dead in sin, to be born again. It is through the New Birth that we have come forth from God, and this with the truths contained in the Scripture we are considering, is the basis of the confidence we have concerning all power that God has extended to us.

If we meditate upon this mighty secret until it becomes a reality; and if we yield to its operation in our lives through the cross, there will be no lack in our souls or bodies, and nothing will be able to stand before us, or be victorious over us. We need never be defeated in one place.

If you have been born again, begin at once to declare that you know the Father has given all things into your hands; that you have come forth from God, and that you are going unto God. As you maintain this position, you will find that you have power for everything that may confront you. The Infinite God from whom we came, has given us power, and He is ever with us.

Oh, beautiful path, beautiful path, which our Lord first trod, and over which He calls us to follow Him! He came forth from God and lived upon this earth in His humanity. He jour-

neyed on to that hour of suffering and death. Then He went back to God. His path was the unbroken circle of Deity, and this divine circle is the way in which all God's plans are wrought out. All things come from Him to us, and all things return to Him. "For of him, and through him, and unto him are all things."

Jesus said, "The Father in me doeth his works." This is the attitude we also must take: "The Father in me will perform this thing that faces me which I cannot do in myself." "The Father in me will give me victory in this hard trial that is beyond my human strength." "The Father in me will rebuke the devil and give me power over all power he sends against me." "I came from God, and He that sent me is with me."

Let us fling our doubts and fears, our pride and self-confidence, down at the cross to be dealt with! Let us cry out to God that we may believe and experience, that we may know and realize upon, the fact that all things have been given into our hands; that we may believe that everything we need, has already been given unto us.

We are going to God! We are on our way! Have we made a day's journey today? God has planned each lap of each day's journey over which we must go step by step if we reach the place He has appointed for us in His Eternal Kingdom. How far have we progressed today? How faithful have we been in taking the steps the Spirit pointed out?

How solemn it is to realize that for each of us, this day has gone from us never to return! Whatever we put into it for God has gone up to Him, and He will keep it for us. Wherever we failed to obey God and to do what He appointed for us today, cannot be changed when Today becomes Yesterday. Naught can ever be put into the day that is past, nor can aught be taken from it.

Christ is our eternal Destiny and Goal. All we need, we have in Him. He is the Storehouse of everything, and we are journeying to Him. With our blessed Lord for our Goal, how swiftly should our souls take flight! How ardently should we rise to loftier ideals of attainment and higher realms of heavenly living!

May Christ, our preeminent Goal, impulse all our inward processes and attitudes of heart and life, drawing us to run clinging to Him. May He deeply engrave upon our souls the glorious truth that we have come forth from God, that we are going to God, and that He has given all things into our hands. Whatever the circumstances, or however the devil may oppose, he who thus knows God, will be unmoved as he journeys "On and Up" to God and to Eternity.

THE HIGHWAY TO GOD'S MOUNT

DOROTHY MARY GREGG

WHEN Judah and Israel were in captivity, the Holy Spirit through Jeremiah gave them many assurances of God's love, of their restoration to their land and to His Holy Mount, and of their ultimate binding together as one people. In that day, God declared the people would again say, "Jehovah bless thee, O habitation of righteousness, O mountain of holiness."

But the Spirit exhorts them in connection with their captivity away from the Mount of God, and in connection with the approaching of His time to lead them back, saying, "Set thy heart toward the highway" (Jer. 31:21).

Elsewhere, with reference to their blessed future, God speaks to His people about the Highway. In Isaiah 35:8, 10 we read: "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed . . . and the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads." Marvelous time will it be for Israel when these prophecies are finally and fully realized.

Our country has reached an era of remarkable highways. From coast to coast, and from north to south, the automobile tourists of our day can travel with comparative comfort over verdant plains and desert wastes, through beautiful val-

leys and over wondrous mountains. And from year to year the highway systems are being improved.

The writer recently had the great privilege of spending a vacation period viewing many of the marvelous beauties of our Montana mountains, as well as seeing the diversified lands that lie between Chicago and these wonders of God's handiwork, many of which strike awe to the heart. Though the distance between us and these mountain heights is long, there is an impression of nearness and simplicity-of-approach when one realizes that the following of a certain system of highway connections will, for instance, take one right up the wonderful "Going-to-the-Sun Highway" to the height and majestic mountain-grandeurs of Logan Pass.

Yet there are many people who never leave the comparatively flat country of our Central States; and with some of these, it is because they have no taste for the mountains. With some, however, it is because, never having had the wonders of the mountains impressed upon their consciousness, they have not felt that strong "pull" upon the inner being that is experienced by the one who would rather be in the midst of the beauty and majesty of "The Land of the Shining Mountains," and to inhale the indescribable mountain air, than to see all the man-made wonders of the world.

All of this is in the realm of the natural; though to the soul that is at all susceptible, it is inseparably connected with our Almighty God and Father, and with our matchless Lord Jesus Christ, without whom nothing was made that hath been made. But, beloved, there is a call to the hearts of God's people in these days to mount up to greater *spiritual* heights.

The atmosphere in the world is being more and more befouled by the poisons of loathsome sin and blasphemous attitudes Godward; and, after light for progress has been given us, to stay in the spiritual lowlands means that the face is turned partially, at least, towards the world. This we cannot afford to have; for our God has said, "Love not the world, neither the things that are in the world. If any man love the world (i. e., the order of things on the earth contrary to the will of God), the love of the Father is not in him."

As some one has said, we are in "The Land of *Spiritual* Shining Mountains." It matters not what your natural setting in life may be, God's "Shining Mountains" of the knowledge of Himself; of the greater revelation of Jesus and the power of His Redemptive Work on the Cross; of the spiritual living of your soul in the clear, pure atmosphere of the wondrous presence of God — God's "Shining Mountains" are calling you to "set your heart toward the Highway."

How marvelous that there is a Way made for ascent into God's highest! In fact, "a new and living Way" has been dedicated through the blood of Christ into the very Holiest of All, up spiritually into the place where God's glory dwells, where the *soul* can live in the presence of God even while the *body* is contacting people and things, and while it is bearing the burden of labors in the various fields of life's activities.

And the higher we go, the more shall we be like the lowly Nazarene, who, dwelling ever in the spiritual heights of soul-purity with His Father, was "all things to all men" for their salvation. He ate and drank with them, wept with them, comforted them, healed their sick, showed honest hearts the way out of sin's bondage. But He loathed sin, and rebuked hypocrisy and Pharisaism, the cloak of religion over an unrepentant, deceitful heart.

It cost vast sums in engineering and road-construction for our remarkable highways to be cast up; and this is especially true of the highways in the mountains, where the "earth-fills" involve great added expense, such as those on that marvelous Red Lodge-Cooke City Highway to Yellowstone Park. But it cost the great Love-sacrifice of the Father to plan the Highway of Holiness to the Mount of God! It cost the condescension and the life of Christ, the Son, to make it!

Poor, earthy creatures such as we are,

however, can as yet understand but little of the magnitude of the price, even by the Spirit's revelation. Nevertheless, though it will take heaven's glories to give us any adequate conception of the price paid, we can yield—drawn by the Spirit's descriptions of the spiritual heights—to "set our hearts toward the Highway." In the spiritual, too, even though we know that we have many "miles" to travel from our meager Christian living, yet there is an impression of a certain nearness and simplicity-of-approach to the spiritual heights as we realize that this one Highway of Holiness will lead us to all the heights of God's presence and power for us if we follow it step by step.

Israel was off the highway, living in captivity, when thus exhorted; therefore the Spirit through Jeremiah called her to set her heart *"toward* the highway." There may be some of our readers who have never set foot, through repentance and the New Birth, upon this wonderful Highway of Holiness; that is, who have never received Christ, and entered into a life lived in union with Him. He invites you to Himself and to this life just now.

Won't you inwardly receive Him, by faith, as your Saviour? Drop on your knees before God if you are alone where you can, and talk to God about it. But, if not, He will know the most inward turning of your desires to Himself; and as you yield to Him in faith in Christ's sacrifice for your sins, He will cleanse your heart from sin by the power of Christ's blood shed for you, and will set your feet on His Highway of Holiness through the entrance of Jesus Christ into your heart.

On the other hand, there may be some of our readers who, in years gone by, have had a genuine experience with God, a real conversion, or New Birth, but who are backslidden today. You have lost the sweet relation with the Lord Jesus that you once enjoyed; you no longer experience the precious sustaining of His presence and power as a conscious reality in your life.

Perhaps you did not sense the great loss and change at first, because it came very gradually as you let down in prayer and the reading of His Word a little here and a little more there. Then those places were taken by the secular, or even by the worldliness from which His gentle guidance had kept you in the past. Finally you had nothing left of a former sweet walk with God but the mere outward shell of church-going. But you comforted yourself that you were no worse than the rest; almost all seemed to be like you in general living.

Dear friend, if this in any way describes your case, yield to the tender entreaty of the Spirit of God today, and "set your heart toward the Highway." Perhaps you have come face to face with your need of God in the midst of some of life's sorrows. He says to you, as He said to Israel: "Turn again . . . How long wilt thou go hither and thither. O thou backsliding daughter," O thou backsliding son?

God will forgive your backslidings if you will turn your heart to Him in contrition and faith; and He will again establish your feet on the Highway of Holiness, which will lead you to the wondrous beauties and heights of an ever-increasing relation with Him through Christ.

But there are many of our readers who have been traveling on this Highway of Holiness with one degree of faithfulness and speed or another. To these the urge of the Spirit comes: "Set your heart toward the higher heights of the Highway. Press on with greater abandonment. Do not loiter; but quicken your steps in the Way to the indescribable heights of the presence and power of God, opened up to human hearts through Christ and His death and resurrection."

Jesus said to the disciples, "I am the way." He is the way to all God has for us; He Himself is our holiness; hence, we see in Him this wondrous Highway of Holiness. As we daily live and walk in union with Him as we received Him (Col. 2:6), we shall find Him to be the Highway to greater and greater knowledge of God, and to greater revelations

of His beauty and wonder, and to greater unfoldings of His transforming power to work in the human heart and life.

This, however, demands a willingness on our part to deny self, and to yield to the crucifixion everything displeasing to God as He reveals it to us step by step in the light of the precious Gospel. But, beloved, I am persuaded that that which God will do in and through such a life, is worth any sacrifice of self-will involved.

This reminds us of an impressive fact to be observed among mountain tourists. Those who climb to the heights, in speaking of that which meets their vision and thrills their souls, always say, "It is worth it"; that is, the effort involved in the climbing.

Our big cities are thronged with people; the crowds jostle one another both on foot and in car. But the farther one gets from the city, the fewer the people; and when the highway reaches the mountains, the higher it goes, the more marked becomes the sparsity of people, especially when the trodden path no longer admits the automobile. For then it requires for its arduous ascent the step-by-step mountain climbing that only the ardent lover of Nature's wonders will pursue.

Nevertheless, if the climber meets on the mountain those who have gone on to the end of any particular ascent, even as they answer his weary voice inquiring as to how much farther he must travel, they will smilingly and reassuringly say, "Keep on going; it is worth it." For encouragement, one may even confess his own former temptation to give up, by saying: "When I reached this point, I felt like lying down and dying. But it is only a little farther. Keep on going; it is worth it!"

Therefore, the climber presses onward and upward, onward and upward! It matters not that the crowds are not there. What are crowds compared with the marvelous new views of splendor and majesty that greet his vision at each new turn in the ascent!

Child of God, the spiritual blessings that await us in the Mount of God are worth any price of self-will that must be laid down for them. They are worth any arduous spiritual climbing that must be done through the working of the cross and through earnest prayer. They are worth any separations from the "crowds," from people and things that are attached to our "low-plane" living. The revelation of Christ and His beauty in the Mount, is worth it!

The Spirit declares this. Paul said any price was just refuse compared with the excellency of the revelation. And eminent servants of God down through the centuries, in whose hearts were "the highways to Zion," have said in effect: "Press on! Press on! Lay aside everything that would hinder your climbing higher, ever higher in the revelation of the transforming power and presence of God. It is worth it!"

They realized that their strength was in Him. Passing through the "valley of weeping," they made it "a place of springs," and the early rain covered it with blessings. They went from strength to strength because of their utter reliance upon God through the cross; and therefore they reached the goal (Ps. 84: 4-7).

But these had the Highway in their hearts; they loved it. They so "set their hearts toward the Highway" by faith and obedience to the call of God, that their heart-affections became entwined about the Way because it would lead them to the top of the Mount of God. With such a vision, even Valleys of Weeping that must needs be traversed enroute, became places of great blessing as they still praised Him, regardless of the setting.

Many times we are too much taken up with the stones in the path that pierce our feet if ill-shod with the Gospel. We are too prone to sit down and mourn in our Valleys of Weeping. But let us learn to praise Him in every setting! to praise Him for Himself and His faithfulness! to praise Him for the Finished Work of Calvary, which insures perfect victory in every place! to praise Him for the spiritual heights of the knowl-

edge of God to which this wondrous Highway of Holiness is assuredly leading us! Then will the pools of blessing cover the Valleys. Then shall we go "from strength to strength," and appear before our God in Mount Zion, to the praise of the glory of His grace.

Sometimes the path of ascent over which God leads your feet may have what we might call "spiritual switchbacks." The mountain tourist is familiar with those roads that make a gradual ascent obliquely up the side of a mountain, and then, having made a certain height, turn and make a gradual ascent in the opposite direction. Back and forth, and sometimes around the mountain, the road leads; but the goal is ever the top. This means with that marvelous Cooke City Switchback Highway, a final elevation of about twelve thousand feet.

By a similar plan is one led over the footpaths to the high elevations. The switchbacks on the footpaths, where the climbing is arduous, may seem at times discouraging. The tourist ascends to a point where he can see his goal, and then finds himself "switched back" in the opposite direction for perhaps a mile. Yet the road is ever leading upward; but it is made for those who would not have capacity for the steep direct climb perpendicularly up the side of the mountain.

Thus it is in God's dealings with us individually in leading us over the path of preparation for, and ascent to, the answers to our prayers. There are times when the answer in fullness seems to be in view; and then perhaps suddenly we may find ourselves in circumstances that seem to switch us back from the glorious vision of fulfillment. But put away all murmuring (it only proves you were not ready for the answer), and note whether the path is leading *upward*, whether the Waymarks of the Cross are in evidence. And keep climbing!

If God sees that we have capacity for only the gradual climb — Amen! But keep climbing by the Way of the Cross! The goal is certain! Every one who continues to have his heart-affections set on Christ and a life lived more and more in the presence and power of God, will be led over this wonderful, costly Highway of Holiness to the heights of the Mount of God.

Let us remember, however, that the higher we go, the more shall we be like Christ, not only in our relation to the Father, but also in our relations to men. The spiritual heights do not make of one a recluse. Rather, the removal of the self-will and self-love of the spiritual-low-plane living, will make of one a channel of the divine love and blessing in behalf of his fellowmen, to the glory of Him who lives in the humble, lifted in spirit to His "high and holy place."

THE INNER LIFE

Cora Harris MacIlravy

THERE is a deep, mysterious realm within each of us, from which issue all the words we speak, all the choices we make, all our living whether in one direction or in another. That mysterious "Within" of your being is like the iceberg. However large the berg appears rising above the ocean, beneath the surface of the water, far-reaching and deeply submerged, lies the enormous mass of the iceberg, which is many times larger than that which is visible.

This realm within us, about which we know so little, hardly realizing its existence, is a mighty factor in what we have been, what we are, and what we shall be at the end of life's journey. All the lasting work that is done in our lives is carried on in this "Within," though those about us cannot watch its processes. They can only behold the outward results of the hidden work for or against God that is being done in secret.

It is in this deep-lying part of our beings that our choices are made, that we build our characters, that we build ourselves—for you are the builder of yourself. Whether for good or for evil, you are constantly building your "Within," and by this inward building you are constantly building your "Without." You are building your strength or weakness of character; you are building your nobility or your paltriness. What you are today in that "Within" of your life, you

yourself, and none other, built choice by choice, act by act, day by day.

In Prov. 4:23 God warns us about this most important part of our beings that is hidden far beneath all that man beholds. He warns us to guard our heart with all diligence because out of it come all the issues of our lives. If you prayerfully watch that sphere within, you need not fear concerning your words and outward actions.

Our real life is our Inner Life. The real and lasting changes that are wrought upon our lives, must be done deep in our souls between God and us, in that place within us where Christ and we dwell alone together. God calls us to realize the importance of the "Within," and the relation it holds to our outer living, or the "Without."

In the Old Testament the word "heart" signifies the very center of the personal being, the seat of the will and desires as well as of the affections. To guard the heart means to watch and protect it from evil, to keep its welfare before you. It means to guard it above all the treasures that you guard and above all else you love and cherish. It means to guard it constantly at every entrance, to be careful what you hear and see, what your attitudes are towards people and things, in order that you may know what is in your heart, and what is issuing from it.

The need for guarding the heart in this way is because the inner life is all the essential life you have, and because all outward living flows from the inner life and state. Whether it is good or bad, whether it is for God or not, whether in the Spirit or in the flesh, all that appears on your outer life comes from the work that is going on in your heart.

You may think that the unworthy words that you speak and your unworthy acts are not from your heart, but God says that all the words, deeds, movings of your entire life issue from that part of you named the heart. In fact, all the issues of life in their infinite variety of manifestations, flow from the heart, however dissimilar and separated they may appear to be.

And you alone must build and guard that great and mysterious center of your being which expresses itself and reveals what you have built into it, in all your outward living. You are what you are in your heart; you are what you think and choose in your heart, for your heart is you, and what you do with your heart and in your heart, you do with and in your essential YOU.

If you do not build up your heart for God and for Eternity, your character within will not be built up for God, and your outer life cannot be built up for Him. Building a human life and character is like the growth of plants. A plant does not grow from without, but from within. Trees do not grow from without, but from within. Even your body, bones, flesh, grow from within.

It is by the power of the indwelling Christ and by living the Gospel, that your "Within" is built up. You may excel in education, art or other talents and attainments, but it will not build one noble impulse or touch of heavenly character within you.

Some of the greatest musicians, artists, scientists, have been among the most immoral and dissolute of men. Their education and gifts, all they cultivated of art or knowledge, could not, and did not, touch their souls, did not do anything noble for their real self.

It is not enough to know that we can do noble, Christlike deeds, that we can be victorious, that we can live under the power and control of the Spirit so that we can be changed into the image of Christ. All of this must be built into our lives and characters if it is to profit us and to be for God's glory.

If you are willing to discern and to name your unworthy feelings and attitudes, you may know what is in your heart before it is manifested without. The quick impulsive word, the inaccurate word, the grudging and jealous word, was in your heart before it was spoken.

Yes, and the spiritual words, the words of prayer and the words expressing hunger for God issued from your heart. The cry of godly desires, together with the humble confession of how far you

are from what you ought to be, were all deposited by the Spirit in your heart as in an immortal casket, before they were uttered.

We should rejoice that we have a God who demands justice and holiness in us because He is just and holy; who demands that divine love shall flow from our hearts to others becaucse He is love. He calls you to be stable and unvacillating because He is changeless. He calls you to be transparent because there is no variation in Him, nor shadow that is cast by the turning.

All He offers you and calls you to be, rests upon this sacred basis of His own divine attributes and of His being the God that He is. Let us keep reminded that our God is unchangeable, and we must be divinely unchangeable. Our God is true, and we must be true to Him and to one another.

What our God is we must strive to be because He is our Father, and because He has made us His children through union with His Son Jesus Christ. If we meet God's demands and satisfy Him, we must begin with our heart; for as our heart is, so are we. "As a man thinketh in his heart so is he."

Your heart is the fountain from which all the streams of your being flow. All that is in your inner and outer living comes from that great fountain within you. And God calls you to protect that fountain, to determine what the nature of that fountain shall be, whether the flow from it shall be of God or of Self.

As the nature of your heart is, so is your character. As your character is, so are you; your building of your heart and character is really building you. Search your heart often and honestly; bring forth before God what you find there, and name it. If you have been untrue and unkind to others; if you have injured any one by word or act, humbly confess your sins to man and God, and ask forgiveness so that you can go on.

To say, "If I have done anything I should not have done, please excuse it," is not confession nor asking forgiveness nor desiring heart-cleansing. It is like cleaning a mirror with a soiled cloth, which only smears it worse. We should be amazed if we knew how many Christians cannot reach deep spirituality because of defiled hearts.

You are today what you have made yourself, not what circumstances have made you. Your spirituality and moral character are today what you have built; nor can you undo what you have built into them, nor change what you failed to do in past years. But you can determine that from the place and state you are in today, your building shall be different, that it shall be for God and for Eternity.

When shall we learn that our outward acts are not mere random doings, that our words are not casual sounds of no import! They all issue from our heart. The ignoble and critical, the harmful and self-righteous, are deeply rooted and growing in the heart like noxious weeds before they appear without. To be purified of these fleshly movements, you must begin with the roots in the heart being uprooted by the cross.

If even a tiny root of fleshly feeling is left, it will spring up again and defile your entire life. Many unnoticed fleshly roots may have been within you for years, sending forth ignoble words and deeds, and defiling you and others. The writer of Hebrews warns his readers to look carefully lest there be any root of bitterness among them, whereby the many be defiled.

But ever keep reminded that not only do all fleshly tendencies have roots in the heart, but the divine, pleasant plants that God seeks to put within you, the rare spiritual graces of the Holy Spirit, Christ's transcendent attributes and His fragrant spices, all may have roots in the heart and grow from the heart out into the life.

Do you know what is planted in the garden of your heart? Do you habitually walk there with God, and ask Him to show you all that is growing in the vineyard of your life? Are you willing for Him to show you that the little, mean, and petty deeds, which are not like Christ's great-heartedness, have roots in your heart? Are you willing for Him

to show you the roots of criticism, jealousy, irritability, that are hidden away within your heart and sending shoots out into your outward living? And are you willing to have them all rooted out by the cross?

Through prayer and taking the cross, it is possible to have Christlike zeal and Godward impulses deep rooted in our hearts. We can be filled with such hunger for God as would constantly send forth holy outward living, and would arouse in others also deep hunger for Him. We can have the root of burning desire for Christ and for the cross planted deeply in our hearts, drawing our holiest impulses to Him, and filling us with longings for higher ground and for deeper spirituality.

If we could see the vineyards of our hearts with all that is in them that should not be there, and all that is not in them that should be there, I fear that we should be surprised at the fleshly impulses and mixed motives that were hidden away within us. We might find our hearts much overrun with weeds, with flesh that was as the grass and as the flower of the field.

It is tragic that with most of us the "Within" is a vague, unreal and unexplored realm, about which we know very little. This is true of many persons who have never analyzed their emotions, words, actions, to know their character and source.

If you would have the Christlike rooted deep in your heart, there must be a steadfast denying of self in every place; for self and selfishness are innate in the human creature, and have strong, stubborn roots that strike so deep in the heart that only the cross can uproot them.

Your relation to the cross determines and builds your relation to God; and your relation to the cross and to Christ determines and builds your relation to people and to your own self.

Not only is every part of your outward living, in your "Within" and issues thence; but your future destiny, in germ, is also in your inmost being; and your future destiny is the last issue that will flow from your heart. As every deed in your whole life was an issue from your heart, so your eternal destiny will finally flow from your heart and earthly life.

Some one has said that every day is an apocalypse (or a revelation) of what each of us in in his soul and character. Day by day each of us is unfolding like an immortal flower; day by day we are being revealed; day by day all that is in our heart is flowing out into our daily living.

The last great issue that will come from the heart—an issue that gathers into itself all the heart-issues of Time —will be our eternal destiny. Out of all that has been in our heart in these earthly days, will issue what we shall be, and what place we shall hold in Christ's eternal Kingdom.

Is it not solemn? The deeds we do and the way we live today, whether we do or do not take up the cross and yield to be purified today, will determine our state in Heaven. All that flows out of our lives today, is a part of the last great issue from our hearts in our eternal destiny, in what we shall be, and the entrance-in we shall have then. If the issues from our hearts for God are feeble and inconstant today, the last great issue that will usher you into Eternity, will not be triumphant and beautiful as God intended it to be.

Beloved, your destiny is within you! The germ of what you will be in Eternity, is within you! In these days on earth, you are building and developing the germ of that eternal YOU. At the end of earth's journey will be manifested in His presence what you have built into your heart and character here on earth; It will be neither better nor worse than it is now.

All that you took into your heart here on earth that was not of God; all that cannot enter that fair City of God, will rob you of the greater life and glory of the overcomer. It will rob you of the rich entrance-in that God planned for you.

We need to ask our souls often what we put into our hearts yesterday, and

what we are putting into them today. We must examine and find whether, by what we do and the words we speak, we are building Christlikeness or selfishness into our characters. If you talk to the Lord about your heart-building, and ask Him about yesterday and about today, you may be surprised.

The thoughts and meditations and attitudes of our inner state are not trivial. They are mighty forces! They are tragic forces! How we need to guard our hearts above all else that we guard! How we need to guard that inmost "You," that inmost "Me," with all diligence! How we need to build assiduously our inner being, our character, moment by moment, and attitude by attitude; for we are building our hearts by these choices and attitudes.

If we would build our outer relation to others like unto Christ's relation to us, we must begin within by giving Christ the supreme — yes, the entire, reign in our hearts. If we would have our outer life savor of heaven and move upon those about us, we must fill our hearts with heavenly aspirations, with heavenly thoughts and desires.

We must fill them with heavenly longing and hunger, with prayers and strong cries for God. If these precious impulses fill our hearts, they will appear in our daily living, and flow out to the lives of others. But they must first take root in, and fill, our own heart.

Get back often to the source of all your living; that is, to your own heart; and find what it is within you that makes you impulsive, inaccurate, unreliable. Find out what your own heart-condition is that causes you to harm others by unkind and untrue words about them. Confess your sins to God, and He will bring the crosses that will uproot those unchristlike movings.

When these noxious weeds of Self are uprooted, He will plant in your heart and life Christ's beautiful faithfulness and attributes; Christ's tenderness and the "love that covers." Then God will cause that mind to be in you which was also in Christ Jesus, who emptied Himself, and humbled Himself, and became obedient unto the cross.

As you work with the great Husbandman in the vineyard of your heart, the precious aspirations and divine attributes He plants within you, will grow and send forth fruitage upon your daily living. And your life will unfold into the beauteous image of Christ, our Lord and coming King.

SHE KNEW NOT IT WAS JESUS

Cora Harris MacIlravy

MARY Magdalene was very dear to the Lord. He had cast seven demons out of her, and she lover and worshipped Him who had delivered her. The treasure of her whole heart, and devotion, and fealty, were poured out at His feet; and this was symbolized by the ointment that she poured upon Him. Jesus Himself bore witness to her love, for He said, "Her sins, which are many, are forgiven; for she loved much."

Mary's heart was broken as she saw Him die, as she saw Him taken down from the cross, as she watched to see where they laid Him (Mk. 15:47). She could not rest at night; so she came early to the tomb while it was yet dark. If love could not have Him alive, it would seek Him dead. If love could no longer anoint His blessed feet with oil, it would bring spices to embalm His precious dead body..

She went back into danger to seek her Lord; for it was dangerous to return to the tomb, which was guarded by soldiers who would arrest any one who appeared to be a friend of the dead Christ. And she found the stone rolled away from the mouth of the tomb; and entering in, she found not the body of her Lord.

First, she and the other women went and told the disciples what they had found; then Mary returned to the tomb and stood without, weeping. Her aching heart was wondering what they had done with that poor broken body, and what she could do to find Him. She determined that if she could only find His dead body, she would take it away. So distraught was she that she did not realize that a weak woman could not

carry His body away.

"She turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus" (Jno. 20:14). Alas, it is not always the seeking heart, or even the loving heart, that recognizes the Lord when He appears! Think of it! So absorbed was she in seeking for Him; so consumed was she with love for Him; so desperate was she to be near her dead Lord, that she endangered her own life to reach Him. But we read, "She turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus."

Could anything be more tragic—so tragic, indeed, that it is past understanding, and we can scarcely take it in. One would think that when she found the tomb empty, she would remember that He said He would rise again; and that she would expect to see Him walking towards her in the Garden. But here she was, weeping over the empty tomb, and unable to recognize her Lord when He came and spoke to her.

And this is the way it is with us. We seek Him, and moan and lament because we do not find Him. All the while He is in the very setting where we are; and we turn ourselves about and look into His face, but we know not that it is Jesus. It is *somebody* or *something;* it is some hard testing or circumstance, but to us it is not Jesus.

We turn ourselves and look into the face of the Lord, and He looks out at us from that hard testing; but we see only the happening or setting, and therefore we do not discern our crucified Lord. We weep and lament, and we say, "They have taken away my Lord, and I know not where they have laid Him"; and all the time He is at our side. His eyes are upon us; His tender love envelops us; His pierced hands are outstretched to work for us through the hard thing and to open our eyes to behold Him in it.

Mary's searching for a dead Jesus and finding a living Christ, has been enlarged upon in many sermons, and perhaps at times by those who were doing the same thing in the settings of their own lives. Only when we see the import of discerning Christ in each setting, can we apply this rare lesson to our own lives, and present it to other hearts for their help and comfort.

Too often have we sought a revelation of Christ in other places than at the cross, but Calvary is the only place where Christ reveals Himself, and where such vision can be received. We have prayed to know the meaning of the cross, and at the same time we may have refused to let the cross work in our lives. Only through the working of the cross in our life can we receive a revelation of its meaning.

We may have longed to know what the power of the death of Christ would mean in its application to the human life; and at the same time we may have refused to yield Self over to death. We may have besought God to reveal to us the power of the blood of Jesus Christ, but refused to yield to the cross so that we might have fellowship with Him in His death, for the "blood" of Christ always means *His shed blood,* or His death.

We did not discern that God sent the hard thing in answer to our prayer that we might know the meaning of the cross; that we might know the victory of His death when applied to the life; that we might know the power of the blood; that we might go with Him to Calvary and get a greater vision of Him.

We looked at the very things through which God was going to teach us to behold Him, the testings that He sent in answer to our prayers; we turned ourselves about to find Him, and we knew not it was Jesus. We have missed many visions of the Lord; we have missed hearing His voice and beholding His face many times because we did not know the Lord in the hard thing, because we resented that which we considered unbecoming our dignity.

God wants our eyes to be so anointed that we shall find Him in everything that touches our lives; He wants us to receive everything from His hand, even though the Devil brings it. This is what Paul did. He did not look upon himself as a prisoner of the Romans or of the

Jews. He said, "Paul, the prisoner of the Lord Jesus Christ"; he accepted his captivity from Christ's hand. And until we learn to do this, we shall not move Godward with any great speed.

God's eternal purpose underlies everything. He has a purpose in the incident that seems small, that appears to be only a passing, unimportant trifle, as well as in the great happening that He lets face us. Let us begin to search for Him in everything. If we have not done this habitually, it will require faithfulness and patience to form the habit of looking for Him until we find Him in each setting and relation.

There may seem to be more places where you cannot discern Him than where you find Him, but do not be discouraged. If you believe that God is in everything, and if you start out with the determination to find Him in everything, you will reach the place where you will quickly behold Him in all that touches your life. If you earnestly seek to know what His purpose is in each happening, God will reveal to you what He wants to work out for you through each thing, and what He purposes to do through you in another life.

Such searching must be accompanied by faith. You must believe that God is in everything, and you must prevail that God will cause you never to doubt this truth. As you humble your heart and pray, He will impart to you living faith that will cause this truth to be a reality to you and to become a part of your inmost being.

God offers to get into every place, even into those places where you blunder and get yourself into trouble through your flesh. Even out of your mistakes He waits to work something for your perfecting and for His glory. We must seek not only to know where God is in everything, but we must seek to discern the beginning of what He would do, so that we may be coworkers with Him in the unfolding and perfecting of our souls and lives for Eternity.

This incident of Mary's meeting Christ reminds us of Jacob's vision of the ladder set up on earth. When he awakened he said, "Surely Jehovah is in this place, and I knew it not." He did not discern Jehovah's presence when he was going through this wondrous experience, but it was after it was all over that he recognized that Jehovah had been in it.

God would not have it this way with you and me. He wants us to believe that He is in everything, and to expect to meet Him there. He wants us to move through it in union with Jesus, discerning and rejoicing in His presence at every step and in every detail. If you move through each happening in this way, you will always have sweeping victory. And when you get to the end of each testing or stage of the journey, there will be deep joy in your heart because you discerned the Lord in the hard circumstance through which you passed, and you knew that He was walking with you through it. Your heart will rejoice because you let Him show you a little something of what He wanted to work out of the distressing situation.

You will praise Him because He gave you grace to sink down into Him and let Him work something out for His glory as he gave you victory over the flesh of others, and also over your own flesh. You will find that with each such experience, you will move out into a larger place; you will move out into greater abandonment, into a greater vision of Christ, into a closer relation to Him.

Jacob "lighted" (or "was cast") upon *a certain place,* not upon *any place.* God never has an indefinite place for working upon us. In all that He does in your life and mine, His place of working is always *a certain place.* He has *a certain place* in which to work each special thing which needs to be wrought in your life. He has *a certain setting* in which to take out of you the special weakness that must be taken out of your disposition and character. He has *a certain place* for every work that needs to be done. If you will let Him, He will cast you on His *certain place* where this work must be done. No matter how barren the place upon which He casts you; no matter how desolate the desert may be, rejoice and be satisfied, for He is purpos-

ing to work in you. And if you let Him cast you on the *certain place* which He chooses for each thing to be done in your life, He will give you some wonderful revelations.

If you see the Lord in everything, you must look for Him. There was nothing in Jacob's desert to signify that Jehovah was there; nor did Jacob recognize until afterward that he was in the house of God. Therefore God's presence was not even a comfort to him.

Neither was there anything in the Garden to make Mary think that the Lord was walking there. To her the Lord was dead; and there was not the least sign that she was going to meet Him, nor was she expecting to see Him. Therefore when she saw Him, "she knew not that it was Jesus."

And there may be nothing in your desert and hard place to make you think that the Lord is there. If you find Him in each thing, you must search for Him. Begin to look for Him in every happening in the home and in the office; in the shop, in the store, in your relation to others. As soon as your life touches another life, ask the Lord to let you find Him in your contact with that other life. If you do this, He will let you know what He purposes for you and that other one, and what He will work out of His thought and purpose for each of you.

Do you believe that we should find Him if we searched for Him thus? We should surely find and behold Him as we have never before found Him. So many times we only weep at the tomb. So many times we have stood and wept in the hard place and in the heart-breaking happening, and our eyes have been so blinded by weeping that we have not tried to find where the Lord was in it. If He were there and had spoken to us, though we turned ourselves at the sound, we should not have known it was Jesus.

We have all wept at the tomb many times. We have wanted the Lord, and have prayed many great prayers for Him to reveal Himself to us in a greater way. But we did not recognize that what somebody did or said, was the beginning of the answer to our prayer; that what happened to us was sent by Him to bring death to our self-life so that we might meet the risen Lord in a greater way.

We were so very much alive that we did not go into the tomb, but we stood at the tomb and defended ourselves. When you yield to the cross for the death to work, you will not weep at the tomb; nor will there be any self-defence and self-pity.

In how many deserts has God set up ladders on bare and stony places, over which He called us to climb Godward! But we lay down with our head on a stone, and did not even know God was there until the opportunity was past. He purposed the hard thing He sent or permitted, to be a medium of sweet communion between Him and us.

We did not discern in the ladder the means of drawing closer to God; we only felt the stone beneath our head. But afterwards, when we thought about it, we were afraid and we said, "Surely God was in that thing, and I knew it not." Afterwards we may have discerned that He purposed through the hard thing He permitted, to take us down to a lower place, where He could answer our prayers and could reveal Himself to us in a greater way.

Oh, how the heart aches as we look back and see that the Lord was in our hard and humiliating testing, but that we did not know He was in it until it was all over. Instead of having the sweet assurance that He was with us and was bringing us through; instead of believing that He was working on us and taking us lower in order to reveal Himself, we thought we were going through a hard desert alone.

God wants you to discern Him in every humiliating thing that touches your life. He wants you to believe that He permits everything that others say to you, no matter how insulting it is. He wants you to believe that He permits others to appear to slight you, in order that He may answer your prayer for humility. He wants you to be gladly assured that through all these things He is working for your perfecting and for His glory.

Elbethel

A CONTINUATION OF THE ELBETHEL SERIAL

VOL. II | JANUARY - MARCH, 1939 | No. 1

All Things New in Christ

Cora Harris MacIlravy

THERE is no limit to what God will do for any one who will yield for Him to work. There is no limit to the possibilities of incorporating the Word into our lives by faith. If we determine to live the Truth that we already know, if we reach out for what God offers and has already revealed to us, we shall receive such increasing revelations of Christ and such increasing transformations of our lives as thus far we may not have experienced.

In 2 Cor. 5:17 we read these wonderful words: "Wherefore if any man is in Christ Jesus, he is a new creature; the old things are passed away; behold, they are become new." What would our outlook be, what would our lives be, if we claimed and lived this great truth of union with Jesus Christ?

These words, "If any man is in Christ," refer to the mysterious, living relation that every saved man has with Christ. They set forth God's supernal provision for mankind, and what He is waiting to do for every man that is "in Christ Jesus." Every one that is saved, holds this vital relation to Christ, and can live this wondrous Scripture intelligently and in a business-like way unto continual victory.

By faith we can prove in our daily experience that all the old things are passed away, and that all things are become new. The first step of the faith by which we live and prove the truth of this Scripture, is believing that it is true, and that it is for each of us individually. We must believe that it is not only a great privilege to experience it, but we must believe that God commands us to live it; and that through Christ we are well able to obey Him.

Without this assurance of faith, this Scripture will mean to you little more than it has already meant. Each of us knows how much we have gotten out of this and other of God's great truths, and how much they have been wrought out in our lives. We know whether our daily experiences and spirituality measure up to this which God has provided for us, or not.

We know whether our vision of Christ is bright or dim; whether we have a revelation of the operative power of the Gospel, or whether our lives are marred by defeats in the daily settings and testings. If we measure our lives by God's Word, we may find that we have not claimed the victories and privileges in Christ, which have been provided for us through His death.

In no place does God promise to improve or make over the old fallen nature so that we may appear sweeter and kinder and lovelier in the natural. This Scripture declares nothing less than a renewal of the whole man. It declares that if any man is in Christ Jesus (i.e., if he is saved), he is become an utterly new creation; and that all the old things of fleshly workings and unworthy desires, are passed away.

It declares that for the one who is born again, all things are become new; that within him God has implanted new tastes and desires, new holy impulses that are stirring, and growing, and constraining the man to action along the line of God's will and holiness. All this and much more is wrought in the man who believes, and

knows experimentally, that he is in Christ Jesus; and who determinedly lives as one who, through union with Christ, has become a new creature.

The Word declares that there is a vital change in the essential nature of all that are saved. If you would have proof of this, examine your life since you were saved, and compare what you were before you were saved with what you are now. Also compare what your life is now with what you might be if you had constantly lived as a new creature in Christ Jesus. If you find your life has not manifested that all the old things are passed away, and that all things are become new, begin today to believe God's Word and to live this beautiful heavenly life.

Just now take that first step of believing that God will empower you to rise up and live His Gospel. Just now declare to your own heart and to the enemy that you believe this Scripture means *you;* that you believe God speaks it to *you;* that you believe this is God's provision and demand for *you.* Determine that you will believe and obey His Word, that by faith and reckoning you will claim the standing and victory which are yours as a new creature in Christ Jesus.

So emphatic is this Scripture, and so sweeping is its message, that we are told *all the old things* are passed away, and that *all things* are become new. Do you believe God? Do you really believe that this word is true—or should be true—of you and of your life? As you consider this Scripture, perhaps the enemy reminds you of your selfishness and of the little meannesses in your life, of your unloveliness at times and your lack of victory. Perhaps he points out the many places where you have failed and disobeyed God.

But remember that the fact that you have not always been worthy, and have not yet fully claimed your inheritance, does not belie God's Word, nor alter the Truth, that when He united you with Jesus Christ, all the old things passed away. And this will prove true every time you believe and claim it.

In this, as with all spiritual truth, "the just shall live by faith." If your faith does not grasp this or any other truth unto its working in your life, you cannot hope to experience it, for its working will be unto you according to your faith. If you have faith to hold on to the old things which Christ bore away when He died, you may; but you will receive what you believe for.

Tell me what your expectation and outlook have been for your soul and body, and I will tell you what your faith grasped; whether it grasped the "old things" God says have passed away, or the "all things" He says have become new. What you are now in character and life is according to the faith you have had in past days, and the object of that faith. Inevitably each of us is today the expression of the faith we had for soul and body in past Yesterdays.

It is possible for all of us to build our lives and characters according to the Word, to have experiences according to God's demand and provision. It is possible to have God's Word and the Gospel applied by faith to our hearts unto our utter transformation, unto the unvarying defeat of the Devil, and unto the continuous victory of Christ.

He who is in Christ has changed his relation to God. According to his faith and determination, he has begun to be uncentered from Self and to be centered in God. As much as we are self-centered, we are not God-centered. When our trend of thought is fixed on our own convenience and welfare; when we are mostly concerned about how conditions will affect us, and what is being done for us, and complaining because others do not do more for us, we are not God-centered, but self-centered.

They that are in Christ Jesus must put away selfishness and self-centeredness. They must yield for God and His will to be the ever-actuating motive of their hearts; and the center about which all their living, with its hopes, interests, and activities, revolves. A great change has come to you through the New Birth. You were once dead, a lifeless corpse spiritually, that gave forth the ill odors of the death that

was in you. Your life was neither beautiful nor fragrant to God or man.

But God re-created you into a new, living creature. Now there is life where before there was death. Now there is incorruptibility where there was corruption and decay. Now in the place where your flesh, with all its unloveliness, sent forth its ill odors, there has come a wonderful new life from which ascends a sweet savor of Christ unto God. You who were once on your way to Hell, have now become a citizen of a new country, and are on your way to Paradise. You have become a new creature in a new world.

If we read 2 Cor. 5:17 with open hearts, immediately we feel the demand of the Spirit that we must put on the new man and live this new-creature life; that we must believe that we are well able to enter into this blest experience. If you have tried somewhat unsuccessfully to live this wondrous new life, you may think you are not able to live it. The Devil will tell you that you cannot live it, that it is only for preeminent saints.

But you must firmly believe that you are able to live it or God would not call you to do so. Every saved man is able to live the new life that, through union with Christ, God implanted within him when he was saved. Christ, who is the Life, indwells all the Redeemed, from the weakest child of God to the strongest and most mature Christian.

We are to live the new life we have from Christ and not our own natural, self-directed lives. We are to speak the words that are impulsed by Christ and not our own words. We must seek to think His thoughts after Him and not be thinking our own thoughts, letting our minds wander here and there, and many times letting them dwell on things that should not enter the mind of one who is in union with Christ Jesus.

We must seek to be filled with this new life, to live as new creatures so that the new life shall clothe our outward living in all that we do and say. We must keep reminded that we are new creatures, and therefore we must not give way to the unlovely feelings of self and flesh that dominated us as sinners, to the unlovely things we used to think and say and do.

As we take our stand to live as new creatures, and refuse all the old things that God says are passed away, it will be manifested to our hearts and in our lives that all things are become new for us in Christ Jesus our Lord.

To be united with Christ is God's transcendent gift. Through it we enter an utterly new state, both in its origin and in the power it imparts to us for its development. It is a new state which begins as soon as we are saved; and it is progressively developed as we deny Self and let God deal with our flesh through the cross.

You can claim and live this new life only through faith. The first moving of faith unto realized union with Him, is the positive assurance that you were identified with Him both in His death and resurrection; that because you were crucified with Him, you have died to the movings of your self-life, to those weaknesses that were yours before you were saved, to those sins and tendencies that were yours in the natural.

Let your faith grasp God and His Word. Anchor your confidence firmly in the Finished Work of Christ. Declare often to your own soul, to the enemy, and before God's face, that you have been crucified with Christ; and that therefore all the old things are passed away. Declare often that you have been raised up with Christ into His life, and therefore that God's beautiful new things, which come from the power and workings of His own life, have been given you. As you do this, this Scripture will become more real and mighty to you day by day through its operation in your life.

Dare to declare that it is no longer you that live, but that Christ liveth in you. Determinedly declare and claim what God has done for you. You are not claiming that you are faultless; but that, to the extent of your present attainment and ability, and up to your present light, you

purpose that God's Word shall be incorporated in your life.

Stand with God as you believe and claim the provision He has made for you. As you maintain this stand, more deeply and continuously will you live the new life you have received. At every upward step you will leave behind some of your fleshly desires and movements that have hitherto dominated you and marred your life, and which have destroyed your influence with others for God.

As you begin to discern yourself and reckon yourself dead to all movements of the flesh, and as you conduct yourself as one who is really dead to all fleshly movements, they will lose their power over you. This is God's Word; and whether we understand it or not, we must believe and obey it. We are alive unto God. We must believe it. We are dead to pride, criticism, and discouragement; to all the movements of our natural make-up and our selfish desires. We must believe it.

We can be independent of outward conditions and circumstances. Though they remain the same, or even become worse, we can live in a realm above them where they cannot move us. Every step of life is a point of choice. You choose which life you will embrace; whether you will cultivate your own life with its selfish tendencies, or the new divine life which is yours through your union with your Lord. And inexorably you will receive according to your choice.

You must be definite in your choices, and according to your choice it will be unto you. It takes effort and determination to choose to live this new life which we have received from Christ; to choose that everything that is not a part of it shall go. Do not be afraid to repeat anything after God that He has said in His Word, for what He says is always true. It applies to every life, and can be claimed by faith by every one that meets His conditions.

There is mighty power in declaring God's truth as applied to your own life and need. Declare that all weakness, peevishness, and stubbornness, which are among the "old things," are gone because God says all the "old things" are passed away. Be willing to see your weaknesses, to name them one by one before God and, if need be, to man also. Determinedly resist them and claim the "new thing" that is the opposite of each "old thing." Until you take these steps and persevere, there is little hope of your experiencing that the "old things" have lost their power over you because they are passed away.

We are new creatures though our features are the same and we are still living in the same bodies. We have been made new and have received a new life that is not one with, nor akin to, the human life. Being united with Christ, and thus receiving His life, has translated us from a state of death and corruption, into a state of life and light and glory and power. It has invested us with power to be all that God wants us to be.

When our faith touched God for salvation, God re-created us in union with Christ, and made us new creatures. As by faith we live in this new relation to Christ, the entire process of salvation and development will go on unto our being transformed into His image, and unto our preparation for Eternity. There will be a constant renewing of our faith and of our spirituality; a renewing of our heavenly vision and further outlook; a renewing of our desires and of all the Spirit's movements within.

What a miracle is this work of re-creating which God began when He made you a new creature! This divine renewal goes on in steady process with every reckoning upon your union with Him in His death and in His Resurrection. Every time you yield to the cross, your life is being renewed in its every inward impulse, aim, and desire; in all your daily living and contacts with other souls.

Together with this process of re-creating, a mighty transforming power continually works in and upon you, changing your inner outlook, changing your heart attitudes towards God and the Truth, towards yourself and people. And from that inward transforming power comes an out-

ward transformation. Others begin to behold upon you the gentleness and sweetness of Christ, which flow from the deep moving of Christ within you. This change will not be something you put on, but something you have in deep inner possession.

As you deny yourself and yield to God by faith, as you claim as your rightful possession what God has provided for you, you will not need to be whipped around by the Devil, by people, or by conditions. Living as a new creature will uncenter you from Self and will give you a new Center for your life, which is God. Let us determine that from this time God and He alone shall be the center of our lives; that we shall begin in a greater way to receive His life for soul and body.

What God has provided and has set before us as a goal, is the utter renewal of every faculty, power, and inclination. We little apprehend the wondrous experiences and sweeping victories we shall have if we begin to live our lives as new creatures; if we believe and live the truth, that all the "old things" are passed away and that "all things" are become new.

We know that the change while we are here on earth will be only partial; for we are like those little grubs that are imprisoned in their cocoons. They were never beautiful, and now in their little prisons they are passing through a frightening transition process. But some bright day, when the transforming process is completed in them, they will break away from their prison walls, and they will fare forth as the bright dragon fly or the beautiful moth.

And in the glorious day of His Appearing, when He comes for His bride, we, too, shall break away from the prison walls of these houses of our humiliation; and we, too, shall fare forth to meet our blessed Lord in the clouds of glory, and thus be forever with Him. Then we shall behold His face, and we shall be like Him because we shall see Him as He is.

I Was Alone and Saw This Great Vision

Cora Harris MacIlravy

"So I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption,and I retained no strength" (Dan. 10:8).

HOW MANY precious lessons are found in Daniel's fidelity in prayer, and in his perseverance and faithfulness that looked to God, and prevailed and held steady until the thing he sought came to pass! It is easy to start out to get something from God, but it is another thing to go through and fulfil the conditions for receiving what we are seeking. Very often it means suffering—but always great blessing—to pray through to the answers to our prayers.

If we review the prayers we have prayed during past months and years, we may discover that we little apprehended what it would mean to pray through to the answer. We assumed that, with little delay on God's part and with little suffering on our part, He would promptly drop down upon us the answers to our petitions. Therefore when He began to work upon us and for us, and our prayers still remained unanswered, we did not recognize in the hard things that came, the beginning of the answers to our own prayers.

Daniel was seeking to know God's plans concerning His chosen people, the Jewish nation; but in the deepest sense, though unconsciously, he was seeking a revelation of God. You cannot pray through to know God's will and to receive a revelation *from Him* without receiving a revelation *of Him*.

Daniel was a man of profound spiritual depth and experience. He had deep knowl-

edge of God, and also an intimate relation with Him. It is evident, however, that when he began praying for this revelation from God, he was not expecting that the revelation he was seeking, would be accompanied by a revelation of God Himself.

Daniel prayed until he heard from God. He prayed twenty-one days, literally, "three sevens of days." In the Scriptures the number "three" is a note of the Deity, and both "three" and "seven" are perfect numbers, which indicates the fulness of God's perfect time and appointment. If Daniel had stopped short of twenty-one days, he would not have prevailed God's perfect time.

He prayed one "seven days" with no answer; he prayed another "seven days" and still no answer. But when he prayed the third "seven days," God came, and the messenger told him that from the beginning he was heard, and that the answer to his prayer started when he began to pray. When we pray do we believe that the answers to our prayers start immediately? Do our hearts rejoice because we know that the answer to our prayer is on its way regardless of how long it takes for it to reach us?

Whether we receive the answer quickly or not, would it not be a help in the weary waiting as we cried to God and watched for the manifested answer, if we believed the answer was on its way? if we believed that it was traveling towards us and we were traveling towards it?

First of all, we must know that we are praying according to His will, and we must know His conditions for receiving from Him. Then as He breathes His desires into our hearts and we begin to hold them before Him, we must believe that He hears and that the answer starts when we begin to pray.

Prevailing prayer is not trying to constrain or influence God to grant our requests. Prevailing prayer means to prevail against the powers of darkness that oppose us, and that try to hinder the answers to our prayers reaching us. God could instantly sweep all opposition out of the way if it were His will, but He permits this in order that we may overcome.

"And I, Daniel, alone saw the vision; for the men that were with me saw not the vision." How could the men that were with Daniel see this great vision? They had not been seeking the face of God with fasting and prevailing prayer to find out His will. Their eyes had not been anointed by waiting on God, to behold heavenly visions. They could not see the supernatural though it were right before them.

If your eyes are blind to the heavenly things that some other child of God beholds, if you do not understand the deep experiences others have, if your ears are not open to hear the Voice that speaks to others, prayerfully examine your own state and relation to God and man. Earnestly prevail for God to reveal to you why you are not in the place where you can see invisible things and behold heavenly visitants. Could anything be more solemn than not to see God's messenger, not to hear God's message, if He visited us as He did Daniel?

How poignant is the pain when we know that He is revealing Himself to others, but we see and hear nothing. We discern the glory of God upon their faces, but we cannot behold what they see that causes the glory to appear. We know God's holy presence is enveloping them, but we behold not the vision, nor experience His presence. We are outside of it, though we may look with wonder and envy at those that are thus receiving from God.

There is no revelation of God nor depth of entrance-in that anybody has ever experienced, that any child of God cannot experience if he fulfills the conditions. God is no respecter of persons. He does not choose any one because of natural attributes, gifts or position. He chooses the humble and obedient, those that will pay the price and meet His conditions.

He reveals Himself to those that humbly and patiently wait before Him until He holds out the royal scepter to them. Every upward step and closer touch with God, is preceded by greater emptying out and

greater separation to Him. Every upward step leads to greater knowledge of Him and of eternal things.

The Christian life is like school life. Some students go only through the lower grades, others finish high school. But some students are not satisfied until they go through college and university with high honors. If we are unwilling to receive God's dealings for His best, if we are satisfied with a shallow experience, we shall never know Him as those do who habitually humble their hearts before Him and seek His face increasingly.

If we are willing for Him to possess us entirely, and to fill every part of our lives with Himself and His will, we may know Him as only those do who suffer the loss of all things that they may know Him, and the power of His resurrection, and the fellowship of His sufferings, and be conformed to His death.

In the face of death, Daniel prayed towards Jerusalem three times each day. When he was cast into the lions' den, he spent the night in peace and prayer, in quiet and rest. He had faith to shut the lions' mouths so that they could not touch him.

When Daniel began to pray that he might know God's plan for His people, he believed God would answer; but although he had had wonderful experiences with God, he was not expecting such a visitation; and when he saw this vision, he fell down as dead by the banks of the Hiddekel.

The manner in which he fell down helpless when he had this visitation from God, shows what one glimpse of even a great archangel will bring to us. We carelessly ask God to give us a vision of Jesus Christ, and forget that even seeing an angel took all the strength out of Daniel.

"And I was alone, and I saw this great vision." How our hearts shrink from being alone! If we cannot go with the crowd, we cling to a few of our dearest friends; and we think if we can have them with us, we can go through anything. But Daniel was always alone among those people; and if we reach the highest place of privilege that God is holding out to us, we shall also largely walk alone with Him.

All the men fled and hid themselves when Daniel received this vision. There are many who say they desire a vision of Jesus Christ and His glory; but when they apprehend that only through the cross He reveals Himself, they draw back. There is a great difference between hearing about such a vision and seeing it. There is a great difference between asking God to speak to us and hearing His voice.

God will not hold us against our will. We can refuse to hear and obey His voice and thus turn from the vision He is waiting to give us, and from the best He is offering us. So weak are we and like water poured out, so insufficient are we, that if the Lord did not encourage us by His own patience and love, we could despair of reaching God's supernal high calling in Christ Jesus; for there is nothing in us that can enable us to enter in. He alone can gird and enable us.

The greatest hindrance to our reaching God's best is love of self. It is love of self that shuts out the vision of our Lord, and hinders our hearing His voice. Our lives are so dear to us. Our desires, our plans, our dignity, are so precious to us that He who should be the most precious, is too often given a very small place in our lives and affections.

When we reach the place where we resolutely follow Him wherever He leads, we shall receive unspeakable revelations of the power and meaning of His cross. When we set our hearts to attain to all He holds out to us, we shall receive an increasing knowledge of God's riches in glory that are in Christ.

"So I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption." When we have prevailed in prayer and have received a revelation of Jesus Christ, all our beauty and self-importance, all our satisfaction in our own goodness, will be turned to corruption before the greater apprehension of His pure holiness. And there will remain no strength in us.

It is when our comeliness is turned to corruption that He will clothe us in His comeliness. It is when our strength is gone that He will gird us with His strength, and fasten us to the cross. We have not had the revelation of Him that He is waiting to give. He is calling us into the place of wonderful vision through the work and revelation of the cross.

Do not expect the crowd will go with you. Did the crowd go with Jesus to Gethsemane? to the judgment hall? to the cross? Did the crowd go with Daniel into the lions' den? Did the crowd go with Moses when he obeyed God and went up to the mount of vision and entered into the fire of God's presence?

If you go with Jesus Christ, you will not go with the crowd. The closer you walk to Him, the fewer there will be walking with you. But the sweeter will be the One who condescends to walk with you! the One who is the fairest of ten thousand, and altogether lovely! the One who is white with the unapproachable light and purity of God, but who for our sakes became ruddy by His own shed blood!

Let us rejoice when God lets us suffer for the sake of Him who died for us. Let us hasten to give all for the sake of Him who gave His life to redeem us. Let us press "Up and On" until we dwell in the place where we walk with Him alone. He waits to reveal Himself to us in clearer vision until we ever behold before us the form of the Son of Man. When we are in this place, all the pains and toils and separations will be nothing. We shall not even remember them in the sweetness of His enveloping presence.

When Daniel heard the Voice, he fell down on his face to the ground. Suppose that the Lord should speak to us as He has spoken to some of His children down through the ages, do you think we would stand up and talk with Him with self-assurance? No! We would fall down on our faces; and if He did not veil His voice, we could never endure it. But God can strengthen us to receive such revelations as we have never before received. He can cause us to hear His voice as we have never yet heard it.

Are you asking for a vision of Jesus Christ? Are you praying to hear His voice more clearly? Are you asking to be separated unto Him and to walk alone with Him no matter whom it cuts off? Are you asking to behold Him ever moving before you? to feel the pressure of His presence with you so that you know that He is at your right hand? If you would know Him in this way, come out with Him alone.

How often His voice has spoken to our heart and said: "Rise up, my love, my dove, my fair one, and come away. Come away from the words that you are speaking; come away from the people to whom you are clinging, and who are hindering my will's being done in your life. Come away from the things you are doing and desiring, from the things others are wanting you to do and desire. Rise up, my love, and come away! come away with me alone!" When you obey His voice, He will become clear to your spiritual eye, and you will see that which you have not seen before.

When the Voice told Daniel to stand on his feet, he tried to obey. If we would set our faces to try to obey as soon as we heard the voice of God, though it appeared that we could not do what He commands, we should go on into the higher realms and the greater visions He waits to give us.

If we will rise up immediately when He tells us to stand upright, we shall hear words that we cannot hear in the lowlands; we shall see things we can see only in the Mount of His presence; we shall enter into experiences far greater than we have yet known.

It is when the world and people have faded from our soul's horizon that we receive visions from God. It is when everything that is between us and our precious Lord is put aside with willing, voluntary hands, that God reveals Himself. If we will not let go of people and things which are hindering us, God, in His love, may take them from us. And it is not always the sweetest or easiest

experience for God to unclasp our fingers, one by one, in order to take from our grasp those people and things to which we are clinging.

When Abraham went up to Mount Moriah, he bound Isaac, the dearest treasure he had, with his own hands. Let us bind with our own hands our dearest treasure if it stands between us and God. Let us not shrink and hold on to people and things until He has to take us through many hard processes in order to separate us from the things that stand between us and our vision of Him, from the things that dull our ears so that we cannot hear His voice.

With our own hands let us bind all that hinders us, and forever give them over to God. If we do this, He will reveal Himself to us, and we shall hear His voice. Put everything aside and press through into the presence of God. If you look unto Him, if you obey and take each step before you, God will bring you through into a place of broad rivers and streams, wherein shall go no galley with oars. You will reach a place of greater fellowship with your Beloved than you have yet experienced.

You may appear to be alone. If those that are nearest to you are not going wholeheartedly with the Lord, they may not understand. Your strength may go so that you can only cling to Him; and all in which you once trusted, may fade away. Your comeliness, your ability, and the things and experiences you once thought were precious, may turn to corruption. But you are content! for beside you walks One who has become your strength and comeliness, One who has loved you with an everlasting love, One who has chosen you for His own peculiar treasure, One who has betrothed you to Himself to be His own spotless bride.

A Vessel Chosen to Bear the Name

Cora Harris MacIlravy

THE HUMAN creature is ever striving to become great and to receive glory, but God has not planned worldly greatness for man; nor will He permit those to make themselves great who seek His best. Instead of being made great, the first work that God does upon those whom He chooses, is to strip them and cause them to decrease; for if Christ is to increase, man must decrease; and Christ *must increase* if God is to be glorified.

We read in Acts 9:15 that Paul was a vessel chosen by the Lord to bear His name. As we consider the record of his life, we find that being Christ's chosen vessel did not bring worldly greatness to Paul.

"A chosen vessel to bear the name" is a wonderful expression that expresses a wonderful calling. The meaning of these words and calling can be revealed only by Him who is the Living Word; but He waits to reveal their mysterious meaning and the experience they express, to all who are willing to be emptied and prepared to "bear His Name."

In these few words there is food for meditation, and there is inspiration for daily Christlike living, which a lifetime could not exhaust. We know but little of what it would mean to be chosen and to live this experience, but if we yield to God's dealings, the Spirit will reveal its meaning to our hearts, and will work out this experience in our lives.

Paul was a vessel chosen to bear the Name not only before his own people, and before the Gentiles and rulers, but he was chosen to bear the Name before the whole world; and he has been bearing the Name down through the centuries to the present time.

It was not a small calling, was it, beloved? It was not a small calling to Paul;

nor should it be a small calling to you and to me. We know that this call to Paul had a far wider and more important meaning in relation to the New Dispensation than such a call could mean to you or me. Still this is the call of God to every one of us in his place and up to his light and capacity.

The word "chosen" means to be selected from a larger company for a particular purpose. It implies preparation before being called, and a greater preparation afterwards in order to attain to the purpose for which one is chosen. In God's perfect plan all who are saved, are called to bear the Name in their particular settings of life; but not all will hear and obey this supreme call; not all will qualify to be thus chosen.

The Lord chooses those who shall preeminently bear His Name, but His choice depends upon man's small daily choices. Whether consciously or not, moment by moment we are choosing for God or for Self; and God's consummative choice at the end of the journey will reveal what our daily choices have been.

Each moment in every life is a turning point, for naught in life is trivial. Each happening is a factor that determines whether God will choose us to bear the Name more perfectly day by day, and also to bear it preeminently throughout endless ages. In everything and in each setting, we are choosing for or against God's will; and by our choices we decide whether God will choose us in this preeminent way.

The great Master walks in the midst of His people, and He is choosing those who will yield to the cross to be emptied that they may be filled with Him and "bear His Name." All who obey His voice will be called to greater humility, to greater experience of the cross, and to greater knowledge of the crucified Lord.

They will be called to a greater experimental knowledge of the power of His resurrection, and to a greater revelation of Jesus Christ in His risen life. They will be chosen to sit with Him in His throne and to reign with Him throughout endless ages. On the small pivots of our seemingly trivial choices in Time's "day by day" living, noiselessly swings our destiny in endless ages.

The higher the place to which God chooses you, the higher must be the standard for your preparation. The higher the place which He offers, and the more important the ministry in His vineyard and kingdom, the more carefully does He choose those who shall fill these preeminent places.

If you will be satisfied with a little place in His eternal Kingdom, the standard will not be so high, nor the demands so exacting. But if you would sit with Christ upon His throne and reign with Him; if you would be His spotless bride, then God's standard is high! very high!

It is not a small thing to be chosen to bear the Name, for we are told that all they who attain to the throne and reign with Him, will bear the Name in a way of which we have little apprehension. Christ says that upon him that overcometh He will write the name of His God, and the name of the city of His God, and His own new name.

So we see that only the overcomers will have Christ's new name written upon them in this way. The writing is not something which He will do at the end of life's journey, but He is doing it now; it is being done today and each succeeding day down here in Time.

Unless His Name is being written upon us now, it cannot appear upon us at the end. Consider what an ineffable calling it is to bear His Name in such clearness and brightness that all about us shall behold His Name and discern His image on our daily living, and in our relation to everybody and to every happening of life.

He has chosen all who are saved to "bear His Name," but not all will yield to His call. It means to bear it in every small place and in every great setting. It means to choose at each step and in each relation what name you will bear, whether His Name or your own. It is these little choices that determine whether you will be a vessel chosen to "bear the

Name" down here in Time, and to have His Name engraved upon you throughout Eternity. You choose; and according as you choose step by step, He chooses.

How have you chosen today? Have you taken some steps today where you bore His Name? Do not forget that at every step you are choosing something, somebody. And at every step God is choosing you according to your choices, choosing you according to your course. Therefore every happening and choice in your life, is tragically solemn, for each small detail is determining the great and eternal issue of your life on earth and your destiny in Heaven.

You can do the most sordid duty in a noble manner, or you can jog along from day to day, and not know that Eternity is holding out its hands to you. The light of the Eternal can be hovering over you, and you may not know it because your eyes are fixed upon earthly things and your heart is desiring the things of your flesh.

Many are called to know God, to have a vision of Jesus Christ, to be clothed in His wondrous image. Many are called to know the power of His Name, to know the power of the blood, to live in the heavenlies. But how many will choose to know God in a deep way? to attain to a vision of Jesus Christ? to put off their own fleshly ways and likeness, and to be clothed in His image? But all may know the power of His Name and the power of the blood; all may live in the heavenlies in union with their Glorious Head, and "bear the Name" in this supreme way.

In the last days there will be a company who will know their God and do exploits; there will be those who will experimentally know the power of the Name of Jesus Christ, and the power of the blood which He shed. Those who yield for this, will be chosen vessels to "bear the Name" before God and before His Universe in the ages to come.

As the moments glide by, do we realize that each moment may be a turning point for eternal things? Do we realize that each apparently small choice has its part in determining our entrance into Eternity? Do we realize that every seemingly trivial choice is a turning point either for or against God and His will? Yes, it is tragically true that no choice or decision is really small.

Too often we are not aware that we are making a choice, because it seems such a very little thing. But even the least choice causes our soul to turn Godward or self-ward, heavenward or earthward, though we may not be conscious of it. Our lives and our choices are like the great ocean steamers that are turned by small helms. Every choice Godward carries us further and further into God, until we find that we have moved far from the anchorage of our own flesh.

We are told in 1 Cor. 1:26-28 that God does not choose the mighty and the noble, but the foolish, the weak, the base, the despised, the things which are not, to confound the mighty and bring to naught the things that are. Why should we try to make ourselves great? why should we try to make a name for ourselves, seeing that such a course disqualifies us for being chosen of God? Surely they who seek to make themselves great will never "bear the Name."

The word "bear" means "to take up; to endure; to sustain; to carry." It is obvious that it means more than preaching. For Paul it did not mean to be the "great Apostle to the Gentiles," which title he never heard for it was applied to him long after he died.

To him it was more than talking or preaching Christ, or occasional thoughts upon the Name, or even many victories through the Name. For us also it must mean more than a thought sent out to Him at times, or occasional communion with Him, or having one of His attributes appear upon us now and then.

For Paul to bear the Name meant to be made into a vessel that would "take up the Name" and bear it so that his entire living expressed and "sustained the Name." It meant to lift high the Name wherever he went, so that it appeared on his words and actions and on each detail of his life.

And this is what it must mean to each of us. To bear the Name of the Christ who died for us, means a transformed life. It means to be filled with the Name because filled with the Person the Name represents. It means to be filled up to each day's capacity with all that is in that Person whom the Name represents, and all that Name can express of the Person.

It means to bear about within you, and to partake of, the wondrous perfections and attributes that are resident in that Person. It means for you to remember that you are no longer independent and your own, but a vessel into which God has deposited a Great Treasure, even His own Son who now indwells you; that He has chosen you to bear about this Great Treasure and His Name in every setting and relation of your life.

As you move about the home, as you pass along the street or enter a shop, whether you are with saints or sinners, keep reminded that you are a vessel which God has chosen to "bear the Name;" keep reminded that this is a deep, vital call upon which all power of preaching and fruitage depends.

The call to become a vessel chosen and prepared to take up the Name and to bear it, is an ineffable honor which God is offering to each of us in his place. He offers to make us vessels that shall "bear the Name" of His Son wherever we go because He has caused us to be indwelt by Him. We cannot understand intellectually the meaning of this deep interior experience, but we can live it and apprehend it by faith as we experience it.

We easily understand how we can bear something exteriorly, or even how we can bear a responsibility. But being made into a vessel to bear a Name, is something that only the Spirit can reveal and prepare us to experience, and into which only faith can introduce us. Not every one will pay the price to bear this precious Treasure, the Name, though all may have this privilege if they will.

He who is chosen to "bear the Name" must be made into a vessel in which the Name is deposited and finds its home. He must be a vessel which will hold fast the Name and will lift it higher and higher, a vessel which is pure and strong, and able by the Spirit to sustain and carry the Name wherever he goes. To be made into such a vessel will demand humility; it will demand being emptied of Self and filled with Christ.

A name becomes one with the person to whom it is applied. Your name is you, and my name is I. And what is the Name which we are chosen to bear? It is the Name of an infinite, mighty Person full of power, of life, of every precious and perfect attribute. It is the Name of the Eternal One who fills heaven and earth, who fills Time and Eternity. Oh, let us yield that God may empty us and prepare us to be vessels chosen to be filled with this Eternal One whose Name we are privileged to bear! for "bearing about the Name" is bearing the One whose name it is.

This thought is so profound that we can touch only the fringe of it; we can catch only a faint ray of its deep meaning. But we shall receive greater understanding as we yield to be filled with the Person whose Name it is. We shall apprehend it more fully as our thoughts are brought into captivity unto the obedience of this Eternal One, and filled with Him, and therefore freighted with His ineffable Name.

What would it mean to us of heavenly-mindedness, of vision, of victory, of glory to God, if we were prepared vessels that were bearing about His blessed Name?

NOTICE

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Your Joy Made Full

Dorothy Mary Gregg

EVEN IN THIS little time that has elapsed since the last issue of the Elbethel went to the press, startling and momentous things have been happening in Europe and in Asia. We should have to be very dull as to their relation to Bible prophecy not to see in this trend of developments the clear indications that the Coming of our blessed Lord for His Church is drawing nigh. Therefore, for the Church it is a time to look up, and to lift up our heads, for our redemption draweth nigh.

This attitude of the upward gaze, the uplifted head, with inward rejoicing in the Lord regardless of exterior circumstances in the individual life and environment or in world-conditions, is vital to the overcoming life of the Christian. In fact, the normal Christian in a healthy spiritual condition, is a joyous Christian. The Christian without joy in the Lord, regardless of circumstances, is in a subnormal state; for it indicates some lack in his relation with the Lord according to his light. This fact strikes conviction to the hearts of many of us.

The message of the angel on that blessed night of the Nativity was: "Behold, I bring you good tidings of *great joy* which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord." And wherever this Gospel has gone, to the receptive heart it has brought joy and rejoicing.

Isaiah said that it would be so, declaring that through the Gospel the Lord would give "the oil of joy for mourning, and the garment of praise for the spirit of heaviness." And again he said, "With joy shall ye draw water out of the wells of salvation."

There is no doubt but that the victorious, overcoming Christian is a joyous, rejoicing Christian. It was true in the Early Church; it is true today. History tells us that the Christians of the Early Church were known for their bright countenances, and this fact was used by their persecutors in apprehending them.

We find in Gal. 5:22 that joy (with love, peace, longsuffering, kindness, etc.) is a fruit of the Spirit. In other words, it is a product of the Spirit's working in the soul. This does not mean that it is a fruit of the Spirit's working in salvation and the baptism in the Holy Spirit alone, as experiences considered separate from subsequent Christian living. It means that it is the fruit of a Spirit-controlled life, of a walk in the Spirit. We may say that these dispositions of the soul and life called "the fruit of the Spirit," are as a thermometer indicating the soul's temperature, or relation to the Lord.

Let us consider what this joy is that is such a necessary outgrowth of the Spirit's working in the soul that it is called "fruit of the Spirit." We find that the same term, "joy," is used for the reactions of the human heart to natural or to spiritual causes. We find that there is that which the world calls "joy" that may even spring from what is wrong in its moral character. And there is joy in material and natural benefits that either the world or the Christian may have, and which the latter may easily confuse with "joy in the Lord."

But the joy springing from natural causes is necessarily temporary and fluctuating at best, because life holds so many varied changes for all persons. It is "the emotion excited by the acquisition or expectation of good," or that which is pleasing to the individual, in the ever-changing realm of the natural world.

The joy we are considering, however, is far different from that—different in its Source, different in its nature, different in its results. Because its Source is the Lord Himself, and its flow is based upon the soul's relation to Him, there need be nothing temporary or fluctuating in its nature. The only change in it should be its maturing and deepening with the

maturing and deepening of the Christian's relation to Christ.

The Lord said to His disciples: "These things have I spoken unto you, that my joy may be in you, and that your joy may be made full." This was in the midst of His last discourse to them before His crucifixion. He had indicated to them His approaching suffering, and also His going to the Father; but He had ministered comfort to their hearts in the hope of His Coming again, and then had instructed them as to how they could have His joy in them, and their joy made full.

Three different times during this last discourse does He speak of its being His purpose that their joy should be made full even while they were on earth. And He even speaks to the Father concerning it in His wonderful mediatorial prayer, recorded in the seventeenth chapter of John. Thus we see the importance to Christ of the Christian's joy, and of its being made full. Beloved, if it were of such importance to Him, can we afford to regard lightly the great lack of genuine spiritual joy in much that is called Christian living today? Moreover, if the Christian's joy is a thermometer showing the temperature of his relation to Christ, as the Word clearly indicates, the question becomes a more insistent one.

Cruden's Concordance defines spiritual joy as "the delight and satisfaction of the reasonable soul in its union with God in Christ, as the greatest and highest good, with an actual rejoicing in what is for His honor and glory;" which would include in Him "an agreeable and sweet affection (or disposition) of the soul, arising from some present or hoped-for good."

In other words, the Christian's joy is "in the Lord;" in Him with whom "there is no variableness, neither shadow that is cast by the turning." It is in Him who makes *all things,* the seemingly good and the seemingly bad, work together for good to those that love Him. It is in this One who ever abides within, and with whom the believer is vitally united as to the Source of all that is truly good.

Spiritual joy is not in people, or circumstances, or material possessions or gains, as such. Nor does the loss of these affect it. It is in Christ—in this wonderful, living Jesus, who lives out His life through the yielded believer.

Every Christian should have this joy continuously; and every Christian can have it continuously. But, as with everything else, for the real thing there is a price to pay. There are cheap imitations; but to those who have had the real—in salvation, in the baptism in the Holy Spirit, in consecrated living—the fleshly imitation is only nauseating.

We find in the Word of God that the Christian's joy is dependent upon a life of obedience, of abiding in union with Christ (Jno. 15: 1-10); upon a prayer-life (Jno. 15:7; 16:24); upon feeding on the Word through Christ (1 Jno. 1:4); upon letting faith go out from the heart to the Lord even in the face of the hardest testings (1 Pet. 1:8); all of which other points are included in a life of abiding in Christ.

Thus we see that the Christian who has his joy made full, is a consecrated, obedient Christian, who maintains his union with Christ by faith, unto His control of the life regardless of the natural circumstances surrounding it. And as there are degrees of yieldedness, there are degrees of spiritual joy. You and I taste this joy to the degree to which we abandon ourselves in obedience and faith to live in union with the Lord.

By some persons, any talk about denying self and taking up the cross is regarded as a "joy-killer." And it does call for the crucifixion of that which is self-seeking and not under Christ's control; and therefore it does cut away the resultant fleshly joy, so-called. But the real Way of the Cross is the Glory-crowned Way, the way of deep, inward, spiritual joy, which will express itself in spontaneity of praise to Him who is worthy.

As the saints in Antioch of Pisidia took the Way of the Cross in the midst of persecutions, it could be written of them that "they were all filled with *joy* and with the Holy Spirit." As Paul and Silas took

the Way, they could rejoice and sing praises unto God in the Philippian jail. And so we could bring forth many witnesses to the fact that the way of refusing the contrary will of self, and of yielding the self-life to the death of the cross that Christ's life may be manifested, is the way of deep, spiritual joy.

Our blessed Lord had His meat, His conscious abiding in the Father's love, His joy, His all, in doing the Father's will, which meant ultimately the death of the cross. We are told that it was "for the joy that was set before Him, He endured the cross, despising the shame."

The wonderful Day is coming when our precious Lord will say, "Enter thou into the joy of thy Lord;" and we shall enter into the bliss of Heaven. But here and now, in the midst of life's earthly settings, there is joy connected with every cross embraced. The working of the cross upon the self-life, as it increases the believer's capacity for Christ's life, also increases his capacity for spiritual joy. And his joy is made full in utter abandonment to the Lord through the cross.

Oh, the indescribable sweetness of that joy of the Lord and in the Lord that flows in the heart after the cross has worked crucifixion to the flesh in any place in one's life! Natural joy, inspired by natural causes, has no comparison with it!

Jesus said in our text, Jno. 15:11: *"These things* have I spoken unto you, that ye may have my joy in you, and that your joy may be made full." What things? He had been speaking to His disciples about a life of abiding in Him, in close vital union with Him, which He compared to the abiding of the branch in union with the vine.

Every Christian receives Christ into the heart, and is thus united with Him, in the New Birth; but the maturing of your individual relation with the indwelling Christ, and the amount of fruitage therefrom, depend upon how much you live in union with Him, in soul-oneness with Him, under His control, with His will as your will. The Lord teaches us that such abiding in Him will make our joy full. It is joy in Him who is "altogether lovely," who never fails, who is "the same yesterday and today, yea and forever."

In union with Him there is the joy of a prayer-life, as the soul asks "in His name" and as surely receives God's answers (Jno. 15:7; 16:24). In union with Him there is the joy of fruit-bearing, to the glory of God in our own lives and in that which comes in the lives of others as we "go" to them in His name and with His message (Jno. 15: 8, 16). In union with Him there is the joy of conscious abiding in His love, with its preciousness enfolding the soul (v. 10). In the testings, in Him, though now we see Him not, if we believe we are made to rejoice greatly with joy unspeakable and full of glory (1 Pet. 1:8).

There is no circumstance or condition of life in which the yielded soul in union with the Lord will not have joy. Child of God, would you have your joy made full? If so, in each step of life yield in faith and obedience to the Christ within you, seeking to come under His will as He came under the will of the Father.

How do Christians lose their spiritual joy? lose their spontaneity of praise? lose their overflowing testimony? You doubtless know from some personal experience at one time or another, that it is through disobedience, which is another term for sin. Disobedience breaks the fellowship with the Lord, the soul's realizing upon its union with Him; and therefore it robs the soul of spiritual joy, which depends entirely upon the Christian's relation with the Lord.

David had this experience of losing his joy. But David confessed his sin, and prayed for a clean heart and a right (or steadfast) spirit, and that God would restore unto him the joy of His salvation. God answered his sincere cry; and He will answer the cry from any sincere heart. There is a temptation to the disobedient one to seek joy in natural, worldly pursuits, rather than to humble the heart that the joy of the Lord may be restored. But this is Satan's battle for the soul's downfall, and is to be resisted.

You need the joy of the Lord for spir-

itual progress. "The joy of the Lord is your strength." The heart joyful in union with the Lord, is strong to meet the issues of each day, its needs and trials, its pulls upon soul and body.

We are assured that God makes *all things* work together for good to those that love Him. Recognizing this by faith, we can "give thanks for *all things* in the name of our Lord Jesus Christ," and "rejoice in the Lord *always.*" It is the Lord's will; He commands it, the Spirit emphasizing its importance by saying, "And again I will say, Rejoice" (Phil. 4:4). When we take the attitude of obedience to these commands to give thanks and to rejoice, the Holy Spirit causes the real joy of the Lord to flood our souls.

Perhaps because of the lack of a spontaneous flow of the joy of the Lord among many Christians of our day, there is a tendency among evangelistic song leaders to seek to stir congregations to a semblance of joy by urging them to smile, etc., and by leading them to sing songs along this line. The result is usually a poor, sickly imitation of that which can be genuinely produced only by the Spirit of God.

Those who have witnessed a company of people really filled with the Holy Spirit, under the control of Christ, their Glorious Head, know that of such a company it can be said: "The disciples were filled with joy and with the Holy Spirit." Their faces shone without effort on their part; for, like Moses, they knew it not; they were taken up with Jesus. — How pitiful is a fleshly imitation of a spiritual reality!

But, beloved, we want the real thing, do we not? It costs the laying down of our disobediences, our own self-will and ways; but it is worth the price. This joy flows from the Lord to the yielded, consecrated heart living in union with Him; to the one who lets God work in him and through him according to His own will.

Child of God, do you have joy left in your heart when you are stripped of the things and people that would give you joy in the natural? It is in the "stripping process" that we learn how much our joy has been *in the Lord,* and how much it has been merely in people and things in the realm of the natural.

"These things have I spoken unto you that *my joy* may be in you, and that *your joy may be made full.*"

He Had Great Possessions

Cora Harris MacIlravy

WE READ in Mk. 10:22, "For he was one that had great possessions;" and we are told that this young ruler, about whom this was spoken, came *running* to Jesus. How eager he was and how spiritually hungry in his quest for eternal life, which he considered important, and which was beginning to be unveiled through Christ and His followers.

He pressed through the crowds, not caring whether people saw him talking with Jesus or not, for a flame had been kindled within him; a hunger had been planted in his heart. A desire, a quest, had been born within him which was burning into his soul. The life that he was living, with all his wealth, had not satisfied him; and he deeply desired eternal life.

We read that he kneeled before Jesus, or, literally, he kneeled and caught the Lord by the knees as though he would hold Him until he received the life he was seeking. He must have felt the life was in the Lord, or at least that the Lord could tell him how to get it. His very approach and attitude showed more than a passing desire, his manner proved that he was not a mere atom in the crowd that, until He neared the end, was ever pressing upon the Lord while He was on earth.

We can see that this young ruler was

humble; he was willing to be taught by the Lord. He openly came to this One whom the scribes and Pharisees were opposing and criticizing, and whose death, even at this very time, they were trying to compass.

He kneeled down, and, catching hold of the Lord, he said: "What shall I do that I may inherit eternal life?" He took the posture of a suppliant, of an inferior who would be taught; he took the attitude of a disciple who would learn from Christ.

Oh, how pitiful and graphic the whole incident is! For years he had been working to earn the life he sought; he told the Lord that from his youth he had kept the commandments. The inference is that he had hoped keeping the commandments might open the way for him to inherit eternal life. But he had found that keeping the commandments had not given him any assurance of eternal life; he found that keeping the law had not brought peace to his heart.

And Jesus looked on him and loved him; literally, He looked affectionately and tenderly upon him and loved him. How tender, how touching, are these words! He must have been a most attractive young man; for Christ, who knew his very heart, loved him. Christ, who knew the choice he would make, looked on him and loved him.

How the heart of this young man must have been moved by the face of the Lord as He looked upon him with love—divine love—shining from His face and looking out from His eyes as He said, "One thing thou lackest." What a tragic scene! How near he was to the goal he was seeking! how near he was to attaining the eternal life which he was desiring so eagerly!

He was so near! so near! that which he sought and desired, that which he had come to the Lord to receive! But he lacked one thing! Not *many* things, *only one thing!* It was as though our Lord said, "Only one thing keeps you from reaching your heart's desire. Only one thing keeps you from getting the life which you have wanted and for which you have prayed. Only one thing; that is all!"

Surely this is a tragedy greater than any that has ever been thought of or dramatized, for it has to do with life. Only one thing between him and eternal life! only one thing needed for him to reach the goal he sought! Yes, and only one thing needed for him *not* to reach it. We see that there are two sides to this graphic incident, for the lines of God fall very close together; the division is very sharp.

The young ruler's desire for life did not give it to him. His meeting nearly all the conditions, or all the conditions excepting one, did not give it to him. Earnest seeking and getting to the Lord, or even getting hold of the Lord and embracing Him, did not give him this life he sought.

There are solemn lessons in this scene for you and me—for all. We may draw very close to the Lord; we may be blessed of the Lord and have prayers answered and have precious experiences. But that which keeps us from the goal, and that which God is after, is the idol which is hidden away in our heart.

Whether we recognize it or not, there is a great goal before every one of us who is saved. The goal may not be identical for any two, but I am confident that there is a goal for every next step in the life of each one. You may know and desire the goal God has set before you; and you may think that knowing it, gives it to you; but it does not.

What is your goal for life, for today? Is there a burning desire in your heart to reach God's will and plan? for if there is not a definite objective before you for each passing day, you are not where you are privileged to be, and where God can work on you. God has a goal set before the heart of each one, and He is calling each one to pay any price to reach it.

If we are going to receive what God has for us, we shall have to give up our great possessions. Jesus said: "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple," or "a learner of me," which is a parallel thought with this incident which we are considering. Not only must we give up our great possessions at the first step of salvation, but we must give up our possessions and

lay them down at every onward and upward step.

This young ruler did not believe that he had eternal life because he wanted it, or because he had kept some commandments and had tithed and fasted. His coming to Christ proved that he knew that none of these things had given him life. None of these things can give anybody life. No desire in the heart can give us what we want if we do not meet God's conditions.

Our case may seem different from this young man's case because he was seeking eternal life, and we are saved; or because his possessions consisted in material riches, and we have no material riches. But there is an unvarying principle here that applies also to our relation to God and to what He offers us. We must realize that whatever interests and desires absorb our thoughts and time, really possess our hearts and us. They constitute our idol, and we become their possessions or slaves.

Anything or anybody that usurps the place of God in our hearts and lives, is an idol. Anything that fills our hearts and thoughts and deprives us of what God offers us, is to us a great possession and an idol. Anything that hinders our having the more abundant life Christ died to give us, is a possession and an idol, for it is taking the place of God and of His will.

Jesus said: "I came that they might have life, and that they might have it more abundantly." How many of us could say that we have life more abundantly according to what Christ meant when He said this? "Life more abundant" means "life flowing in like waves of the ocean;" like the waves which we have watched sweeping to the shore on lake or ocean, each one apparently rolling higher than the preceding one.

The young man went away sorrowful from the Lord and from Life. The inference is that he was very sorrowful to leave the Lord. He was very sad not to inherit the eternal life for which he had come to Christ, and to receive which he had been keeping the commandments for years.

Yes, he was very sorrowful, for he had been reaching out for eternal life from his youth up, and he was very sad not to get it. He had thought perhaps that by giving a few more offerings and by fasting a little oftener, he might have life and keep his own great possessions.

His question to the Lord was not "Where or to whom shall I go to get life;" but it was "What shall I *do* to inherit eternal life?" And the Lord answered him from the standpoint of his own question and told him what to do. If he had said "To whom shall I go?" the Lord might have said at the very first, "Come unto me and I will give you life, life that is more abundant."

As far as we are told, this young ruler never knew that he had appealed to the Source of all life, to the only One who could give him life. He did not know that he had talked to the One who had created him, that he had clasped the knees of Him who is the Life, and had asked, "What shall I do that I may inherit eternal life?"

Because he did not know all this, he went away sorrowful. Indeed he was a very sad young man, for it is implied that he felt pangs of suffering as he turned and went away from the Lord. But though he was very sorrowful as he turned away from the Lord and from life, in his present condition of heart, he might have suffered much more if he had sold all his possessions and followed the Lord.

Every time we choose our own will and ways, our own words and actions; every time we choose something of ourselves, we turn away from the Lord; and that which we choose instead of Christ, no matter how paltry it is, becomes our possession. And when we turn away He is looking at us; He watches us as we go away from Him.

Our bodies may stay in the same place, but if our hearts and desires turn away to our own possessions, to things and people to whom we are clinging, we go away from Him just as much as though we should take our possessions and our bodies

with us and go off on a journey to a distant Somewhere.

Jesus watched this young man going away. He loved him even though He knew he would not relinquish his possessions and follow Him. He loved him even as He watched him go. We are told that Christ turned and looked upon him. The looks of the Lord when He was on earth were wonderful and awful; but remember, He looks upon us and watches us today just as surely as He did the people in those days.

The young ruler lost life because of his great possessions, and it can be the same with us. Have you considered that because of some fleshly or paltry desire we have in our hearts, we can lose the great gifts and experiences which God offers us? *One* supreme idol is all that is needed to rob us of God's highest will.

That which caused the young ruler to lose Christ and life seemed to be his great possessions—and yet was it? No, the supreme idol in this young man's heart was Self; all his other possessions were only tributary idols to Self. In the final analysis, he chose Self in the place of Christ.

His great possessions were the things that pleased Self, the things he loved for the sake of Self. If Self had not wanted them, he would have sold them and followed Christ. He wanted what Self wanted more than he wanted Christ, more than he wanted eternal life. And when you and I choose what we want, we want what we choose more than we want what God offers us.

Self masquerades under many guises. We may appear to choose something or some one, to choose to do something or to go somewhere. But what we really choose is to please Self, which is our idol and our greatest possession; and which is back of what we choose, whatever form our choice may take.

At the most, our own possessions are paltry things, are they not? If we should see some of the things we have chosen instead of choosing the Lord, we would be in despair at the unworthy trifles which caused us to turn away from Him. Is there anything or anybody that is worth having in the place of Christ?

Christ's dealings concerning our possessions, whatever they may be, will be just as direct as were His dealings with this young ruler if we are to attain to the relation with Him that He offers. If we yield to the Lord He will uncover the idols of our hearts; He will show us what we are choosing instead of Him, and where we are turning away from Him.

It is astonishing what small, paltry things can become great possessions to the human creature. Years ago an eyewitness described to me a scene in a slave market. The slaves that were being sold, had a heterogeneous collection of worthless trinkets, bits of ribbon, beads, lace, over which they were quarreling, and which they were trading with one another at the very time when they were being sold.

I wonder if we have ever done anything comparable to this. I wonder if we have ever been taken up with some trifle which we thought was great, whether we have been striving over some worthless bauble, at the very time we were being sold by the enemy, or were selling ourselves to please our flesh.

Many of us have prayed that we might have power in prayer; that we might overcome and have the greater experiences promised in God's Word. And the Lord has spoken to us and said: "If you will sell your great possessions and come and follow me, your prayers shall be answered." But, alas, how many times we have held to our possessions, though we may have gone away sorrowful!

He offers us heavenly riches in the place of our poverty; He offers a great heritage in the place of what we consider our great possessions, but we cannot have both. We must lay down all of Self, its desires, its movements, if we are to receive what He offers.

Many times the reason we do not get what God has provided for us is because our hands are tightly holding on to our own possessions, our own desires and pride,

so that He cannot answer our prayers. If you sell all your great possessions and then ask the Lord for something, you will get it.

Paul said that all things that were gain to him (his great possessions) he had counted loss for Christ; and that he had suffered the loss of all things that he might gain Christ. Paul sold out. God knows what it would have meant for this young ruler if he, too, had sold out; if he had sold all his possessions and followed Jesus; if he had brought all he had and laid it down at Jesus' feet.

If he had come, with his zeal and hunger and his desire, he might have been very close to the Lord; he might have been preeminent among the disciples, for the Lord looked on him and loved him. But his possessions were more to him than following Jesus or being very close to Him, or even lying in Jesus' bosom as John did.

What would we be today if we had sold out every time God offered us something? What would our life be if we had always laid down that which kept us from answering God's greater call? God is faithful; at one time or another He makes each of us know what he must give up in order to possess Christ to the uttermost.

Let us cry out to God, and yield up all He calls us to give up in order to receive life more abundant. We can begin today to ask Him to show us our possessions that must be sold, to show us the idol in our heart that must forever be dethroned in order that we may have Him preeminently, and may have the part He purposed each of us to have in His riches in glory in Christ Jesus our Lord.

IMPORTANT NOTICE

Our subscribers who appreciate the spiritual food in the Elbethel Magazine will be interested to know that the twenty-three numbers of the Elbethel Magazine in its previous form can now be secured, attractively bound in cardboard cover, for $1.00. We have only a limited number; therefore send in your order promptly if you desire to take advantage of this offer.

LIFE'S LESSONS

Cora Harris MacIlravy

THE REASON many things in life are hard, is because yesterday's steps were not taken. Why are testings and conditions hard? Back lessons unlearned! Why do we fail in the testings? Back lessons unlearned! If you are indolent and negligent, if you do not master the lessons of each day, the lessons of the following days will be the harder.

There was a place to be strengthened, there was a preparation for future living and soul-development to be worked out upon you through the lessons of yesterday, which you did not learn perfectly. Through yesterday's testings, God sought to prepare you for the harder testing that He knew was coming. If you had learned the first lesson He brought, the after-test would have been no harder than the lesson that preceded it.

In acquiring an education, if the student is diligent, the lessons are no more difficult each successive day than those he learned the day before. Only to the one who does not study faithfully day by day, are the lessons harder. To the one who studies, each daily portion is a preparation for the morrow; and all that was learned each past day, is a help and a support for every following lesson.

Thus it is in our spiritual living. There is a corresponding divine principle and secret of victory and growth, of which we need to take notice. How is it that some of God's children walk on in real and increasing victory, while others are unvictorious? No matter how the billows rise and the winds blow, no matter what people do or say, they move on unruffled, unmoved, humbly living a supernatural life.

It is because they long for all of God's instruction, and they search out every lesson for every day that they may learn it. When we apprehend these spiritual truths; when we discern their eternal bearing; when we embrace them so they work in our lives, we, too, shall walk through every setting victorious and unmoved.

At the beginning of each day and to its close, let your heart cry out that God shall reveal the lessons He has appointed for you for each day; for God has appointed lessons for each day of your life. Instead of being afraid, and trembling for fear He will bring up the lesson, pray that you may long to know what each hour's lesson is in order that you may be a co-worker with Him in learning it.

This should be our never-varying attitude. We should constantly pray: "Father what lesson would you teach me today? Where would you strengthen me today? What high place in my life are you seeking to bring down, and what low place in my life are you seeking to bring up, today?"

In the morning as you prepare for the day, let your heart go out expectantly, eagerly, for His new workings and testings, for the new processes from the hand of God, that shall purge and perfect and strengthen you. Pray that He will prepare you and make you strong for to-morrow's battles and tests.

Inexorably our lives are lived moment by moment! Step by step! How many steps there have been since God first met us! How many steps have not been taken, and how many mis-steps have been taken, to bring us to the place we are in today!

How far away are we from the moment of our greatest meeting with God, and what steps have we taken to get away from that wondrous place? If we review the path over which we have come, we shall find that Self is at the bottom of all our sufferings and shortcomings.

We are prone habitually to attribute our troubles to the enemy; but let us not blame him with all our failures, for our greatest enemy is our own flesh. Remember the Flesh is the Devil's workshop; but the Devil is paralyzed through Christ's Finished Work. The only thing that gives him any power in our lives, is flesh to work upon. When we yield our flesh for him to influence and to use, his paralysis vanishes, and he is strong to work in our lives through our flesh. But he is paralyzed before the blood of Jesus Christ, paralyzed before the one that is under the blood of Jesus Christ. Satan is absolutely powerless in the life of him who walks in the Spirit.

Seek to learn the lesson of each moment as though it were God's last lesson for you. Seek to live each day as though it were the last day for you.

Called Into Fellowship With the Son

Cora Harris MacIlravy

WE READ in 1 Cor. 1:9: "God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord." The word "called" means "to call aloud." It implies calling with tender solicitude; calling aloud by name in order to arrest the heart. It implies that the Father is tenderly calling, "Come! Come into fellowship with my Son Jesus Christ!"

The word "fellowship" is derived indirectly, but very vitally, from a Greek root meaning "close union with." Hence, this verse means that with urgency of divine purpose, God is calling every human soul into realized union with His Son Jesus Christ. To live in realized union with Jesus Christ is God's supreme call to man, upon which all else rests.

If you obey His call, every chamber of God's storehouse will be opened to you, and you will receive everything that God has provided for the human creature. Nothing will be withheld; there will be no experience to which you will not attain, if you harken to the voice and obey the call; for God is calling, calling with a loud voice, inviting you, urging you, into fellowship, into realized union, with His Son Jesus Christ.

This is one of God's supreme calls because it has to do with our being united with Jesus Christ, the Son of God; and

all connected with this holy relation, union with Jesus Christ, is most sacred. Only through our union with His Son can we receive anything from God, or can we attain to the measureless provisions He has given us in Christ.

We read of God's "called-out ones," and the first requisite to being God's "called-out one" is to hear and obey His voice. All God's "called-out ones" are called out *from* something. At first you are separated, chosen, called by God out of the world, out of sin, called to a place of high and holy living.

As you hear and obey this first call and are born again, He begins to call you away from the unworthy and earthy; He calls you to rise from lower aims to loftier ideals, to rise from the low plane of the natural to higher planes of spiritual living. At every step He calls you to rise to a place of greater vision and to a still higher life in Christ.

And thus the Spirit keeps calling, calling with every upward step you take. If you hear and obey the Voice, you will go from call to call, from height to height, until you join the ranks of the overcomers in the heavenly places in Christ Jesus.

The word "fellowship" when used in connection with Jesus Christ, is a beautiful word, a tender and heart-grasping word! The thought of fellowship with Christ is infinitely sweet to one who has learned to love Him, and we rejoice at the very thought of being called unto fellowship with Him.

It is possible to maintain realized fellowship and union with the Lord Jesus Christ continuously. It is possible to have the Lord more real to you than those you know best and love most, than aught you see with your eyes, than aught that is perceived through your physical senses. It is possible to realize upon His indwelling not only when you are alone, but even when you are with others.

The word "fellowship" embraces within itself every intimate relation that the soul can have with the Lord; and we can experience this fellowship only through the cross. I will go further and say that the only way in which we can have divine fellowship with one another, is through our fellowship with Christ and through the cross. Those who enter into the pure, intimate fellowship with Jesus Christ, are bound together in a close relation with one another.

To have fellowship with the Lord, you must dwell at Calvary; and dwelling at Calvary means to abide in the place of death in the Between-times and at the times of testing. If you have not learned to take up every cross and abide in the place of death, begin today to walk with Christ out to that fragrant Hill of Calvary; and you will find that to abide in the place of death to your Self-life, means to abide in the place of the increased flow of divine life.

To abide at Calvary does not mean that you are always dying to the same thing, but that you are ever dwelling where the cross is working and where the blood covers; that you are abiding in the place of death and under the blood in the Between-times, and therefore you are in the place of power and victory at the time of battle.

We extend a cruel kindness to others when we try to keep them from taking up the cross that is facing them; when we pity them and tell them how unjust the testing is through which they are passing. Alas, how many times we have hindered God and injured others by unwise pity, instead of exercising our sympathy for them in earnest prayer that they would have grace to yield to the cross in the place where God was dealing!

Our Lord wants us to love the cross He died to give us. He wants us to despise the shame and pain as He did. When He sat at the table at the last passover, He said, literally, "With intense longing have I set my heart upon eating this passover with you before I suffer" (Lu. 22:15); and the Jewish passover was a figure of His death.

If you would live in close fellowship with the Lord, you must keep in the path of the cross, for you will find no fellowship with Him in any path of your own choosing. If you would enter into this deep

fellowship with the Lord, you must walk in His footsteps; but in order to walk in His footsteps, you must find them; and you will find His footsteps nowhere but in God's path of the cross.

The footsteps of Jesus! Oh, ineffable thought! Look for the footsteps of Jesus in everything. Christ's footsteps are ever with us in everything that touches our lives moment by moment. Have you found His footsteps in the settings of your life today so that you are walking with Him in His path? If you have not found them, it is because you have not searched for them.

How can you walk in Christ's footsteps if you do not look for them and therefore do not know where they are? And if you do not walk in His footsteps, you cannot walk with Him. Christ tells us the way in which we can walk in His footsteps: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me" (Lu. 9:23).

Simon of Cyrene was constrained to walk in the path over which Christ led him, for Christ went before, and the cross bound them together. The only way he could have walked in any other path was by leaving Christ and the cross. Thus it is with you and me if we walk with Him day by day.

Do not try to take anybody else with you to Calvary, for this journey must be a walk with the Lord alone. If you are true to the Lord; if your head is anointed, and the joy in your fellowship with the Lord appears upon you, many times others will not even know you are on your way to the cross.

Our Lord went through His passion alone. Nobody, not even His disciples, understood His passion until afterwards, though in unmistakable words He had told them why He was going up to Jerusalem. In this regard, too, He would have us walk in His footsteps, keeping our crosses and our dwelling at Calvary a sweet secret between Him and us.

Oh, what wonderful walks the Lord invites us to take with Him to Calvary, and how little we know about it! A walk to Calvary with our Lord alone! Beautiful companionship and sweet intimacy will be ours if we walk with the Lord! He will whisper to our hearts precious secrets of His will, with tender conviction of our need. He will plant deep love for the cross in our hearts if we will take these journeys to Calvary alone with Him.

He never calls you to go out to the cross alone; He always walks with you, and the cross binds you to Him. Do not dwell on the death as you take up the cross and move out with your Lord. Think of the life! of His life that is increasing with every cross embraced unto death!

He leads you out to Calvary that you may receive His life more abundant, that He may reveal to you His knowledge-surpassing love. He says, "Rise up, my love, my dove, my fair one, and come away! Come away with me to Calvary, to the Hill of Frankincense! Come; leave your unworthy Self at the cross, and I will fill that shrine within you, which I created for mine indwelling alone!"

If we would have Him reveal Himself to us, we must go out with Him to every cross, for the cross was the greatest revelation of His love for Mankind; and the cross is still the place of the greatest revelation not only of His love for you, but of your love for Him.

Calvary is the real trysting place between the soul and Christ. He takes you out to Calvary that He may have you alone with Himself, that you may learn to know Him, that you may learn to love only Him. He leads you out to Calvary that you may become like Him, that you may be molded by the cross into His beauteous image.

God has called you to fellowship, or partnership, with His Son; and this sacred partnership begins with partnership with Him in His cross. It is when you deny yourself, and take up your cross daily, and follow after Him, that you have real partnership with the Lord.

Partnership with the Son of God! Oh, how wonderful that God has made this

possible! Pray that you may know the meaning of this wonderful relation, and enter into it to the uttermost. He invites you to be partner with Him in His life; but before you can have partnership with Him in His life, you must have fellowship with Him in His death.

He invites you to have partnership with Him in His honor; but before you can have partnership with Him in His honor, you must have partnership with Him in His humiliation, for Christ's humiliation came before His exaltation. Before you can have partnership with Him in His riches and glory, you must have partnership with Him in His lowliness and ignominy. Before you can have partnership with Him in His throne, you must have partnership with Him in His cross.

We should love to have partnership with Him in His glory and riches and throne without the humiliations, the ignominy, the cross; but we cannot have it this way. When two persons go into partnership, one cannot receive all the gain, and the other bear all the distresses and losses. They must share both their profits and their losses.

Wait often before God, throwing open every part of your entire being for Him to search and deal with. As the sensitive film is exposed to the object to be photographed, thus expose your soul to God until His will and ways and thoughts are deeply engraven upon your inmost being and life.

It is also by the exposure of your life and all your ways to the cross, that the image of Christ will be impressed upon your heart before God, and will appear on your face, your words, your actions, in your daily living before people. These two exposures will bring you all God purposed for you to have and all God intended you to be.

To keep your inmost being exposed to God and His searching light is suffering, but the Spirit will enable you to do this. As you prevail for God to deal with you, and as you yield for your prayers to be answered, He will show you the movements of your Self-life that must be done away if the image of Jesus Christ is to appear upon you.

It will mean resolutely doing definite business with God until you attain to that state of transparency before Him where your conscience is sensitive to His gentlest check and you are ever conscious of His inward workings. Then you will rejoice in knowing that all things within you are naked and laid open before the eyes of Him with whom you have to do.

It is far more wonderful to behold a life storm-beaten and submerged in manifold testings, coming up out of tempest-tossed billows bright and shining, than it is to see a life drifting along indolently under blue skies with no storms or opposition. It is inspiring to behold a child of God rise triumphant from the depths of hard testings and sufferings where he has been beaten down by the onslaught of the Devil and his emissaries.

It is more wonderful to see such a one rise up rejoicing and victorious than it is to see another whose life is shallow, who has never gone through hard things, who is serenely drifting on life's surface ripples, confident that he has experienced and knows all about the struggles of the Christian life.

It is more supernatural to be hard pressed and not to be crushed, than it is not to be pressed at all. (2 Cor. 4:7 ff.) It is more supernatural to be perplexed and yet not in despair, than it is not to be perplexed at all. It is more wonderful to be persecuted, yet not forsaken by God, than it is not to have persecution.

He calls us to fellowship in His death that we may have fellowship in His life. He calls us to fellowship in His lowliness that we may have fellowship in His riches. He calls us to fellowship in His humiliation and sufferings that we may have fellowship in His victory and exaltation. He calls us to fellowship with Him in His throne that we may sit and reign with Him there.

Elbethel

A CONTINUATION OF THE ELBETHEL SERIAL

VOL. II | APRIL - JUNE, 1939 | NO. 2

He Emptied Himself

CORA HARRIS MAC ILRAVY

IN THE SECOND chapter of Philippians, we find an epitome of the history of Christ's eternal redemptive purpose, and His journey from the Glory to the cross where His purpose was accomplished. The first chapter of Philippians presents the Gospel of Christ's Redemptive Work on the cross, and leads to this marvelous miniature of Christ's emptying Himself, which was essential to His incarnation and to His passion.

The second chapter catches the thread dropped by the first chapter, and swings us out into the mysteries of Christ's "Exinanition," or "humiliation, emptying;" the full meaning of which only God can ever know. We seem to be swept far out from all earthly moorings of human thought and human understanding, into the profound and mysterious truth of Christ's Passion, and of God's being in Christ reconciling the world unto Himself.

Oh, what fathomless meanings in connection with our Lord Jesus Christ, are hidden away in this passage! We shall never fully comprehend what it meant for Him to empty Himself; for Him to take the form of a servant and to be made in the likeness of man; for Him to humble Himself and become obedient unto death, even the death of the cross.

Only as we let the same mind be in us that was in Christ when He went over the path to Calvary, only as we experience the power of His cross operating in our lives, can we have any understanding of His precious Redemptive Work. The first step Jesus Christ had to take to reach the cross and to bring forth this Gospel of uttermost redemption, was emptying Himself. And the first step we must take for this glorious Gospel to operate in our lives, is to empty ourselves.

We may have longed to be filled with God. We may have prayed that Christ would fill our inmost being, that He would fill our every thought and impulse, our every desire and our will. But we can experience the Christ-filled life only as we take the first step, which is emptying ourselves, and follow Christ over the same path He traveled before us.

Let us consider Christ's path to the cross in connection with our own life. Man could not have been filled with God, he could not have received eternal life, if the Son of God had not emptied Himself and taken the form of man, if He had not died on the cross as the Son of man. If there had been any other way for man to be saved and to be filled with God, He would have done it in some other way.

Even a glance at this path over which Christ traveled, reveals that we can be filled with God only as we yield to the cross. Whatever place within you God would fill, must first be emptied of Self; for no matter what appears to fill you, it is always Self, with its various movings, that has usurped God's place in your heart and life.

They that go against the cross, prove by their attitude that they have not yielded to the cross. And if they are not taking up the cross, they can have no comprehensive spiritual knowledge of either Christ or the truth of His glorious Gospel. They who have not yielded to the cross,

have a perverted and human idea of the Truth of God; they are trying to climb up and lay hold upon life and the things of God in some other way than by the cross of Jesus Christ.

Eternal life comes through the Resurrection, but there is no resurrection without the death. Before Christ could rise from the dead, He had to die. With His followers also, death is the first and indispensable step into life. To try to receive the life of Christ without giving over the self-life to the death of Christ, would be like trying to go to New York without passing through the towns that lie between Chicago and New York.

It was through the death of the cross that Jesus Christ emptied Himself; and it is through yielding our self-life over to the death of His cross, that we must be emptied of Self. Only thus can we be filled with God. As much as you and I are filled with Self and its varied movements, we are not filled with Christ.

Self is not always manifested in gross and outbreaking ways. Some persons think that if the temper and the grosser workings of the self-life are done away, the work is finished. But alas! when these are gone, we might say the work is scarcely begun.

God is waiting to do for us exceeding abundantly above all that we ask or think. He is waiting to do great and marvelous things for us that our eyes have not seen, and our ears have not heard! things our heart has never visioned! Our receiving these ineffable experiences depends upon our will's being absorbed into God's will.

He is waiting to fill us with Himself in such fullness as not many Christians know much about. And people about us —yes, the world itself is anxiously watching to see some Christians thus filled. What would it mean to be filled with God so that up to the light we had each day, there was no place where Self worked or operated? The solemn thing about this ineffable thought is that each of us may be thus filled with God.

Jesus says in Jno. 10:17: "Therefore doth the Father love me, because I lay down my life, that I may take it again." Though Christ had to give His life for the life of the world, He did not lay down His life just to die. He laid down His life that He might take it again. And you must yield your life to the death of the cross that you may receive His life.

None could take Christ's life; He laid it down Himself. None could humble Christ; He humbled Himself. None can make you lay down your life; you must lay it down yourself. If you humble yourself before God, no one can humble you. People may try to humble you, but they cannot. Did the scourging of Jesus humble Him? Never! Did the scorn, and the spitting, and the clothing Him in the cast-off garment of an earthly king, humble Him? Never!

When we reach the place where we are humbling ourselves and yielding to the death of the cross in every place, no one and nothing can humble us. When you learn to yield thus to the cross, you will be in a state where your soul will ever be in touch with God.

In no way can we receive eternal life excepting through the death of the cross. In no way can we be filled with God excepting by emptying ourselves through the cross. In no way can we live the overcoming life excepting by laying down our own life through the cross. The very first step in following our dear Lord, is to deny Self. The next step is to yield to the cross until it works death in our members, and then we shall reach the life.

Have you prayed to be filled with God? Is this desire strong enough to make you willing to pay the price to be filled? Stop for a moment and think! What would it mean to be filled with God and His life! to be filled with Jesus Christ and His power to the utmost of your God-given capacity! What would it mean if all your faculties and powers were cleansed, and were being brought under the control of Jesus Christ!

In these last days God is speaking to hearkening hearts of "The Beyond." By faith He sometimes lets us glimpse "The Beyond," and He shows us that the fleshly

and the common cannot reach His greatest "Beyond." How common we are, are we not? There is little that is uncommon about most of us, unless it is the uncommonly common.

How little magnanimity we have towards others, and how magnanimous we are towards ourselves! How little we know about God's love, and how little does His love move within us! He is waiting to fill us with Himself if we will let Him empty us of ourselves. He is waiting to clothe us with Himself if we will let Him strip us of ourselves.

Are you willing to die that you may live more abundantly? Are you willing to be emptied that Christ may fill you with Himself? If so, He will send the wondrous crosses that you may die more fully and enter into His more abundant life. God will send instruments to empty you in order that you may be filled with Christ. Pray that you may have anointed eyes to recognize the crosses that He sends, and to recognize God's loving purpose in calling you to any suffering they may bring.

Be willing to yield to the environings, to the relations, to the happenings, that He sends to empty you. You alone decide the rapidity with which you shall be emptied of Self and filled with God. You alone decide the fulness of divine life that shall be yours day by day. Only as fast as you let Him empty you, can He fill you with Himself. Only as fast as you lay down your life, can you take up His resurrection life and power.

Paul suffered the loss of all things that he might know the power of Christ's resurrection, which signifies God's life, for God's life was the power of Christ's resurrection. And God's life is the power of all resurrection, whether it is the spiritual or the literal resurrection. Paul had drawn close enough to God to know the power there was in the resurrection of Jesus Christ, and the life it imparted.

Christ had revealed to Paul that in order to know the power of His resurrection, he must be conformed to His death, and must be found in union with Him. If you are willing to suffer the loss of all things and be conformed to His death, you, too, may know the power of Christ's resurrection.

If you habitually live close to God, and yield to be emptied through the cross, you may experience the power of Christ's life for all your spiritual being. If you do this, you may know the power of the life that is in Christ in the vivifying of your mortal body, and in the displacing of all disease and weakness. But this life inbreathed from Christ must begin with the spirit. You will prosper and be in health as your soul prospers.

How wonderful it will be when we let God bring us to the place where our faith in God never weakens! How wonderful to be so emptied that He fills our thoughts and words and actions! that He fills us with Himself, so that all we do is by God's moving!

Emptied little by litttle, and filled with God little by little! Emptied in this place where we have been filled with ourselves and lived our own lives, and filled with Jesus Christ so that He is now living His life in this place! Emptied in another place until His divine life is flowing in day by day as we yield to the indwelling Christ, and are being filled more and more unto all the fulness of God. He is calling us to yield to the emptying that He may fill us.

In order to be emptied, we must know what must be taken out, and also where God is working. Have you discerned something of what must be taken out of your heart and life if you are to be filled with God? Are you willing to let God show you what must be taken out of your life day by day? If you are willing, He will show you; and He will take out all that is of Self.

Pray that you may know what it is to have the mind of Christ; not a mind like His mind, but His very mind. To have the mind of Christ means His desiring through you; His choosing through you; His living through you His unvarying attitude towards the Father and towards the Father's will. Do you want to have the mind of Christ in its deepest movement, desires, and determination? in its emptiedness and its yielding to go to the

cross and do the will of God?

The mind of Christ! Wonderful, mysterious words! Oh, let us fall on our faces before God and open our entire being, as one throws open the leaves of a door, in order that God may search us, in order that He may show us how much or how little we know about having the mind of Christ!

Christ voluntarily laid down His own life, and God has given us a free will—the power of an absolutely free choice! With it comes the tremendous responsibility of the choice each of us makes at each step of our Christian journey, and in our relation to Jesus Christ and to God's Truth. We choose whether we will have our self-life or the life of Christ, and our actions reveal our choice. We cannot have both, nor be filled with both Self and Christ at the same time.

Meditate on this stupendous thing that God has done in giving us a free will so that we, poor, puny creatures, have the power to say Yes or No to God! Not only has man the power to do this, but, whether he knows it or not, every man is continually saying Yes or No to God. God wants us to realize the solemnity of exercising our free will and all the powers that He has given us.

He calls us to consider the wonderful provisions He has made for us; the supreme destiny to which He has appointed the human race. He calls us to consider the marvelous extension of His own grace and mercy, that is evidenced in His offering us this supreme destiny. But He lets us choose as to whether He will bring us to that destiny or not.

Christ laid down His life not only to die, but He laid down His life that He might take it again; and you, too, must yield to the death of the cross if you are to receive His life more abundant. He who was the Son of God, emptied Himself that you, too, might empty yourself; and thus attain to His infilling, which comes only to the emptied and humble one.

If you are willing to analyze your hidden motives before they become words and actions, you need not be humbled by others' knowing the battles through which you are passing. God has made it possible for you to fight your battles alone with Him in the depths of your being, where you live your life with God. These hidden battles fought out unto victory before God, which others do not discern nor suspect, are the sweetest experiences a Christian can have.

Do not fear to hand yourself unreservedly over to God, and to cry out for Him to empty you regardless of the suffering or the humiliations! Blessed is that one who dares to offer this prayer persistently unto its perfect fulfillment! The life of such a one will be filled with God! Christ will live in him and through him! until he becomes an expression of Jesus Christ!

MISSIONARY NOTICES

On February 6th of this year, Miss Dorothy Ganz, for years a member of the Elbethel Assembly, sailed from New York for missionary work in South India. She is joining Miss Constance Swinfen Eady, a faithful and successful servant of God in the work there, who, while on her last furlough, spent some days in Elbethel, which were mutually precious to us.

Miss Ganz will cooperate with Miss Eady in her new work among the Outcastes of India, who now are presenting a remarkable door of opportunity for the Gospel Message. God is already blessing this work in a marked way, and we ask our readers to pray with us that all the good pleasure of His will may be worked out in Miss Ganz's ministry on that field.

Miss Ganz proved her sincere love for the Lord and devotion to His Gospel for some time in her life and labors here in Chicago before she left for India; and God blessed those labors to precious souls. We anticipate His graciously using her for His glory in India.

We sometimes receive letters of inquiry concerning the forwarding of missionary offerings. We are in touch with very worthy missionaries on the various home and foreign fields, and we shall be very glad to forward any missionary offerings that our readers may feel led to send to us for distribution to the fields.

Christ's Divine Fragrance

CORA HARRIS MAC ILRAVY

WE READ in Cant. 1:3, "Thine oils have a goodly fragrance. Thy name is as oil poured forth. Therefore do the virgins love thee." We shall never know the fragrance of our blessed Lord until we learn to abide in that mysterious and vital relation with Him which God Himself has brought into existence. Only by living in realized union with Him can His sweetness be revealed to the human heart.

The entire Book of Canticles is a portrayal of the spiritual growth and experiences of those that will make up the bride of Christ. In the second verse, the bride longed for a greater revelation of the love of her Bridegroom. She had drawn close enough to Him to know that His love was better than wine, better than all earthly good. Now her hunger is for Him, not for what He does for her or for the gifts He may bestow.

Between the second and third verses, there has been an indefinite interim, during which He has drawn her very near to Himself so that His divine odors envelop her. She begins to discern the fragrance of His love and the wonders of His grace given, and she exclaims, "Thine oils have a goodly fragrance. Thy name is as oil poured forth."

His oils symbolize His anointing, His love, and all the graces and attributes that are essentially His. They also betoken His gracious acts to the Redeemed, His movings upon human souls, and especially do they symbolize His love as bestowed upon the Church, His bride. All that He is and all that comes from Him, may be designated as His oils. Whether it be joy or conviction, blessings or chastenings, all that He sends and does, is most fragrant, most wonderful and sweet.

There are spiritual senses that correspond to the physical senses, which are as real as their physical counterparts. These spiritual senses are mentioned in many Scriptures, one of which is found in Heb. 5:14, where we read of those, "who by reason of use have their senses exercised to discern good and evil."

The very consciousness of the sweetness of the Lord, which sweeps over us when we enter His presence, is the fragrance of His oils. When He draws near to us, the soul discerns a fragrance and sweetness that is altogether different from any other sweetness experienced in everyday living.

These fragrant oils are essentially one with Jesus Christ, and are inseparable from Him. It was when the alabaster box of His body was broken on the cross, that His priceless oils began to flow out to Mankind; and they have been flowing ever since to all who would receive Him unto salvation. Oh, how wonderful it is that His precious body was broken so that He might pour the oils of His life and attributes upon men, upon you and me!

Even at this early stage of the portrayal of the fathomless love between Christ and His Church, the bride is already tasting that her Lord is the fairest of ten thousand and the One altogether lovely. Her heart is filled with love at the very mention or thought of His Name. Is this our experience? Is He to us the One altogether lovely? If not, why not? Let us often examine our relation to the Lord and see what His oils and Name really mean to us.

The oils and anointing used in the Jewish worship were figures of our Lord, the Anointed One, and of His fragrance. The anointing oil that was poured on Aaron's head was a figure of the anointing of Jesus Christ as our Great High Priest. The oil that was poured upon kings in the Old Dispensation symbolized the anointing of Jesus Christ as King of kings and Lord of lords.

Anointing a candidate with oil for Christian service, as is the custom with some, is not merely setting him aside to preach or to exercise spiritual gifts. The deepest meaning is that Christ, the Anointed One,

promises to be with him in his ministry. Anointing the sick with oil for healing, is not merely that the sick may be healed. The deep significance is that Christ, the Anointed One, touches the afflicted one.

All the chief spices were gathered to make the holy anointing oil after God's own formula. The oil was a symbol of His Son, but the spices convey only a small thought of His fragrance and preciousness. No earthly fragrance can deeply symbolize the fragrance of the oils of the Son of God. No illustration or earthly symbol can truly symbolize that which is heavenly, much less that which has to do with God and His glorious Son.

The oils of Christ must flow to all the members of His mystical body that they may be "anointed ones," which is one meaning of the name "Christian." All the bestowal of His oils in His love and grace, in His attributes and power, is to the end that they may make their home in you and flow out from your life to refresh those about you.

Aaron was anointed with the holy oil that ran down over his whole person to the very skirts of his garments. This symbolizes the anointing of Jesus Christ as High Priest, and of His mystical body the Church. God intends that the oils of Jesus Christ shall be poured upon us as members of His body until their fragrance is discerned upon our inward motives and impulses before God, and upon the outward living and relations before men.

In this verse the bride is beginning to discern the fragrance and sweetness of Christ's oils in His gifts and chastenings. She is not so much taken up with His gifts as with Him. In the beginning of our Christian life we are prone to rejoice most in God's gifts and in the answers to our prayers.

God wants us to be taken up with Him who anoints us and who does the work; who bestows the gifts and extends to us His power, and who gives to us His cross. He wants us to know experimentally that it is His oil in the gift He gives, and not the gift itself, that has a wonderful fragrance. He wants us to discern and rejoice in His fragrant oils in each cross, in the hard testing, in the adverse circumstance, in the condition that is trying.

One of the chief spices used in the holy oil was the fragrant, but bitter, myrrh, which is gathered from low bushes, the bark of which must be pierced for it to flow out. Myrrh is a figure of the priceless value of Christ's Redemptive Work, which came forth from those five pierced wounds received at the cross. The myrrh is also a figure of Christ lying embalmed in the tomb upon that fragrant bed of spices.

The bitterness of the myrrh is symbolic of the awful agony He underwent to make possible His imparting His fragrant oils to His bride. Only as we yield the movements of our self-life to the death of the cross so that the Gospel of Christ's Redemptive Work is wrought out in our daily living, can we have the fragrance of the divine myrrh upon us.

Yield that He may show you where your flesh is strong and unsubdued. He will show you where you are not letting Him do the work He must do in your life if you are to be anointed with His oils, if you are to partake of His fragrance. What does it matter if you must endure hard things to be prepared for Eternity when life is so short and Eternity is so long?

The supreme purpose of this short earthly life is that we may be prepared for the never-ending glories of Eternity. How much strength we consume in pursuits that do not profit! How much laborious effort we expend in doing things, and saying things, and going to places, according to our own selfish desires; all of which can work nothing in us for the ages to come!

It demands as great anointing to live a true Christian life, to live the Gospel in the everyday settings, as it requires for ministry and service. Indeed, we cannot be truly anointed for ministry until we are living the Gospel unto victory. If we are to overcome, we must have His anointing upon us in the shop and in the office, in the kitchen and in the laundry. Only thus

will others discern His fragrance in our lives.

It requires as much anointing—though the anointing may appear different—for the hearer to receive and live the message given, as it requires for the speaker to give out the message. One reason the Truth you heard did not mean to you what God intended it to mean, is because you did not pray for anointing to receive and to live it. More is demanded of the hearer than to sit and listen. You must be anointed to receive if you are to take in what is ministered by the Holy Spirit.

Do you pray before every service for anointing to receive and live the truths heard? Do you pray for anointing to live victoriously in the ordinary settings of your daily life? Are you praying for anointing to be humble and steadfast in the performance of each common duty? and in the right relation to everybody?

If you thus prevail for each step and relation, God alone knows what He will work in your life in a short time. We need not be empty and cramped in our experience, for we are in union with Him in whom all the fulness dwells, and in whom we are made full.

If we live in union with Him, He will pour His oils into our inmost being and upon our outward lives until they flow to the skirts of our everyday living. It was Christ's cross that made provision for Christ's oils to be poured upon us; and it is yielding for the cross to work that brings His anointing upon us in definite working.

"Thy name is as oil poured forth." How solemn are these words! How much do we know about His name? We may have heard about it, and read about it, and talked about it, and perhaps preached about it. But the great question is, how much do we really *know* about the oils, and the fragrance, of the Name of Jesus Christ?

When we reach the experience where His Name is as oil poured forth, our inmost being will be stirred when we speak His Name, when we hear His Name, when we think of Him and His wonderful Name. When we constantly live in union with Him, His Name will be to us as oil poured forth, quieting our whole being. Then His Name will be fragrant and wonderful to us.

Oh, how lacking many of us are in these ineffable experiences! We need often to ask the Lord whether His Name is to us as oil poured forth. We need often to ask whether His Name is as fragrant oil to us because we have learned its preciousness and have tasted of its power.

His Name should be to our hearts different from all other names. There is a relation to the Lord in which He is much more to us and much dearer than the dearest earthly friend; in which our pleasing Him is more to us than pleasing anybody else. When He has become to us the dearest of all, His Name will be to us as oil that is poured forth.

The virgins that will make up the bride will know and live this that we are considering. We read, "Therefore (because His Name is as oil poured forth) do the virgins love thee." The word "virgins" is from the same word that is translated "hidden ones" in the 83rd Psalm. Certainly this company that will make up the bride, is a hidden company. They live a life hidden with Christ in God.

The name of any person is one with that person, and expresses him alone. Your name expresses you, and only you, to all who know you. When those who know you hear your name, it expresses to them what they think you are. We might be quite surprised if we knew what our names were expressing to others, especially to those who know us best.

We little realize how our weaknesses and our giving way to the flesh have caused our names to mean to people something quite different from what we should desire them to express. But we have the power to cause our names to mean to others just what God would have them mean. Let us habitually search our lives before God that we may know what our name means to those who know us.

The name of our Lord is like oil poured forth; it has never expressed anything but the pure and holy, the beautiful and the

fragrant. His name means His very Person and all that He is. None can find any fault or inconsistency in Him. The bride says that His Name is like the breaking of an alabaster box of precious nard and the pouring forth of oil.

Sometimes we are aggrieved because others do not esteem us more highly. Many times, however, we alone are to blame for this because of our lack of spirituality in the past, and perhaps in the present. If we had been humble and spiritual, today our name would mean to others the fragrance and sweetness of Christ.

How different would be the meaning of our name to others if we continually lived in union with the Lord so that His oils were manifested upon us in every activity and relation! How different it would be if our powers and faculties were anointed with His oils so that when others heard our name, it brought to them thoughts of Christ!

Why should we feel injured when others judge us by what we say and do? Why should they not judge us in this way? This is the way in which we judge other people, is it not? By an unkind or selfish word, by an untruth or an inaccuracy in speech, we kill our influence with others, and destroy the sweet relationship that we might have had with them.

"His name is as oil poured forth." What does His Name mean to you and to me? Have you experienced the precious meanings of each of His various names and offices? Have you learned to know Him in His Name, Jesus? as the One who alone can save you from your self-life, from your sins and from your weaknesses? Has His Name "Jesus" become to you like oil poured forth?

If we do not have the anointing, it is because we do not know Him as Jesus. When we take up every cross and begin to know Him as Jesus, as the One who saves us from sin and draws us closer to Himself, then His Name, Jesus, will become to us as oil poured forth. And His oils flowing into our lives, will give forth a goodly fragrance.

We repeat "in Jesus' name," "for Jesus' sake," too carelessly. We must enter into a deeper relation with Him where we do not prattle His name thoughtlessly. When we pray "in Jesus' name," it denotes our union with Him as members of His body. Asking "in Jesus' name," means claiming His promise that if we ask anything in His name, He will do it.

You must know Him in His name and office of "Jesus" before you can know Him as Christ, the Anointed One. Does His name "Christ" mean the "Anointed One" to you so that His anointing is on you not only when you testify and preach, but in the midst of common duties? Are you conscious of His indwelling and anointing as a definite reality that brings definite experiences?

Is His name "Saviour" to you as oil poured forth? Does it mean to you that He saves you day by day and gives victory in every setting? How can His name mean "Saviour" to you when you are not living a victorious life? when you are not letting Him save you? We speak of Him as "Saviour," but He is our Saviour only as far as we let Him save us through the cross.

It is possible to have never-varying victory in every situation, over every testing in our lives and make-up. If we really have Him as Saviour, He will save us to the uttermost, He will give victory in every place. And when we know Him in this way, His name will be to us as oil poured forth.

Does His name "Immanuel" mean "God with us" to you? Do you think that if you experienced Him as Immanuel, His name would be like oil poured forth, bringing joy and rejoicing in your soul? that your consciousness of His presence would be like holy oil continually poured into your whole life?

There is provision in Christ's offices and Name for your every need, for every attainment God offers, for all He calls you to be. Until you see this and believe it, His name cannot be to you what God intends it to be. But when you claim Him to be to you and in your life all that His different

names mean, your heart will cry out with rapture: "Oh, His Names, my Lord's wonderful Names, are like oil poured forth; therefore do the virgins love Him!"

Heartsease

CORA HARRIS MAC ILRAVY

In these perilous times in which we are living, we need the stilled spirit and the quieting power of confidence in God which are found only in His enveloping presence. We need divine Heartsease as we have never needed it before. If we are to have unmoved confidence and the peace that passes understanding, we must be purified from all that is of the earthy; we must be delivered from all that can be confused or distressed.

To have divine Heartsease, we must know God, and we cannot learn to know God in clatter and confusion; in listening to human voices and being influenced by them; in leaning to our own understanding and desires. All that is of our flesh must be yielded to the cross in order that God may work out His will in our lives.

The Spirit is speaking through the Psalmist to all who will hearken: "Be still, and know that I am God." If we will yield for God to be to us what He is waiting to be, all within us will be quieted, and all our own self-activities will cease. We must be shut up to Him if we are to become stilled in ourselves so that He can speak to our hearts, so that we learn to know that He is God.

We must be stilled in God if we are to experience His greatness and power, which are able to bring all things to pass. When we know that God is for us, we shall not be disturbed about anything; for we shall know that He is able for all things, able even for our little lives and problems.

Our God is the only One to be considered. When we reach the place of heart stillness where we consider Him alone, we shall become more like Him; we shall become less earthy; we shall have fewer defects for other people to stumble over. When we live for Christ alone, we shall have more of the outshining of His presence and image to draw others to desire Him and to want what we have.

Our hearts must become very still for us to know with deep personal experience that He is God, for us to have unwavering assurance and peace when life's storms sweep down upon us and disaster seems to threaten. But if we become still enough to know God as *our God,* our hearts will be confident that He will carry us through and undertake for everything.

When our hearts are not still, we become over-solicitous concerning the Truth, and over-anxious for the Work of the Lord; we become perturbed because of the errors that are rampant and which seem to menace the flock. But when we become still, God makes us know that the Truth is His Truth; that the work is His work; that the flock is His flock. He shows us that we need not go out in our own strength to defend anything that is His.

We need only be still, and know that He is God. He will lead us, and He will be with us whenever He calls us to contend earnestly for the Faith once for all delivered unto the saints. In the meantime, He requires us only to preach the Gospel with our lives by living it, and to preach it also with our lips if He calls us to do this.

To have divine Heartsease within, we must know that He is God; we must know that He can sweep away every enemy, every error, every adverse circumstance, whenever He wants to. We cannot sweep one small thing out of the way, nor set one small thing right. But He is God, and He can do all He would have done.

A little more am I learning the preciousness and rest of this wondrous secret of stillness in the depths of my heart. This stillness is not rest in circumstances; it is rest of faith. It is a quietness that is full of power, that is sweet and real in the

night seasons and in the day seasons. It is a stillness that is "like the Pools in Heshbon by the gate of Bath-rabbim!"

He is God! He can take care of His Truth. He is God! He can take care of His work. He is God! He can take care of you and me and of all that concerns us. Nothing can happen unless He permits it. If we keep in His will, all things that touch our lives will be to His glory.

Even when He leads us through hard testings to purify us and to strengthen our faith, our souls will only be pressed deeper into Him and into His holy stillness. Then our hearts will be filled with confidence and rest and sweet assurance that He is God; and although we are helpless, we shall know that He will bring us through.

God's greatest gift is the divine humility that makes us realize our own utter nothingness so that we shall never again think highly of ourselves; the humility that knows there is nothing desirable in us, naught that can glorify God excepting what He Himself puts within us. We must realize that we can do nothing unless He takes us up and uses us.

The great Refiner must purify and cleanse us; He must mold and shape us, until He beholds His own image upon us as He sits and watches us being transformed under His hand. He knows how much heat we need and can endure. He will not apply any more heat than is needed to separate the dross from the gold, and to prepare us to fit into His eternal plan.

He knows the dealings and processes that are necessary to prepare us for our appointed place in His Eternal Kingdom, to prepare us to hear the shout of our descending Lord, and to be caught up with Him when He comes to catch away His waiting bride.

Our blessed Lord has a feeling with our infirmities. He knows when we are weak and weary, when things are going hard, when we struggle for victory and are sometimes defeated. He knows our every weakness and infidelity; nobody else knows or can know. It draws us so near to Him, and draws Him so near to us, to know that He knows and loves us still, does it not?

You cannot tell even the one who is the closest to you what is in your heart. You cannot tell any one of the sorrow and remorse you feel because of your failures. No one else can understand your longings to be different in your relation to God and to man. But Jesus knows all about you without being told, and He loves you as no human being has ever loved you.

He knows also the desires that He has planted within you. He will blow upon those heart yearnings and nourish them until they spring up into a flame that will burn its way through every obstacle into the perfection of the image of Christ, which God purposes that you shall take on.

Therefore be still, and know that He is God. Be still until you hear and know His voice. Be still while He molds and shapes you into the image of the Son of His love. Be still that God may fill your heart with His divine Heartsease.

IMPORTANT NOTICES

We have some copies left of the bound sets of the twenty-three numbers of the Elbethel Magazine in its previous form. These are attractively bound in cardboard cover, and sell for $1.00. The orders are steadily coming in, and we advise any of our readers who desire this book, to send in their orders without delay.

Until the supply is exhausted, the four quarterly 1938 Elbethel Magazines can be secured for half price; i.e., 50c.

YOUR COOPERATION

will be appreciated in the securing of new subscriptions for the "Elbethel." In these days of preparation for the Coming of the Lord, will you not help us spread the Message of the Overcoming Life in this way?

Ears to Hear

DOROTHY MARY GREGG

THE SPIRIT OF GOD has searching, encouraging, rich, and deep things to speak to God's children in these days, both individually and collectively. But how much are we in a state of humility and receptivity to take in that which He speaks or would speak? The Second Coming of our Lord and Saviour Jesus Christ is imminent. Are we willing to let the Holy Spirit do the work of preparation in our souls that will mean our standing before Him unashamed, by His grace?

This state of receptivity of soul is called by Christ having "ears to hear." It is the opposite of that state of the unbelieving Jews which Jesus described when He said: "Seeing they see not; and hearing they hear not" (Matt. 13:13). By no means do all who hear the Word of God with the natural ears, hear it with the ears of the soul, with the understanding that comes to the obedient heart. By no means do all who see with their natural eyes the outward evidences of God's power in operation among His people and in the earth, perceive with the eyes of the soul the majestic steppings of our God in individual lives and in the affairs of the nations.

But He who made both "the seeing eye" and "the hearing ear" is able to open the ears made dull of hearing, if the heart that has "waxed gross" is humbled before Him so that He can purify and refine it. As the physical ears may become dull of hearing through being filled with extraneous matter, so the ears of the soul become dull toward the Voice of God when they are allowed to be filled with the clatter of the flesh and of the world.

"The ear of the wise seeketh knowledge," the Spirit tells us. It seeks knowledge at the feet of Jesus, where Mary "heard His words." And it is there at His feet that the heart is prepared for the denying of self and the taking of the cross in the practical settings of life, which, in turn, brings the greater opening of the spiritual ears to hear His Voice.

On numbers of occasions our Lord while on earth closed a searching discourse or a parable by saying, "He that hath ears to hear, let him hear." The expression is ever very impressive to the susceptible heart, as intended to convey to the listener the weighty importance of that which the Master has been saying. But it seems that this thought reaches its greatest power to impress, in the seven-times-repeated expression of it in the second and third chapters of the Revelation.

Here, just before the close, or at the close, of the letter to each of the seven churches, the glorious Lord in heaven says, "He that hath an ear, let him hear what the Spirit saith to the churches" (Rev. 3:22). Yet, despite the evident importance of these epistles in the Revelation, indicated in all their text and context, these portions of the Sacred Word have received comparatively little attention.

This has been true down through the years; so that godly churchmen have noted that in the public Scripture-readings of some orthodox churches, these epistles have been given no place. Without doubt this lack of attention on the part of the individual or the group has been greatly unto the loss of the Church. There is no doubt but that the Lord has had deeply searching things to say to the Church of each successive period through each one and through all of the epistles in question.

Even the darkest picture drawn in these letters has its promise to an overcoming group, addressed to them individually. We may be assured that the Lord has never been without a witness; that there have always been at least a few individuals who have had "ears to hear what the Spirit saith to the churches." But how few comparatively, at the most, have been in this number!

It is the generally accepted outlook

among students of the Word who believe in the Pre-millennial Coming of our Lord Jesus Christ, that these letters are to be considered from three different angles of presentation. They present the Lord's messages to the definite churches named, as representative of all the churches of that day. But these churches are also representative of "all other churches of all nations, places, and ages—a complete sample of the whole body, in the entirety of its character and career."

Secondly, these letters present a prophetic view of the history of the Church from the days in which John wrote, through the seven periods into which the now-recorded facts of Church History show that it has fallen, to the end of the Church Dispensation. This will be marked by the Rapture of the ready, waiting saints at Christ's Second Coming. In addition to these two phases, these letters present the Lord's messages for the searching of the individual hearts in all churches.

Some characteristics of all of these churches are found in the church of each period; but the descriptions given, set forth respectively the outstandingly prevalent conditions of each successive period of Church History. Thus the outstanding characteristics of the Church-nominal of our day are described in the letter to the Laodicean Church, the Church of the last days of this dispensation (Rev. 3: 14-22).

Therefore, any who would live a genuine, overcoming Christian life in these days will have to press through spiritually with Christ in spite of the grip of Laodicean conditions upon the Church in general. But by the grace of the Gospel, any such can profit by the Lord's rebuke to the Ephesian Church, and retain the tender warmth and obedience of their first love even in these days.

They can be truly alive spiritually, with garments undefiled, like the few commended ones of the Sardis Church. They can be Philadelphian Christians, filled with brotherly love, keeping His Word, not denying His Name, among those counted worthy to escape the hour of trial that is coming upon the whole world, to try those that dwell upon the earth. And even in this Laodicean Period there have been some precious Smyrna Christians, who, in the lands of persecution, have been faithful even unto physical death.

If the individual is blessed in being in a company of Christians who have like aims for deep spirituality, that is reason for real thanksgiving and encouragement. But it is increasingly an individual matter in these days. We must be true to light given, even if we have to walk alone as far as those with whom we have been associated, are concerned.

The Lord does not say, "*They* that have ears," but "*He* that hath an ear, let *him* hear what the Spirit saith to the churches." Have you an ear for God's call? an ear to hear not only His words of approval and gracious promise, but an ear to hear His reproofs, His exhortations to fidelity and to greater holiness?

He says, "As many as I love (tenderly love), I reprove and chasten," or "put under discipline" (Rev. 3:19). We in this period of "The Lukewarm Church" need to yield to have our hearts fired by the Spirit with holy zeal Godward; we need to yield quickly to repent when the Spirit points out to us the disobediences that have tended to cool our ardor towards the things of God.

Everything in the spirit of the age—the abounding iniquity; the modernistic outlook of the mass of Christendom; the daring, blasphemous declarations of widespread anti-Christian propaganda—would tend to cause "the love of many to wax cold." It is a time for us to be mightily stirred to give heed to God, to have an ear to hear what the Spirit is saying to the Church of our day. This is vitally important to the one who would be ready when the Lord Jesus comes for His bride, the ready Church.

If we find that our ears are dull of hearing, that the message of the Spirit does not have power to stir our hearts, let us pray earnestly that God will open our spiritual ears. Let us pray that morning by morning He will waken our ears to hear as they that are taught, and that

there shall be nothing rebellious in our hearts as He takes us over the necessary path (Isa. 50: 4, 5).

Thus will our hearts become wiser through holy fear of the Lord, in the discerning of the things pleasing to Him and the things displeasing to Him. We shall more and more have the ear of the wise, which seeketh knowledge, and which is open to hear what the Spirit saith to the churches.

The very name "Laodicea" marks the Church of today as "the Democratic Church; the church of mob rule." The term "Democratic Church" may sound very pleasing to the undiscerning. But the pleasing effect is lost to the spiritual as they realize that many who have never been born again, have been taken into the church as members, to say nothing of the lack of spirituality among Christians themselves. This means that the affairs of the church are, to a great extent, swayed and decided by the opinion and vote of many who do not seek the guidance of God in their decisions.

In fact, we are seeing the fulfillment of Paul's prophecy: "The time will come when they will not endure sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts (desires)." And in another place he describes many in "the last days" as "holding the form of godliness, but having denied the power thereof." More than one true servant of God has been "voted out" of a church because he has "stepped on the toes" of many of its "influential members" by preaching, up to his light, the whole counsel of God.

Note carefully the description of this Laodicean Church. It is neither spiritually hot nor cold. It is lukewarm, a state which Christ describes as so repellent to Him that He says He will spew the church out of His mouth, as one would refuse tepid water. Yet He says this church is utterly self-deceived. It is boasting of its material, worldly prosperity because it is rich, having "gotten riches," and regards itself as having need of nothing; when it is really in a most pitiable state spiritually.

In fact, Christ finds absolutely nothing in it to commend. He sees nothing of warm-hearted spirituality to commend; and He would not commend the mere mechanical performance of an outward show of religion in church attendance while hearts were far from Him and from true worship in spiritual humility, and were full of love of "the world and the things that are in the world" (1 Jno. 2: 15, 16).

He would not commend the round of social activities, the societies and clubs given over to mere human enjoyment, with perhaps a few touches of "social betterment" work; while there was no sanctifying of the altar as a place where sinners were really experiencing a genuine new birth through coming in life-contact by faith with the Lamb of God, who bore away the sins of the world.

This church is still using His name, and claiming to hold some of the truths of His Word; but the whole situation is more deceiving, and therefore worse, than the utter coldness of recognized unbelief. And He whose eyes are "as a flame of fire," piercing down into the very motives of the heart, describes this Laodicean Church as a "wretched one, miserable and poor and blind and naked."

How offensive is this description to those who consider the cloak of self-righteousness enough, with its interweaving threads of dependence upon their own good deeds, absence of the vulgar and the common, attainment of educational standing and social position of one degree or another, love of the esthetic and the refined, etc.! All of these things may be humanly good in themselves, but they do not save a man or woman, and dependence upon them for merit is mere self-righteousness.

Only those who have Christ within their hearts are saved. And only those have Him within who, as penitent sinners, have accepted Him as their Saviour in the sacrificial shedding of His blood as an atonement for their sins. "Ye *must* be born again." This is the minimum requirement for entrance into the Kingdom of God, for membership in the Church of

the Firstborn, whose names are enrolled in heaven.

Wretched and miserable in God's sight! Poor spiritually! Blind and naked of soul! What a description for souls so satisfied with themselves! But our gracious Lord offers a remedy. He grants sound counsel. It is that they buy gold refined by fire; that they buy white garments that they may clothe themselves; that they buy eye-salve to anoint their eyes. He says, further, that He is the One to whom they should come to buy these things.

The expression "buy of me" indicates a price to be paid. The price to be laid down is not money. No, money could not buy the treasures He offers. We were redeemed not with silver or gold, but with precious blood, even the blood of Christ (1 Pet. 1: 18, 19). And the price for us is the yielding of our hearts to Him by faith, letting go of anything of sin or self-will that stands in the way of our realizing upon the wonderful spiritual benefits that Calvary purchased for us (Lu. 14: 26-33). Every honest soul who comes to Christ with an ear to hear anything He might say in His searching of the heart, will be made to know what in the life must be laid down; in other words, what would hinder the receiving of spiritual riches.

The "gold" of the divine nature will make truly rich the soul of the one that will be willing to be separated through the Cross from the unholy "desires of the flesh and of the mind." The "white garments" of the righteousness of the Lord Jesus will truly clothe with the beauty of Christian character and life the one that by faith will yield to let Christ strip away the "filthy rags" of self-righteousness. And these white garments will leave no shame of soul-nakedness before God or man.

The "eyesalve" of His Gospel will give power of soul-vision, the enlightening of the eyes of the understanding, to the one who is willing to let the outgoings of the heart be directed away from the world, and toward Christ, the Altogether Lovely One. In His light, such a one will see light.

Furthermore, the resources of our wonderful Lord are so vast that He urges us to draw ever closer to Him that He may enrich us more and more with these gracious spiritual workings. In fact, the Christian must progress in spiritual development, keeping his vision fixed upon Jesus; or retrogression will steadily mark his life, and soon the lukewarmness of the Laodicean Church will be discernible upon him.

Our battles are against the self-deceptions, the blindness, of an age in which thousands of so-called Christians — some whole congregations—are in a state utterly abhorrent to the Head and Judge of the Church, and yet are perfectly satisfied with themselves and with the worldly prosperity of their organizations. Our Lord is represented as standing outside the church knocking for admission—a Christ whose life and direction are not taken into the "Church Program." Yet in the midst of such conditions, He says, "If *any man* hear my voice and open the door, I will come in to *him,* and will sup with *him,* and *he* with me."

O Members of the Church of today, let us awake from our spiritual lethargy, and let us seek our Lord with all our hearts, by faith opening up every avenue of our lives to His searching and blessed work of purification! As we yield to Him and to the call of His Word, we shall find our spiritual sense of hearing developing; we shall have ears to hear what the Spirit saith to the churches.

Who can look upon the affairs of the nations of Europe today without recognizing that their shaping bears the marks of the End-times, and indicates that the Coming of Christ for His ready, waiting Church must be very near? Jesus Christ is coming again! literally, bodily, even as He ascended into heaven (Acts 1: 10, 11)! He is coming first to a position above the earth, to catch away from the earth to Himself those who are ready for His Coming. These, with the resurrected saints, He will take Home to the wonderful heavenly scenes awaiting them (1 Thess. 4: 15-17).

Then He is going to deal with the Jews

and with the nations in a great tribulation time of the most intense suffering for mankind left here. He is finally coming to the earth with His saints, to set up His Millennial Kingdom; and the kingdoms of this world will become the Kingdom of our God and of His Christ. "He that hath an ear, let him hear what the Spirit saith to the churches."

Which do you choose: worldly self-satisfaction in a state of spiritual lukewarmness, blindness, nakedness? or the reproofs and chastenings of the Lord, which will bring your soul into a state of glowing love for Him and of overcoming power? Which do you choose: to be prepared to "be caught up in the clouds to meet the Lord in the air"? or to be left to go through the awful Tribulation, for which, it seems evident, the world is preparing itself?

We are daily answering these questions by our choices, whether our hearts have squarely faced them or have ignored them. "He that hath an ear, let him hear what the Spirit saith to the churches."

Tempered Together

CORA HARRIS MAC ILRAVY

ETERNITY is in everything that touches the human life either closely or remotely. Every setting, every happening, every relation to people or to circumstances, is vitally connected with, and permeated by, Eternity. This is true concerning both the saved and the unsaved.

We read in I Cor. 12:24: "But God tempered the body together." The word "temper" means "to mingle in union, and in due proportion;" "to blend, to fit together;" "to soften by adding something." During these days on earth, God is mingling the members of Christ's body together in due proportion, and in union with their glorious Head and with one another. He is blending and fitting them together by the uniting power of the imparted life of Jesus Christ, their Head.

He alone can do the tempering, for He alone knows what contacts with other lives and with circumstances are needed to temper a life for the place He has chosen for it in Christ's body and in His Kingdom. In these mutual contacts, He chisels and polishes both the life that He is shaping, and the life He uses as an instrument.

He knows the weakness in another life that will do the chiseling on your weakness. He knows the roughness in another character that will smooth down the peculiar roughness in your character. He knows the selfishness in the make-up of another life that will effectually do away with your type of selfishness.

He chooses the place where His tempering shall be done. If He sees that He can do the needed work upon you better when you are alone, He will let your friends seem to desert and leave you. There is a time in every life when we must be alone —absolutely alone with God! But there also comes a time when we must be tempered and fitted into other lives. At the right moment, He causes lives to contact each other for the sole purpose of tempering them together.

God's processes are mysterious and wonderful. But you must get far enough away from yourself to be able to contemplate them, if you are to understand what He is purposing to do in your life. We must also discern ourselves if we would understand God's purposes towards us; therefore we must pray for self-discernment. We need not be spiritually near-sighted; we may have "the soul's far-vision."

If we will let God temper us together with other members of the body of Christ, He will do a beautiful work upon both them and us. When we discern God's purpose in causing certain lives to touch ours, we shall no longer consider the weaknesses of people as mere trials, but as

instruments that God purposes to use to temper us together with them in the body of Christ.

We are prone to think that if it were not for the hard settings of our lives, we should be spiritual and victorious; and that we would follow swiftly after the Lord. This is a delusion. The setting that you would desire might prove to be more trying than the environing with which God surrounded your life.

The great reason our lives must contact other lives, is that we may be tempered and fitted together until no place of joining appears. He knows the defects in another life that He must use for your perfecting. The weakness in another that is hateful and despisable to you, may be very hateful to God; but, at the same time, it may be His chosen instrument to do an eternal work in you.

He may not be dealing yet with the weakness in the other life that is hard on every one else; but in His own time, He will deal with the other one, too. Meanwhile, yield to God's instrument, and at the same time pray for the one who is your cross, not that your trial may be removed, but that he, too, may be perfected. If you yield to God's dealings as I have briefly outlined, you will mount to a higher plane in overcoming than you have yet reached.

We are too prone to criticize or complain about other people's faults; and to talk our testings over with others. This only hinders God's gracious purpose of tempering us together in Christ's body. Through God's tempering, the members of Christ's body are constantly reaching a deeper realization of union with Him and with one another. God causes our lives to rub against the lives of others so that we may be closely joined together. He would temper us together until we have the mind of Christ, until we speak the same things, and have the same thoughts, the same outlook and aims.

Our union with one another is supernatural, and results from living in union with the Lord. When we realize upon this vital, mutual relation as members of His body, the same Spirit will move unhindered through us, and we shall learn to weep with them that weep and to rejoice with them that rejoice.

There are wondrous experiences we have missed because of our dim vision and our lack of spirituality. We little know how many times we have let our flesh rob us of the deeper relation with our Lord, the closer love and relation with one another, which Christ died that we might have. He intended us to be bound together in the same divine love and union that are between the Father and the Son, such love as will go over into Eternity (Jn. 15:12; 17:21).

Oh, how beautiful is the tempering together! and how we all need it! Why are you in the hard place you are in? where every tender susceptibility in your life, and even in your tastes and affections, is being rubbed by those who make life miserable for you? You must be tempered! The one who is closest to you, the one who is with you most of the time, the one from whom you long to get away, from whom you cannot escape, is there because you need to be tempered, tempered!

There are weaknesses in your character; there are strong unyielded places in your make-up, which God purposes to take out of you through contact with that trying, yet perhaps beloved, one. Do not repine or permit yourself even to think that if it were any one else, you could surely have victory, for this is not true or God would have brought some one else into your life.

On the other hand, fervently pray that God will leave both of you together until He finishes the work He is doing through this mutual relation. And remember, you are doubtless as trying to the other one as he is to you. This is always the case. When things are hard; when those about you are trying, just drop! Simply drop! You will never need to be crushed if you will only crumble.

The more we humble ourselves and decrease, the easier will be our going down. There is a place of humility where we shall not be taken up with the jolts and the

humiliation of going down, but as we sweetly drop lower and lower at His feet, we shall find our lives undergirded by His everlasting arms.

We can be so yielded to God that when the enemy attacks us with depression, we shall be like a cork on the water. It never sinks, but floats and rides the waves. This is not spiritual indolence nor passivity; it is the divine buoyancy over discouragement that garrisons a soul given over to God.

God uses people, things, circumstances, to chisel His children into the image of His Son; and the hardest chiseling God will do in your life, will generally be done through somebody. God will use some one to knock the fleshly chunks and angles from your life. After the chunks are knocked off, He will let your life be constantly rubbed by the life of some one about you. And you will find that the polishing is much harder and more painful than was the chiseling away of the chunks.

It is solemn for God to bring two lives together in order that they may rub against each other. Every angle in each life hits an angle in the life of the other, and it is as painful for one as for the other. The smarting and pain are more poignant in the spiritual experience than the physical experience of having the skin rubbed off the body.

But the only way in which we can be tempered and fitted together, is by leaving ourselves in God's hands, and yielding to the chiseling and the rubbing until He sees it is enough. If we do this, we shall realize that something is being done upon us for Eternity through this painful process which He permits, and we shall rejoice.

May God stamp upon our hearts the solemn fact that man's supreme Goal is Eternity and the God of Eternity; that we are on earth only to prepare for Eternity, and to be to God's glory both now and hereafter. When this becomes real to us, and actuates our daily living, life will never be the same again. It matters not how far you may have gone with God, there is still much to be done in every life. Much of this is not done in a hermit's cell, unless God lets you be alone for a while to wean you from people. This work of tempering is done in the large through our contacts with others.

When we lived alone and largely unto ourselves, we struggled to build up a little orbit for our lives that pleased us; and we did not want any one to interfere with it or hinder us. We chose and planned that orbit; we built it and began circling around in it. But the time came when God brought some one or something that knocked us from the orbit we had built, and our lives bumped along like a train that is off the track. How many schedules we have made which turned into bumps and impacts as long as we persisted in clinging to them!

God, in His love, permits this because He knows our weaknesses. He knows that if He permitted us to carry out the plans we make in our fleshly wisdom and desires, we should only become more selfish and self-centered. He knows that if He let us have our own way, we should never be tempered together in the body of His Son.

Let us yield to God and to His will with utter abandonment. The work of the Lord in our loves is not our work; neither is the vineyard our vineyard. If He does not want anything done, why should we? If He wants us to be alone, why should we desire somebody? If He wants us to occupy a room with two, three, or four others, why should we want to be alone? Why should we want anything that is not God's will for us?

God appoints every happening for each life. He appoints your place, your environing, the very contacts of your life for every day. He purposes each moment to work out eternal things for you through those who contact your life in the kitchen, in the office, in your room, in all life's various settings. He is working something out in your life not only for Time, but for Eternity.

No life definitely contacts another life without God's purposing to work out

eternal issues from that contact. Consider the lives which God permitted to touch your life more or less closely in the past. God purposed to temper those lives with yours in order that through such contact and tempering, He might do a work upon both of you. Those lives may have passed on, but did you yield so that the contacts meant what God intended them to mean?

It is in these days on earth that He is blending and fitting the members of the body of Christ together in due proportion. By our repining and complaining, by our lack of spiritual understanding, and by our devotion to Self, we have hindered God in this blessed work He would do. How beautiful we should be if we lived continually in union with Jesus Christ! How inspiring we should be to those about us if we yielded to be tempered together with the other members of His precious body!

If, from the time we were saved, we had yielded to God's process of tempering, today we should be blended together with the other members that had touched our lives so that no place of separation could be discerned. God's Spirit would impulse us, and a mighty Godward pull would continually be upon our hearts. We have only a small conception of the great things God wants to do for us even during our earthly lives, and which we may experience if we will yield to the cross and let God have His way.

His body must be a tempered body, and the tempering must be done here and now on earth, for there will be no untempered members of His body in Glory. In Heaven there will be perfect unity among the Redeemed, perfect oneness in Jesus Christ. There will be no independent and detached members, but all will be "fitted and blended together," "softened by adding something," which is the life of Christ that flows through every member.

Johnathan Edwards says that throughout endless ages Christ and His body, the Church, will be the glory and the light of Eternity and of the universe. And this light will be the manifestation of the light of God. The earth and all the universe will forever behold the glory of this beautiful New Creation, which is Zion, the New Jerusalem, the bride of Jesus Christ.

And the body of Christ will be filled and clothed with an altogether different light from that which is seen on the angelic hosts. This light will not be the light of the creature, but it will be the essential light of God, who indwells every redeemed soul. No creature excepting man, ever has been, or ever will be, indwelt permanently by God.

We read in Ephesians that Christ's body must grow up in all things into perfect union with its Head. This means union with His life and nature, union with His thoughts and desires, union with His outlook, plans and aspirations. It means to grow up into union with Christ in the daily living and in every contact with one another.

When we grow up and are living in perfect union with our Head, we shall be in perfect union with one another. Each member will be fitly framed, or adjusted, to every other member. God is adjusting the members of the body of Christ together not only in the earthly settings, but also for the place in the body which He has appointed for each one in Eternity. The hand has its own place, and so has the foot; nor can they change places and offices.

Is it not wonderful that each of us has his own place in the body of Christ? and each one must be fitted into that place in Christ's precious body for which he is destined. Each one also has his own appointed place of earthly and heavenly service to God, and we must be tempered together with the other members that are being fitted into their place of service.

Through Christ and the members of His body, God purposes to manifest Himself to all creation and to accomplish His will in the whole universe. He is undertaking to fit you and me into His wonderful plan for the Ages. The tempering is not only that we may have harmony now; it is a tempering for the ages to come.

The Spirit is calling us to be no longer

babes, but to grow up in all things into Him who is the Head, even Christ; therefore with every power and impulse God has bestowed upon us, let us yield for the tempering and the fitting together. It is not to God's glory that we should be groping and creeping around on a low plane of living like feeble babes. He calls us to arise, to grow up, to run "Up and On" after our glorious Lord and Leader.

Shut in by Jehovah

CORA HARRIS MAC ILRAVY

THERE ARE HEIGHTS and depths of rare experiences with God, which Christ died to give us, and which all may have who will meet the conditions. In connection with such experiences, I wish to call your attention to a few words concerning Noah and the ark, found in Gen. 7:16: "And Jehovah shut him in."

The ark God told Noah to build, was made of gopher wood, which is supposed to be either cypress or cedar. Both these woods have been known to endure over a thousand years without a touch of decay; and worms never work upon them. We can see why God might choose one of these woods to make the ark, because they are figures of God's eternal Son, in whom is no decay nor corruption of the flesh.

Even the literal meaning of these words, "And Jehovah shut him in," is profound beyond our apprehension; but the spiritual application is much deeper than the literal meaning. Consider the stupendous fact that the Lord Jehovah became Noah's Doorkeeper! Jehovah a Doorkeeper for man! Noah had one literal experience of the Lord's being his Doorkeeper, but if we will, day by day and setting by setting, we may have multiplied spiritual experiences of His being our Doorkeeper.

Surely God has stooped beyond our power of apprehension, to undertake for the human creature whom He formed out of dust. Man's redemption was in God's heart in past Eternity, and He began working for man before Christ humbled Himself to become a Man and die for our redemption.

From the beginning of the history of the world, God has ever been stooping to undertake for man. He stooped to go down to Eden and talk with Adam; and afterwards He stooped to provide a sacrifice and a covering for his sin. He stooped to lead out His Ancient People, to protect them, and to journey with them. He is constantly stooping to commune with men, to work for men in providing forgiveness and redemption, deliverance and protection. Beloved, *we have a stooping God!*

What would it mean to your soul and to your life if Jehovah were Doorkeeper of your inmost being, of your heart, of your mind, of your thoughts? What would it mean if He were Doorkeeper of your outward living in your relation to everything and to everybody that touches your life? Would it not be wonderful?

I need not remind you that He has been Doorkeeper to you and me many times when we did not know it; but He waits to be Doorkeeper of our hearts and lives in ways about which we may, as yet, know very little. There are conditions to be met if God is to be our Doorkeeper. To help us understand more clearly how to meet these conditions, let us trace Noah's history to find out why God favored Noah in this precious way above all others of his generation.

First, God bore witness to Noah's being a righteous man. He said, "For thee have I seen righteous before me in this generation." "Thee" is emphatic, indicating that Noah alone of that entire generation was righteous; and this is proved by his being saved. It would appear that his family were saved because of Noah's righteousness, for God does not say, "I have seen

thee and thy family righteous."

Think of it! Only one righteous man in an entire generation! And Noah was not only righteous and remained righteous during those centuries, but we are told that he was perfect and blameless in his generation. With the much greater light of the Gospel Dispensation, it is foolish, even dishonest, to think or imply that we cannot be righteous, blameless, perfect, up to our individual light, for we can be. It all depends upon whether we have a will to live in the place where this could be said of us.

To these preeminent tributes to his character, the Spirit adds the highest tribute of all: "Noah walked with God." He was righteous, perfect, blameless, and he walked with God. It is easy to see why Jehovah chose him to receive this great experience, and to preach righteousness during the many years in which the ark was building.

None can preach righteousness until he is righteous. None can preach the Gospel with power until he is living it. None can preach the victorious life until he has learned to overcome. All true preaching must be commensurate with the living, and exampled by it. Noah was the only one of that generation who was righteous and preached righteousness. All about him must have watched him closely, and if his life had been inconsistent, the onlookers would have speedily discerned it.

In building the ark, he received no sympathy from his fellow-citizens. He was probably the butt of constant contempt and derision. And there is no record that God even visited Noah during the one hundred and twenty years after He told him to build the ark. He told him how to build it, with its length, breadth, and height; and the Lord knew that it would take Noah those many years to build it. At the end of that time, the Lord appeared to Noah again.

Did you ever think that the ark Noah built, he built for himself? to save himself? He was the one righteous man for whom God had the ark built. We do not need to worry about our future and safety. God will spare nothing to save and perfect us, and to deliver us from evil and danger

If He had Noah spend one hundred and twenty years in building an ark in which he and his family might be saved, He will surely take care of all others who love and trust Him. If God would make such great provision to save one righteous man in Noah's time, we may be sure that if there were only one who would receive Jesus Christ, He would have died for that one.

It is our privilege to have such confidence in God, and to be in such relation to Him, that we know nothing can touch our lives unless He permits it. We are as safe as Noah, for we also are in the Ark, in Christ our Ark; and the devil cannot harm us as long as we abide in Christ.

While Noah was building the ark, God was building his faith. If God had dropped the ark down from Heaven when He first spoke to Noah, it is doubtful whether Noah would have had faith to go into it. But as he cut the timber and brought it to the place where he was building, his faith was growing. As he fitted it together, and as he tarred it inside and outside, his faith was growing.

When those about him opposed him, it strengthened his faith, for he saw that what God had said about them was true; that every imagination of man's heart was only evil continually. As he went on building year after year during those one hundred and twenty years, his faith was steadily growing stronger. And when the ark was finished, Noah's faith was also finished so that he had faith to gather all the animals together, and, with his family, to enter the ark.

It takes time for faith to grow. Many times when we ask God for something, He cannot give it to us when we begin to pray because our faith is not developed enough to receive that for which we prayed. He may first have to lead us through close dealings and hard testings to deepen us in Him, and to strengthen our faith to receive what we asked Him to give us.

Year after year Noah built and preached, built and preached, without having one convert. How many of us would endure

as Noah endured if we had obeyed God for a long period without any sign that anything was being done? Have you been tested with such an experience? and were you true to God? did you steadfastly keep doing what He commanded you to do?

Noah's reward was not because of the fruitage from his preaching, but it was because of his faith and his humble obedience to God. If you are obedient to God, you will receive precious reward whether you seem to accomplish anything or not. It may appear that you are making little progress, that your life is fruitless and not good for very much. It may appear that you are accomplishing little, if anything, for the Lord and for His Cause. But if you obey God, though your life may seem fruitless, you will be rewarded.

One sows, another waters, but God gives the increase. If God calls me to sow, all I have to do, is to sow. If people do not take it and live it, I must keep on sowing. I know from experience that it can often be discouraging, that the heart may be very heavy when many times we see little fruitage. But at such times let us remember Noah, who preached one hundred and twenty years without one convert. None of us has done that yet.

"And the Lord shut him in." This wondrous experience depended on Noah's faithfulness during the years before God's call, and also upon his faithfulness throughout those one hundred and twenty years while he was building the ark and preaching righteousness. All we need do, is to realize our helplessness without God; and to be assured that if God is with us, causing us to do or to speak, we may confidently leave all results with Him.

He who shut Noah in the ark and secured the door with His own hand, brought the flood on sinners. The same hand that brought the waters of judgment on the whole earth, shut out the waters of judgment from the ark. And He who has shut us into Christ, has done away with all judgment for the Redeemed; for "there is therefore now no condemnation to them that are in Christ Jesus."

He who has shut us in our Ark, has the keys of Hell and of every door so that the door He shuts none can open, and the door that He opens none can shut. Trust Him, and He will open every door you need opened for His will to be done. Trust Him, and He will shut and lock every door in your life that needs to be shut and locked in order to keep out the enemy and make you to His glory.

The Lord secured the door of the ark, but He left Noah a window that opened upward. Though Noah could see the rain, he could not see the people drowning. And though we may behold God's dealings upon the earth, we need not be taken up with them. If our eyes are ever looking upward, we shall not see the things that will distress and stumble us; we shall see only what God wants us to see.

All Noah's vision and outlook had to be upward towards God. If we are in the Ark, Christ, we should habitually have the upward gaze. How can we see the heavens open and the Lord descending in clouds of glory if we are not looking up and watching for His Appearing?

Child of God, look up! Fix your soul's vision on Him who died for you, on Him who is now seated in the place of power at the right hand of God. Do not look at people. Do not look at things or conditions. Look up! Look up and away from earth and from the earthy. Keep your whole soul's vision on Christ and the things of Eternity, for you are in Christ, the Ark, and are not supposed to have any windows in your soul excepting an upward window through which you behold only Him who is invisible. Are you not glad?

As we yield to enter into the experiences God offers, there is finally a shutting in by God with every one who meets the conditions. It was after Noah had entered the ark to remain there, that God shut him in. Beloved, if you want to be shut into a great experience, you must first build that experience yourself through the enabling grace of God, and through the Gospel.

Noah's building the ark for his own safety, is a true figure of the Christian's

experience. If you would live in realized union with Christ, you must build up this relation by reckoning upon your oneness with Him in each trying situation and in the "Between-times," until God shuts you into this ineffable relation.

It is possible to reckon upon your union with Jesus Christ until the indwelling Christ is more real than anybody that you behold with your eyes; more real than your own heart-beat. It is possible to live under the power of the indwelling Christ so that you have victory all the time.

If you would live the overcoming life, you must build up victorious living through the cross until God shuts you into an ever-victorious life. If you would know the power and wonder of the Baptism in the Holy Spirit, you must yield for Him to fulfill his offices for you, and for Him to control you until God shuts you into that experience, and it works in your life in all the power of the triune God.

If you would live in unbroken God-consciousness, by faith you must build up your consciousness of His presence moment by moment. If you do this habitually and faithfully, the time will come when God will shut you into this rare experience. Thereafter there will be no more God-forgetful moments and efforts to realize His presence, but a constant growth in this ineffable experience already entered.

Symbolically speaking, you will be bringing no more timber or material for building up each experience, but you will be living in the higher place attained. Your union with Christ and its power unto victory, His presence and the indwelling Holy Spirit will become more and more real, and will pervade your being increasingly. You will not be growing *into each experience,* but you will be growing *in it.* Most of us are still in the place where we are growing *into* different experiences, but God wants us to pursue each experience until we take up our abode in experience after experience; and thereafter grow *in the experience.*

There are untouched heights and depths of experience for all who will pay the price to receive them. We have caught only small glimpses of what God is waiting to do for us. Begin to claim God's great promises for the Redeemed, by building great experiences through obedience and prayer.

God offers you healing for every weakness and infirmity of your body. He offers you unvarying victory in every relation, setting, and testing in your life. He offers you a mighty prayer life through which great things shall be done for His glory. He will lead you into All-prayer. He will shut you into His secret closet where the incense of prayer ever ascends, and where the fire on the altar ever burns brighter and brighter, never flickering nor going out.

It is not enough to taste these precious experiences now and then. It is not enough to have victory in some testings and be defeated in others. It is not enough to try to abide in God's presence for a somewhat prolonged time, or now and then. By many repeated acts of faith and obedience, we must build up each experience and attainment until God shuts us in.

This is not theoretic. God does shut us into every experience where we yield to the processes of His dealings until we reach this goal. Brother Lawrence said he had not lost the consciousness of God's presence for over fifty years. God had shut him into His pervading presence, which he sought fervently for years. And we may have this experience too.

There are those who live a victorious life day by day. And you may experience this too. In fact, all who are in Jesus Christ should be victorious all the while in every setting and testing. Let us determine to have this shut-in experience in God and in His precious truths.

Do not be discouraged if you have stumbled at times, if you are weak and sometimes vacillating. You may have these wondrous experiences that preeminent saints have had, and which are set forth in God's Word. Therefore gird up your loins more tightly with the girdle of truth and with God's promises, and de-

termine that you are going to have these experiences of being "shut in" by God.

Form the habit of prayer. Ask God to give you the spirit of prayer until eternal fruitage comes forth in the lives of others and in your own life because you have power with God. Form the habit of faith. Take the position of faith in God; refuse to let any doubts enter your heart or mind. Faith always comes from obedience, and all obedience to God along every line comes from obedience to the cross.

Noah went in and out of the ark many times during the one hundred and twenty years in which he was building it. But finally the day came when God told Noah to go into the ark with all his belongings and stay there. "And God shut him in." He went in, never to come out again on the same earth he had known before.

Beloved, you and I have gone in and out of the presence of God many times. We have gone in and out of the victorious life many times. We have gone in and out of faith, in and out of living in the Spirit, in and out of many other precious experiences. Most of the time during our Christian life we have had this "in and out," this "up and down," experience.

But with those whose goal is the prize of the high calling of God in Christ Jesus, the time comes when God says of each ineffable attainment and highest call of God in Christ Jesus: "I want you to enter this experience now and live there." If we are living close enough to him to know His voice, if we are humble enough to seek to obey Him, He will enable us to enter the place to which He calls us, and He will shut us in so that we shall no more go out into the place of defeat where we lived before.

Draw Near to God

CORA HARRIS MAC ILRAVY

If you would draw near to God, you must learn the power of self-denial and prayer; you must learn to meditate upon God's Word and upon spiritual verities. True meditation is not merely speculating upon a subject. True meditation signifies prayerful tarrying before God until He unfolds to you His Word, and reveals His will to your heart. Meditation is to the soul what mastication of food is to the welfare of the body. God's Truth cannot become part of your life without prolonged meditation, any more than food can nourish your body and become a part of your physical being without mastication.

In our approach and relation to God, we must be deliberate and unhurried. We must take time to be holy. We are too full of self-activities. We are too prone to be impulsive and flutter around. We are too easily flurried, or else we are indifferent. Our thoughts, time, strength, are too much taken up with our own pursuits and our own interests. All of this must be changed if we would deeply know and possess God.

Before God can be revealed to our hearts or upon us, we must have Christ, through whom God is revealed. We must seek to learn Christ, and to live His life. Are you earnestly seeking to know Christ so that you may know God? Are you studying Christ and His ways as faithfully as you would study Art or Science? To study Christ, you must draw very near to Him; you must prayerfully meditate upon Him and His ways; you must build up your relation with Him until you live with Him.

Diligently seek to know Him in His Word. Prayerfully consider what He has done for you, and what He offers to do for you. Meditate upon Him and His will in connection with what you have received, and with what you should have received, from Him; in connection with what you are today, and with what you should be. Prayerfully consider your spiritual state to know how much or how little

you have let God work in your life.

Our Pattern, Christ, is so far beyond our human apprehension or attainment, that when we study Him and His ways as revealed by God's Word, and closely examine our own lives, our souls could be like water poured out because of our small attainment. Only as we behold Him can we discern our own undone condition. It was when Isaiah, that saint preeminent in God, saw the Lord high and lifted up in the temple, that he said, "I am a man of unclean lips."

You will not discern how unclean your lips are until you discern Jesus Christ in His purity; how hateful your self-justification is, until you meditate on Jesus Christ as He answered Pilate not a word. You will not realize how heinous it is to twist and color the truth, until you meditate upon Him who is the Truth, and in whom there is no guile.

We must have many unveilings of Christ from every angle of His life, and attributes, and beautiful character, before we can know our own lack of comeliness. And we can receive such unveilings only as we go into the Holy of holies of God's presence and humble our hearts before the Mercy Seat.

The veil, which was the entrance into the Holy Place, is a symbol of Christ, who is the Entrance into the presence of God. You must so live in union with Him that He may live out His life in you. Then He will reveal Himself to you, and He will reveal you to yourself. There is a possession of God beyond anything many of us have known; a possession that increases day by day on earth, and will increase throughout Eternity. Every one named Christian should seek to attain to this experince.

The true Christian life is not a mere holiday, but a time of preparation for Eternity. Christian living does not consist in getting blessed once in a while, and living in the flesh the rest of the time. The true Christian life consists in Christ's living out His life through us, and in our living His life in union with Him. It consists in our increased realization upon our union with Him. This is effected through meditating upon this mystical relation to Him in the "Between-times;" and through our reckoning upon our union with Him unto victory as we face each cross at the times of testing.

Your union with Christ should be more real to you than anything that you see with your eyes or discern with any of your physical senses. When it becomes real to you that you are vitally and eternally united with Christ, the Son of God, nothing will count unless God is in it. Through realizing upon your union with Him, you become life of His life and heart of His heart.

We are too easily satisfied with a little sprinkle from the Fountain. We are too easily content if now and then we realize that we are in Him, and receive a little blessing or thrill, or perhaps a small revelation. Too often, instead of abiding at the Fountain, we are satisfied because we once drank from a little brooklet that flowed from the Fountain, but that has now run dry. This shows that we, too, have wandered far from the place where we were refreshed from the stream when it first flowed out.

We read in the Song of Solomon that He is the Fountain of the Gardens. Oh, beloved, sink deep into the Fountain! Sink deep into your union with Jesus Christ! Determine that you will experience this vital relation to Him to the uttermost. God wants you to abide at the Fountain, to abide in union with Him who is the Fountain, that the flow from His heart and life may be ever fresh and full in your soul.

We are preparing for a wonderful place, and an eternity of wonderful service to God. Heaven is not a place and state of stagnation, a sitting on a cloud and admiring the City. Heaven is a place of knowing and possessing God; it is a place of being filled with God. Heaven is a place of beautiful and eternal service to God. Heaven will be a life of acquaintance with God and learning God in Christ beyond anything we can now apprehend.

Elbethel

A CONTINUATION OF THE ELBETHEL SERIAL

VOL. II JULY-SEPTEMBER, 1939 NO. 3

Always Bearing About the Dying of Jesus

CORA HARRIS MAC ILRAVY

IN 2 COR. 4:10 we find one of the many positive expressions of the Gospel with which Paul's writings are filled. "Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body." These words taken in connection with their context, are solemn and stirring to the soul's deepest depths.

In them is the assurance that in the Gospel is enabling power for every one to experience until it is vitally incorporated into the heart and life and operative in the daily living. God's Gospel of salvation and victory is the deepest, yet the simplest, truth that God in His wisdom has ever brought forth. It is adapted to work in the life of everybody and upon everything. It will do all that is required to fully accomplish God's eternal plan in the large and individually.

The part we have in causing the Gospel to work, is simple. It is expressed repeatedly in few words by both Jesus Christ Himself and by His apostles. He says, "If any man would come after me, let him deny himself, and take up his cross daily and follow me." This means the journeying of the soul over the path Christ trod, and over which He is still going before us and leading us.

All that is required to walk with the Lord, to live in union with Him, is to say "No" to Self, and to take up every cross as soon as it faces us. Remember that the first indispensable step in journeying with the Lord, is to say "No" to Self; nor can you take any subsequent step until this first one is taken. If you do not have victory in any place, it is because you did not deny Self.

Paul proclaims the profound truth that "God has shined in our hearts." And He shined within us for a tremendous purpose which could not be carried out without this divine illumination. He shined in our hearts to give to us "the light of the knowledge of the glory of God in the face of Jesus Christ."

"Always bearing about in the body the dying of Jesus," means the continual application of the cross, or the death, of Christ to each member of the body, the lips, the eyes, the ears; and to every attitude and desire within the heart, unto their purifying.

When the body, including all its inward powers, and its outward deeds with the desires that actuate them, is not subordinated to God, it must go on the cross, to the putting to death of all that is not from God. To bear about in the body the dying of Jesus means saying "No" to every feeling, word, action that does not originate with Christ.

Paul teaches here that every redeemed person has within him the treasure of the "knowledge of the glory of God." How much have you and I realized upon this treasure? How much has it been unveiled to us, and upon us? Why are we not more conscious that we have within us the treasure of the knowledge of the glory of God? Why are we not more radiant because of the presence of God's glorious indwelling?

The word "treasure" refers primarily to Paul's ministry of the Gospel, but it also

refers to the wonderful statement in the sixth verse, where we are told that God has shined into our hearts. When God saved you He shined into your heart for a purpose great and stupendous beyond all expression. He shined into your heart to give to you the light of the knowledge of His glory.

The glory of God means all that God is in His perfection of attribute and character. He has shined into your heart that you may receive the knowledge of what He is in His perfection of attribute and character; of what He has provided for you; of what He would be to you; and of all that He would have you be to Him. Such knowledge must ever be progressive, for at the most, no creature can attain to an exhaustive knowledge of the glory of God.

It is God's shining in the heart that gives us the knowledge of His glory; therefore the shining of God must continue and increase if our knowledge of the glory of God is to continue and increase. The deep significance of God's shining into your heart really means that He shines Himself into your heart. He alone is the Light, and when He shines into your heart, He unveils Himself to your inmost being, though we do not always realize it; for which of us is sufficient for these things?

Repeat often to your own soul, "When I was saved, God shined into my heart. He shined into my heart to give to me the light of the knowledge of His own glory." And in order that this light shall increase, in order that your knowledge of the glory of God shall increase, He must shine into your heart increasingly.

Do you not see how closely we must walk to our Lord, and how humbly, if this light is made real to us and increases? Do you not see why we must say "No" to Self? why we cannot let our own whims carry us hither and thither, or cause us to act unworthily, or cause us to say whatever comes into our minds? This is not a matter of choice, for God holds us responsible because He has shined Himself into our heart. The only way He could give us the light of the knowledge of His glory was by shining Himself within us.

It was when Paul beheld the face of Jesus Christ on the road to Damascus that he beheld the glory of God, and the light of the knowledge of God began to flood his soul. There on the Damascene Road, a revelation of God began in Paul's heart and life that will continue and increase throughout Eternity. The light that struck him and made him blind, was the unveiling of the glory of God—of a God whom he had not known as a Jew.

In the face of his Lord, Paul saw something of the glory of the God of Israel; he saw something of the glory and power of God sitting on the throne of the universe, exalted above all created things, with His omnipotent hand upon everything. When Paul met Jesus Christ, there swept over him an unveiling of the redeeming love of God poured out upon a world of sinners, a love stooping to the very depths of sin and iniquity.

He beheld God filling all things, and he realized that God must fill him and his life, that Christ must be his all and in all. He saw that there was no place for Saul of Tarsus any more, that there was no place for him to speak his words, to do his actions, and to manifest himself.

And there is no place for you and me to gird ourselves and direct our own lives. Let us prevail for that relation to Him where He will again shine into our hearts so that we may have the light of the knowledge of His glory in a way we have never before experienced it.

Then Paul begins a graphic contrast between human weakness and the wonderful power of this treasure that God has deposited in Christians. He says that God has put this treasure in earthen vessels so that the exceeding greatness of the power shall be seen to be of God and not of man.

Earthen vessels are very fragile; hence the term is applied to man's body and powers; for we are the earthen vessels. The context shows that its application is not confined to the body, but is extended to the spiritual being, and to the death to the self-life which the cross brings.

Human nature is the earthen vessel in which the treasure of the light of the knowledge of the glory of God is deposited. Human nature is the frail lamp-stand in which Christ dwells and through which the light of His glory goes out to light the world. Into human nature God has come with His omnipotence and holiness and all His attributes. This means human nature as it is now in its weakness and limited powers and perceptions; and with its moral nature having been debased by the Fall.

He has deposited this treasure of Christ and the Gospel in us that it may work to the full extent of all our needs in every situation we meet, in every relation that we have to others, in all the testings that face us. We are indwelt by the God who is omnipotent, and all that we need do to receive His enabling power, is to draw upon the power of the almighty God who is within.

God would have all who see us behold us as earthen vessels that belong to Him, vessels in which His treasure is kept, vessels in which He Himself dwells. He would have others see us as light-holders, and discern that the light that shines from our lives is not our light, but the light of the glory of God.

If you are saved, He, in His omnipotence, is within you whether you are conscious of it or not, whether His indwelling does anything for you or not. God's purpose is always to get glory to His name. To do this He chooses men who are willing to become so small that all who behold them will discern that the power seen upon them is not of them but is of God.

The list of experiences through which God led Paul to demonstrate that the power was of God and not of him, should indeed put us to shame as we think of our few and small testings. And Paul says that in all these testings he always bore about in his body the dying of Jesus that the life also of Jesus might be manifested in his body.

Although Paul was chosen by our Lord to bear His name in an exalted and special way, and although he was appointed by the will of God to be an apostle, in himself he felt his utter inadequacy and inability to proclaim this mighty message. But as he moved on living and preaching this glorious Gospel, it became more real to him that God had shined into his heart to give him the light of the glory of the knowledge of God in the face of Jesus Christ.

Thus will it be with all who yield to the cross. The Gospel will be like a great light in a dark place; for God cannot shine into the human heart without there being a great light, a searching light, a locating light, a revealing light. But God's light is not always a joyful experience. Many times His intense light is searching and painful to the one upon whom it is turned.

Paul definitely states that it was the life of Christ that was manifested in his body's not dying under all it was called to endure. He declares that the victories he gained through the cross were also a manifestation of the life of Christ. As has been beautifully and truthfully expressed, the manifestations of Christ's life in Paul's victories in soul and in body, could be called "a series of resurrections."

Every time you get victory through the cross, it is because of the working of Christ's death and the working of the power of His resurrection life. And it could be considered a kind of resurrection. Only by bearing about the dying of Jesus can you have the power of His resurrection-life manifested, and have its power work for you unto victory. Every healing you receive, comes from the resurrection life of Christ, bringing life and healing to the body.

It is His resurrection life imparted that gives strength to do the duties that are beyond your physical strength. It is His resurrection life that enables you to get victory every time you are willing to die where the cross faces you. The whole purpose of Paul's sufferings, both physically and spiritually, was in order that Christ's death and life might work in him and be manifested to all who beheld him.

When we stand before God at the end,

He will ask us about the treasure He deposited in our hearts and lives. He will ask us about the light of the knowledge of the glory of God which He shined into our hearts. We are unworthy of these great gifts and favors of God if we do not exert every power and make every sacrifice to appropriate them.

We have not prayerfully watched and guarded that beautiful vessel of the human life which God has entrusted to us, and into which He has deposited this priceless treasure. Too often this vessel of humanity has gotten marred, besmirched, and even cracked and broken by Self and sin, until it is not at all what God gave us when He first shined into our hearts and we received the light of the knowledge of the glory of God.

All that God does, all that He has planned for you, for the universe, and for every creature, has only one object; and that is that He shall be glorified, that His glory shall be seen upon those whom He indwells. How little has the glory of God been seen on most of us! How often His shining in the heart has been either stopped altogether or has become very dim!

Paul was not bearing about his own dying or dying in the abstract, but the "dying of Jesus." He was shipwrecked, stoned, beaten; he was hungry, thirsty, naked: he was deserted by those who should have stood by him; until just before he was beheaded, he wrote Timothy, "all forsook me .... but the Lord stood by me and strengthened me."

Everything was gone. Everybody was gone. It did not look as though it paid very well to follow the Lord and bear about in his body the dying of Jesus, did it? But to be able to say, "The Lord stood by me," was for Paul enough! enough! Through the cross, Paul ever bore about in his body the dying of Jesus his Lord in order that the life of the risen Lord might be manifested (or, literally, "lighten forth") in his body.

When you say "No" to yourself and thus take the cross, the inner movings of the self-life will cease; and the inflow and working of the life of Christ will increase and be manifested. For us to live this newness of life means to live the life of Christ who indwells us, and who is also living in His glorified human body at the right hand of God.

The cross is the entrance into the resurrection, and death is the door into the new life received through Christ's resurrection. If you would know the power of His resurrection life, you must first know the power of His death, or cross. The cross alone opens the door into greater life, into life more abundant.

We can see why we have not more abundant and increasing life; why the power of the Spirit is not mightily resting upon us; why soul and body are not filled with supernatural life and vigor. It is because we have not faithfully taken up the cross. It is because we have not always borne about in our bodies the dying of Jesus in order that His life might be manifested in our bodies.

When we do not yield to the cross, the door into greater experiences remains closed, and we are left outside with the flesh we have chosen. Christ's cross is the only entrance into those experiences that are above and beyond what our eyes see or our ears hear or our hearts conceive. But if we do not yield to it, the cross is the door which shuts us out from the greater impartings of the life of Christ and its more vivid manifestation in our souls and bodies.

Do you want Christ's resurrection life to fill your soul and body? Then say, "No," to Self, and always bear about in your body the dying of Jesus, and His life will flood your entire being. If Christ is in you, "he that raised up Christ Jesus from the dead shall give life also to your mortal body through his Spirit that dwelleth in you."

In the eleventh verse, we read: "For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh." "Delivered" means "handed over." Christ was "handed over" to death to redeem us, and we must be "handed over" to death for His sake if we are to receive

that full redemption which He died to give. We must hand ourselves over to death; we alone can hand our members, our feelings, our faculties, over to death. There must be a continual working out in our daily lives of the victory Christ won for us at Calvary.

These earthen vessels must be made very thin if the treasure of Christ and the Gospel, and also the wondrous knowledge of the glory of God, which He has deposited in them, shall shine through to those about us. Too often we are so human that we are like coarse, heavy pottery vessels, through which even a great arc light could not send a ray. Only the cross can remove the flesh and make the vessel thin enough for the shining of the treasure to be seen.

All you need do to get all we have been considering and all God has prepared for you, is to build up your relation to the Lord. Set your face to live in union with Him. Quickly get everything out of the way between you and God, and between you and your brother, so that disobedience and selfishness shall not eat into your soul like rust spots on steel.

If you do that which we have been considering, all else will be added in Time and in Eternity. Your own life will be more and more done away and His life will be more and more manifested. Then the fragrance of the Lord will ever envelop your life and be discerned upon you. Then you will be beautiful in the comeliness of your heavenly Bridegroom as the light of the knowledge of the glory of God fills your heart, and transforms you into His beauteous image.

Enemies of the Cross

Cora Harris MacIlravy

NOT YIELDING to the working of the daily cross, was not the insignificant matter with Paul that it seems to be, alas, with many Christians today. Nor did he consider the neglect of the cross a trifle to be lightly condoned in its relation to Christ. Paul taught that they who do not yield to let the cross work in the life, cannot possess Christ in a deep way. He even calls them "enemies of the cross of Christ"! This is an appalling expression! "Enemies of the cross of Christ!"

What makes it even more solemn and almost terrifying, is that it follows his passionate expression of his own consuming desire to know Christ and the power of His resurrection through being conformed to His death; and to attain to the out-resurrection from the dead. He declares he has suffered the loss of all things to reach this supernal knowledge and experience, and that he is not regretting it. He says that all he has lost is but refuse compared with gaining Christ and reaching the goal God has set before him.

In those early days as well as in these days, not all were living the Gospel. Paul said that there were many who minded earthly things and who were not walking after the Lord. He calls them "enemies of the cross of Christ." These were they who used their liberty as an occasion to the flesh, and were a stumbling block to the weak.

They claimed that Christ's work on the cross covered all sins and faults regardless of conduct. This is a most perversive and demoralizing teaching. Christ's work on the cross is a Finished Work, thank God! but it must be wrought out and finished in each life through the application of the daily cross if it is to be to each of us a "Finished Work."

Paul suffered the loss of all things for the sake of Christ and of His cross. He was the prisoner, the bondslave, of the One who had met him on the Damascene road. His heart was torn with anguish, the tears were pressed from his eyes, when he saw others who had not caught the vision; who would not give all to know Christ and the cross; who were even "enemies of the cross of Christ."

How many in these days are losing all that they may know Christ and His cross? Are you and I losing all for this ineffable knowledge? How many of those that claim to be saved, are yielding to the Gospel day by day? How many are overcoming cross by cross? How many are

walking in union with Christ? for this is the only way that Christians can walk pleasing to God.

If we do not yield for the cross to be applied to the sins and weaknesses of our lives, Paul says that we are "enemies of the cross of Christ;" and that means enemies of Him who died upon the cross to redeem us and to give us the cross. "Enemies of the cross!" What an awful expression! I wonder how much you and I are really friends of Christ and of the cross.

It matters not how much we think we love the Lord; if we do not take up our cross daily and follow Him, we do not love the cross; and if we do not love His cross, we do not love Him. The proof of your love for Jesus Christ is always your attitude towards the cross.

What is your attitude towards the cross? Are you loving and desiring the cross increasingly? Are you realizing more fully the need for the cross to work in your life? Are you beholding your Lord in every cross, in every hard thing? If you are not doing this, you are an "enemy of the cross of Christ."

If you are loving and yielding to the cross, you are loving and yielding to the Lord. And through loving and yielding to the cross, you will put on the image of Christ. The reason many of us are no more like Him, is because we have not loved His cross; we have not taken up every cross — the little cross, the larger cross, the greatest cross.

Not all of us have loved Christ and His cross enough to be eagerly watching and longing for the cross because of what it will work out in our lives. If we learn to discern the cross quickly, our love for Christ and for His cross must be greater than our love for aught else.

Again I repeat, loving the cross is always loving Christ; and loving Christ always means loving the cross. They are inseparable. If you would know whether your love for Christ is deep and pure, do not judge by your emotions, but watch the daily crosses and examine your attitude and yieldedness towards them.

The cross should be to us one of God's most precious gifts because it binds us to Christ who is the One altogether fair and lovely. We should rejoice when the cross comes, knowing that only through its working in the life can those divine adornments be wrought upon us, which alone will conform us to the beauteous image of our Lord and Bridegroom.

Made Full in Christ

CORA HARRIS MAC ILRAVY

IN CHRIST, God has provided for the Redeemed profound and illimitable fulness of divine life and power. The passing blessing, revelation, or the answers to some prayers, are but a taste of what He offers. We may have these and not have a very deep relation with God.

God says we may be filled unto all the fulness of God, which is set forth in Col. 2: 9, 10: "For in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full." The word "bodily" means "incarnate," "embodied." In this Scripture, "bodily" is the important word upon which the whole emphasis is placed.

Paul is not merely declaring that all the fulness of the Godhead dwells in Jesus Christ. The fulness of the Godhead eternally dwelt in the Son, as it also eternally dwelt in the Father and in the Holy Spirit —but not bodily. But he declares that all the fulness of the Godhead dwelt in Jesus Christ *bodily*. Never before Christ's Incarnation has the fulness of the Godhead taken upon itself a permanent, bodily manifestation.

The terms "in Him," "in Christ," "in whom," are expressions of our union with Jesus Christ. This Scripture presents the Truth of our being members of Christ's

mystical body. "In Christ" is not merely a theoretic or theological expression. It is the expression of the living, practical relation and Truth of Identification with Christ. "Dwelleth" means "to take up a permanent abode." The tense of this verb indicates that this was spoken of the ascended Lord.

"In union with him ye are made full." Oh, what words are these! Have we earnestly sought to claim and to live this ineffable promise? Have we learned what it really means to be made full in Him? This transcendent experience, which all may have, rests upon the Truth that "In him dwelleth all the fulness of the Godhead bodily." The only way in which we can experience our being made full in Christ, is by our realizing upon our union with Him in each step of our daily living.

If we examine ourselves to find whether our union with Jesus Christ is to us a reality or only a theory, most of us may be constrained to admit that this relation is still largely theoretical. Union with Christ is not merely a point in Theology; it is a relation that must be realized upon. It is the mightiest thing that God has ever wrought for Humanity, or ever will do throughout all Eternity.

Union with Jesus Christ is the great secret of our being able to claim everything that God has provided for us. It is the only channel through which we must receive everything from God. It is the only way of access into everything that the redeemed human creature will ever have. All is provided in the Son of His love, for those that are living in union with the Son of His love.

When you have said everything concerning salvation and the Baptism in the Holy Spirit; concerning the Gospel and having victory in your soul and body; concerning the glories and bliss of heaven and Eternity; God gathers up all the riches and wonders of these supernal experiences in these few words, "And in union with him ye are made full."

The word "Godhead" is a much stronger word than "Divinity." Godhead signifies not only the perfections and excellencies of Divinity, but all the immeasurable powers and attributes of Deity. It signifies the Fountain from which comes all that God is in attribute and power, in purity and holiness.

Christ is very God, not merely Godlike. Our being made full in Christ does not mean full of certain excellencies, however preeminent they may be; but our being filled from that which constitutes the fulness of Christ. And the Spirit says here, "And in him dwelleth all the fulness of the Godhead bodily."

The word, fulness, means "plenitude." It means the uttermost that can be conceived or provided. With our finite minds we cannot understand all that the expression "Fulness of the Godhead" really signifies. But we know that it denotes the heights and depths and limitless expanses of all that God is in Himself, and all that He is waiting to be to every redeemed man.

He declares that in Christ, and up to our capacity, we are made full of the divine attributes and power, which are embraced in the sublime word "Godhead." Jesus Christ is the only temple in which Deity dwells in its fulness. He has always been the only effulgence of the glory of God. All the attributes and plenitude of the Godhead are resident in the Man, Christ Jesus, in order that the human members of His mystical body may share in His fulness up to their several capacity.

Throughout eternal ages all the fulness of the Godhead dwelt (but not in bodily form) in the Father, in the Son, and in the Holy Spirit, in the three as being the One God. God chose that the fulness of the Godhead should be permanently embodied, and eternally manifested to all creation through God the Son, the Second Person of the Trinity.

Therefore in the Incarnation, the fulness of the Godhead took up its abode in the human body divinely prepared for the indwelling of the Son, who was the effulgence of the glory of God the Father. This is the only permanent embodying of the fulness of God that has ever been, and, as far as we know, ever will be.

The Theophanies of the Old Testament, which signify the appearance to man of Jehovah, the Second Person of the Trinity, in visible, or human, form, were a sign, or earnest, of the fulness of the Godhead dwelling in Christ's body. The Theophany was not a permanent embodiment, but was given to convey a message to man, or to perform some mission from God.

Now the fulness of the Godhead has become permanently embodied in Jesus Christ's human body, and in union with Him we are made full according to our daily capacity. And our capacity must constantly enlarge if our being made full is to increase. God has already provided this fulness for us by uniting us with Christ; and He fills us as fast as room is made within us through the cross to receive from Him. A little thimble may be filled with water from Niagara or from the Atlantic Ocean; though it cannot hold all Niagara or all the Atlantic Ocean.

Thus it is with our being made full. We cannot contain all the plenitude of God, as Christ the Son of God is filled; but according to our capacity, we can be made full from His fulness. As we yield to God, He makes more and more room within us. It always means the cross and suffering to be enlarged; but it is blessed, even though it is painful, to have room made within us to receive God and His fulness.

Oh, what condescension does this show from God, that He should send His Son to become Man, and to remain Man, in order that we might be eternally united with Him! And there will never be any other permanent manifestation of God excepting through the Man, Christ Jesus.

In view of this stupendous thing that God has planned and Christ has stooped to carry out, there should be within us a careful searching and humbling of the heart before God's face, with willingness for Him to show us all in our hearts and lives that must be changed or taken out.

The "fulness of the Godhead" means the fulness of the power, energy, and attributes of God as indwelling the Man, Christ Jesus. It is a wonderful expression. And still more amazing is it when we remember that it was for our salvation, and in order that we might receive of the Divine Fulness, that the fulness of the Godhead clothed itself in Christ's human body.

We have been created, redeemed, and recreated, to be a temple of God. A temple is for the purpose of sacrifice and worship. It is also for the purpose of revealing God to the world and to the universe. If you are a temple of God, and you are if you are saved, sacrifice must fill your life through the cross, and in connection with the cross. If you are a temple of God, worship must go up continually from the shrine within you where God dwells; and also from your body and its members so that God shall be revealed to all who behold you.

We read in Heb. 2:14 that "since the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is, the devil." He took upon Himself human nature in order to die. He was incarnated, not merely to show us by His earthly living how to live, but in order to show us by His death how to die to sin, to self, and to Satan. And the only way in which we could be saved was through His death.

We are told in this same chapter, that "not to angels doth He give help." He did not become an angel in order to help fallen angels, but He became a MAN in order to help and to save fallen men. He was conceived of the Holy Spirit, and He was born as every other child has been born. He became a Man in order to unite men to Himself and in order to die for them.

All men that have ever lived were identified with Him on the cross, and the sins of the whole world met in Him and were dealt with when He became Sin and died. Thus salvation was provided for all men if they will accept it. When He became Sin, the Father's face was turned away from Him, and He cried out, "My God, my God! why hast thou forsaken me!" Beloved, because of your sin and mine,

He had to become a Man; He had to become Sin and die.

We do not always recognize the importance of Christ's human body. Through the death of His human body, He atoned for all sin, and paralyzed the Devil. Through the death of His human body, He wrought out His Redemptive Work for all Mankind. Through the death of His human body, we died in Him to all that came through the Fall. Through the resurrection of His human body, eternal life was imparted to all that would believe upon Him. Through the resurrection of His human body came resurrection power for daily living; and upon His resurrection rests the truth of the final resurrection of the saints unto life.

In His death He wrought out deliverance for us from all the power of the enemy, and from all results of the Fall. This deliverance operates for us through our reckoning upon our union with Him. In the resurrection of His body from the grave, He gave to us His life and power, and upon His resurrection rests all hope of heaven and eternal bliss.

In His glorified human body He has been exalted to the right hand of God, where He ever lives to make intercession for us. From this place of exaltation, life from His life, and power from His omnipotence, radiate to every member of His mystical body. He is within you; but always remember that He who is within you, is at the right hand of God, that He is God. Ever keep reminded that you are united with Him who is the Life; who is the Light; who is omnipotent, omniscient, and eternal.

"In him ye are made full!" When we consider our lives and attainments in connection with this tremendous statement and promise, we feel that we have not gone very far; we feel rather empty, do we not? We discern that there are heights and depths of experiences and entrances-in that we have not yet tasted or even glimpsed.

But in this One whom we have been considering, is the fulness which we need, and which we may receive if we are in union with Him. We realize upon this wonderful experience by reckoning, by meditating upon the Truth in the Between-times, and by yielding to the cross to be emptied of Self. All may partake of His fulness who will faithfully go over the path to receive it.

Many times you may walk blindly, hardly able to discern the next step before you. Many times the truth and what it offers, may appear unreal to you. The Devil will tell you that even though others have deeply partaken of His fulness, you cannot meet the conditions to be made full in Him.

When you are thus tempted, you must declare over and over that God has united you with the One in whom dwells all the fulness of the Godhead bodily. You must declare and believe that in Him you are made full. If you determinedly claim that fulness, your union with Christ will become increasingly real to you as you experience the power and reality of His indwelling.

As you reckon on the power of the cross in the testings, your death in union with Him will become as real to you as the Truth that Christ died on the cross. As you overcome through the cross, you will have proof that everything that came from the enemy and from the Fall, was done away through Christ's death at Calvary.

Christ ascended far above the heavens, and He took Humanity with Him into the unapproachable light of the immediate presence of God. This was the first time that Humanity ever entered God's immediate presence. Jesus Christ took you and me with Him when "He entered into heaven itself, now to appear before the face of God for us;" and to declare that He had finished the Work the Father gave Him to do.

God knows every one of those whom Christ brought into His presence in union with Himself. He knows how each one will come out. He knows and sees them all as they will be at the end of earth's preparation. He knows and sees them all as they will be throughout the eternal ages that will forever roll.

Union with Him is not a small thing.

I can speak of it only very haltingly, for human intellect is not sufficient to fathom, nor is human language adequate to express, the great mysteries of God. Our experiences of God and our consciousness of His presence within us, are very small because of earthly surroundings and our own shallowness. Hence, we too often lose the rays of light that God sends into our souls from His ineffable presence in order that they may pierce and search out our hearts and lives.

It is in Jesus Christ, the Repository of all the fulness of the Godhead, that every member of His mystical body is made full. Here on earth we have only a small earnest of what it means to be made full in Him, but in the ages to come it will be revealed in all its mystery and greatness. "We know not yet what we shall be, but we know that when he shall appear, we shall be like him for we shall see him as he is."

Our being made full is very initial compared to the fulness of the Godhead that indwells Christ's glorified human body. But in the ages to come our being made full in Him will be as much greater than any earthly experience, as our glorified body will exceed the body of our humiliation. And that fulness will forever increase, for we can never exhaust the fulness that awaits us through our vital union with Christ the Son of God.

God would have us know that in Jesus Christ is the fulness of the Godhead; that this One who died, is the plenitude of all life, light, and power; that He is the plenitude of the Godhead. Child of God, enter into the fulness of His life, light, and power. Press "Up and On" until you know this relation to Him; until you partake of His fulness to the uttermost that is possible for you to experience. Press "Up and On" until He fills you with His life and engulfs you in Himself; until He works in your heart and life all He died to do.

The Vessel of Choice

CORA HARRIS MAC ILRAVY

NOT ONLY are Christ and the Gospel marvelously revealed through Paul's writings, but through his epistles Paul, this vessel chosen by Christ to suffer and bear the Name, graphically reveals himself as to his personality and spirituality. God entrusts His Truth only to prepared vessels; and Paul was a prepared vessel in whom the Truth breathed with sublime revelations; in whom the Truth lived; in whom the Truth throbbed with the power of the mighty life of God.

The working of the cross reached every part of Paul's life, until the Truth of the Gospel and the power of the Cross pervaded his entire being. As the little alabaster cruse is permeated by the rare Attar of Roses—that oil of millions of roses—so that the odor can never be removed from the cruse even after the oil is exhausted; so from Paul's life exhaled, and still exhales, the perfume of the sweet odors of Christ unto God.

The Gospel must be lived in the daily life if the sweet savor of Christ, of His cross, of His life, is to permeate the earthen vessel. Only through the working of the daily cross can a life be beautified by the attributes of Jesus Christ, and perfumed by His fragrance. Only as this experience is wrought out in the life, can the human vessel bear the Gospel to others, and proclaim it with power.

None can preach salvation until he has experienced the New Birth. He may be orthodox in his beliefs, and he may contend for the truth that he believes intellectually. He may know the way of salvation as presented in the Scriptures, and yet not be saved himself. If he is not saved, there is no life in his teaching or preaching.

None can preach the overcoming truths of the Gospel until he has yielded to become humble, and is beginning to live the Gospel unto victory. A man may believe that healing is provided in the Atonement,

but he cannot preach healing with convincing power until he has experienced God's healing in his own body. Neither can any one lead others into the real experience of the Baptism in the Holy Spirit until he himself has received this experience.

In the third chapter of Philippians, Paul has been speaking of the wonders of knowing Christ and being found in union with Him. The central theme of this chapter and the heart-throb of Paul's entire life, is knowing Christ; attaining Christ; being found in union with Christ.

Paul caught the vision; and he paid the price to have the vision realized in his life so that he could tell it to others. The profound burden of the chapter is knowing the Cross of Jesus Christ in death, and knowing the power of His resurrection through experimentally living in union with Him.

Oh, how wonderful this experience will be if it is fully wrought out in any life! Paul knew this wonderful experience for he had preeminently lived the Gospel, and had learned what it meant for the precious cross to work in his own life. Therefore he knew what it meant to walk in the power of newness of life.

Paul preached nothing he was not experiencing, and this is the secret of the living power of his ministry and of his inspired writings. He had lived the Cross until the Gospel and the Cross were vital and operative powers to him. He had lived not only the Christian life, but through living the Gospel and the Cross, he had lived Christ! He said, "For me to live is Christ."

If all preachers determined to preach nothing they were not living, I fear many would have to retire from the pulpit to the closet. They would have to go into retreat with the Lord for the necessary equipment of the power of the Holy Spirit, and of a victorious, laid-down life.

Have you learned to live Christ? to live in the new life which He has imparted to you? What would it mean if we unswervingly lived Christ, which includes living the Gospel and the Cross? What would it mean if we lived Christ so that all our choices and actions were impulsed by the Holy Spirit? What would it mean if we lived Christ so that our thoughts were Christ's thoughts planted within us? and all our words were inspired by the indwelling Christ, the Incarnate Word of God?

Paul caught and kept the vision of the Christ and of His Cross. He knew something of what it would mean to realize fully upon his vision. Not many have really had visions from God; and fewer still have realized upon the incipient revelations received. God does not send visions merely that we may enjoy them and be blessed. All visions from God are intended to grasp and hold the recipient until they unfold into the soul's full realization upon God's purpose in visiting us.

Beloved, have you kept the vision God gave you? Paul kept the vision. He was obedient to the vision so that he could exhort those to whom he ministered, to imitate him; to do what they saw him do; to live in the way that he lived before them. God gave no more to Paul than He is waiting to give to every one who will meet His conditions.

"To be found in Him" (literally "in union with Him"), was the goal that was ever before Paul. He lost all that he might be found in union with Jesus Christ when God came to inspect him. He lost all that he might be found in union with Jesus Christ, so that the Father might ever behold him in His beloved Son, and might behold the image of His Son in every place in his life.

Paul lost all that he might be found in union with Christ, so that when the devil came to test and tempt him, he would find him in union with Christ and would be utterly defeated. His aim was to be found living in union with Jesus Christ by all about him whose lives touched his life.

Paul lost all that he might be conformed to Christ's death. The word "conform" literally means "jointly formed together;" or "formed together in union with." It means a deep, inward working of Christ's

death in the life of the believer through the believer's union with Christ. This can be effected only through knowing the cross.

Paul counted everything but loss, and he lost everything, for Christ. He left all that he had counted gain, with the Lord, who took from him bit by bit all he must lose to know Christ. Paul gave up all in order that he might know the power of Christ and the power of His resurrection; in order that he might grasp that for which he had been grasped by Christ Jesus.

Beloved, has He grasped you so that you cannot get away? and are you stretching forward to grasp that for which He has grasped you? It will mean suffering for Christ to grasp you, but it will mean greater suffering if He does not grasp you. Therefore when you feel His hand upon you, remain motionless and utterly yielded in that grasp, knowing that it will constrain you into God's path; knowing that His hand will cause you to walk in the path of His will; knowing that His hand will not let you slip outside that path unless you refuse the hand, unless you get out from under the hand.

His hand that causes suffering will also pour in the oil; and the suffering that comes from the grasp of the hand will be sweeter than any earthly sweetness you have ever known. Peace like a river will fill your soul as you remember that you are engraven on the palm of the hand that is grasping you; as you remember that the hand upon which you are engraven, bears upon its palm the nail print received in redeeming you.

Your heart will melt within you as you remember that the hand that is constraining you, is scarred with your redemption, and you are assured that His hand that was pierced to save you, will keep you from falling. You are assured that it will not only keep you from falling into your ways, but it will cause you to walk in His ways.

When Paul felt Christ's hand on him, he was constrained to say, "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in (union with) him .... I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus."

He lost everything that he might lay hold upon the Christ who had laid hold upon him; for the only way that you can grasp that for which Christ has grasped you, is by grasping the Christ, who laid hold upon you. It is all Christ. Are you conscious of His grasp on your life and on your soul?

Oh, how fluctuating and mixed our motives are! How indeterminate are our ideals! how faintly defined are they at the best! They change and waver as objects waver when seen through heated air. Let us get still before God that He may impress upon our hearts the ideals for us that have found their home in His great heart.

If your heart is to be impressed by God, it must first be prepared and made tender to receive the pressure He would bring. Remember that "Only melted gold is minted. Only moistened clay is molded. Only softened wax receives the die. Only broken and contrite hearts can take and keep the impress of God. If that is thy condition, wait beneath the pressure of God until He leaves the image of Christ upon thee."

Think what it would mean to have God so impress His will upon your poor weak heart that His plan for your life would be ever before you. Think what it would mean to have His plan for you take on clearer outline day by day, as it became more beautiful, and sweeter, and more intensive, because your Lord had grasped you.

When you experience this, you will apprehend that you must walk very softly because His pierced hand has taken hold of your heart and life. You would not wound that hand again, nor would you pierce that heart again, by letting your own heart move with desire for anything excepting for that which His heart desired for you.

FRIEND, GO UP HIGHER

CORA HARRIS MAC ILRAVY

MANY TIMES when God is speaking to us, we do not even know that He is speaking. He directs our way; He calls us from the low plane where we are tarrying, to a higher realm of living, but we do not hear His voice, and therefore we cannot obey His call. God does not want it this way. He wants us to live so close to His great heart of love that we shall hear and recognize His voice in every setting and happening, and shall swiftly obey Him.

In these momentous days, God is calling us to greater experiences of our relation to Him; to heights of brighter visions of Christ; to higher, more victorious daily living. This call of God is literally expressed in Luke 14:10: "Friend, go up higher."

You will recall that these words were spoken to a guest at the marriage feast, who had humbly taken the lowest place. Not only are they that humble themselves lifted to a higher place, but God is also calling the half-hearted and the backslider, those who are living on a low spiritual plane, to rise up to greater experiences. He extends this call through deep conviction and, perhaps, by hard chastenings.

He shows us that we are camping on "No Man's Land," that part of the time we are almost over on the enemy's territory. He asks why we do not rise up to higher ground, where the sunlight of His presence will envelop our lives and will dispel all shadows and darkness of the flesh.

In the pursuits of earthly interests and attainments, there is always much room at the top of the ladder for those who have the stamina to press on; though the greater heights are reached by only a few. And there is also much room at the top of God's ladder, with heights that are beyond all that eye hath seen or ear heard or human heart conceived. To these heights God is calling all the Redeemed.

Have you learned to find your Lord in all that touches your life? Are you listening for His voice in every setting? In the crosses that come, do you hear the Spirit urging you to go up higher? Does your Lord assure you that it is because of His love that He sends the crosses not only that you may overcome, but that you may rise to greater light and heavenly living?

It is always our flesh that hinders our soul's upward flight. Years ago as I was praying for one who had an "up and down" experience, I suddenly seemed to see a white sea gull rise from a body of water and fly heavenward. I watched it soar upward in the sunlight, but suddenly it came fluttering down to earth.

Again and again it tried to mount higher as though it longed to reach the sun; again and again it fell to the earth. I could not see at first why this beautiful bird, whose soul seemed struggling towards the sunlight, should reach only the same height. But finally I perceived that a crab had fastened to its leg and was pulling it down to earth. God showed me that the crab symbolized the flesh.

Beloved, are you satisfied to rise to a little higher spiritual experience, only to fall back to the same low plane of the natural because of the flesh that has fastened upon you and drags you down? Are you satisfied to have the anointing of the Spirit upon you, and to feel His wooing on your soul from time to time, only to be dragged down by your flesh to the unspiritual and commonplace? It is always the weight of the strong self-life that drags the soul down to the earthy and the unworthy, as the crab dragged down the white sea gull.

Only by yielding your flesh to the death of the cross can you rise and live in the heavenlies. Even with our dear Lord, it was after the death and the resurrection that He ascended on High; and it will be by yielding to cross after cross that you will rise to higher, purer living. Every time you let the death of the cross work, you will rise to a place of greater vision and deeper experiences.

You may not be conscious of all that was done in the testing and the victory

that made each upward flight possible. But if you yield to the working of the cross, you may be assured that you have reached a higher spiritual realm, even though at first you may be conscious of little change.

Afterwards, when you find yourself unmoved before tests that have hitherto robbed you of victory, you will realize that God has brought you to a place of living and victory that you have not experienced before. And you will begin to understand that whenever you yield to the cross and die, you ascend to a higher spiritual plane.

If you obey His call to "go up higher," the plane to which He brings you today will seem a low plane compared to the greater experience He offers you tomorrow. It will be like going from mountain to mountain, each peak will be higher than those you climbed before. From each greater experience attained, you will glimpse higher heights that beckon you "Up and On." It is thus that all preeminent saints have reached the greatest soul experiences.

To face the cross means not only to face death, but it really means to face an upward flight. With every cross God brings, His voice will say, "Friend, go up higher;" and as you let Him lead you from height to height, the cry of your heart will be, *"Nearer, my God, to thee, nearer to thee; E'en though it be a cross that raiseth me."*

One Thing Have I Desired

CORA HARRIS MAC ILRAVY

THE CALL of God is supernal; it is Heaven-high, but it demands of you everything. Your "everything" must be given to Him if He is to give His "everything" to you. You must bring to Him your best, and you must bring to Him your worst. You must give Him not only all that you prize, but all that you despise.

You must put in His hand all that hinders you, even those things that in themselves are lawful, but that for you are inexpedient. Many things may not be sinful in their essence, but if they hinder God's work in your life, for you they are sinful because all that hinders God is sin.

The Psalmist reached the place where He had one desire and only one, which he expresses in Ps. 27:4. He exclaims, "One thing have I desired of the Lord." Perhaps most of us can echo his words thus far, for there are many things we have desired, or thought we desired, of the Lord.

We have thought we desired a prayer life. We have longed for a vision of Jesus Christ and to be spiritual. We have prayed that we might know the power of the cross and live the Gospel. We have asked Him to make us overcomers and to prepare us for the Coming of the Lord.

But these desires can be realized only as our hearts continually say, "One thing have I desired of the Lord, *and that will I seek after,*" that I may be an intercessor; that I may be spiritual; that I may live the Gospel and may know the power of the cross; that I may live a victorious life and be ready for the Coming of the Lord."

Many times we have not received the "one thing" we desired because we said, "One thing have I desired of the Lord," but we did not go on to say, "That will I seek after." Can we say concerning the desires we have had and the prayers we have offered, to which we have not yet received answers, that we have sought the desired experience with every power and impulse of which we are capable?

To dwell in the house of the Lord all the days of our life, and to hold constant communion with Him, is the greatest experience any one can desire or receive. It means that wherever you are, whatever you are doing, whatever the testings and trials that beset your life, you are ever beholding the beauty of the Lord and inquiring in His tabernacle.

You will not behold the "glory that exceeds" in a moment, but you will catch a small gleam of His glory in one setting today, and a brighter ray of His outshining in another setting tomorrow. As you steadfastly seek each next higher attainment He sets before you, His glory will become like a sunrise to your heart. It will rise higher, and it will shine brighter, until eternal day breaks and all shadows are done away, and you are like Him because you behold Him as He is.

Why are we not filled with God? Because we are so full of self and of everything but God. It has been said that Paul, who was a chosen vessel unto Christ, was a "One-thinger" because he said, "One thing I do." And we find that David, who, God said, was a man after His own heart, and one who would do all His will, was also a "One-thinger," for he said, "One thing have I desired of the Lord."

It is a rare and wonderful attainment to be a "One-thinger." Many Christians live their lives largely like a hunter who shoots at random and brings back little game. Instead of concentrating upon one attainment until it is theirs, and then pressing on to a still higher goal; instead of living the words, "One thing do I desire of the Lord, and that will I seek after," they pursue nothing to its final fruition.

Every one who has reached anything that was worth while, has been a "One-thinger." Paderewski became the greatest pianist in the world because he was a "One-thinger." Edison became the greatest electrical authority because he was a "One-thinger." You cannot build a mighty prayer life nor receive God's great bestowments by wishing for them or by asking God for them once in a while.

There is no sleight of hand performance by which you can build a prayer life or receive great power or gifts from God. Only by living David's words, "One thing have I desired of the Lord, and that will I seek after," can you become mighty in prayer and faith. Only by centering upon one great attainment after another can you reach the great experiences God offers, and have higher, nobler aspirations planted in your heart.

Take time to meditate often upon this verse we are considering. Ask God to engrave upon your heart, "One thing I do," in connection with your claiming the great things of God and of Eternity. Ask Him to implant within you the attitude, "One thing I do," in connection with your battles against the weaknesses and infirmities that mar your life and hinder others, that are a trial even to your loved ones. Cry out to God until He begins to deal closely, and then be a co-worker with Him for His great gifts to be yours, and for your weaknesses to be put away.

We can discern the intense longing in David's heart as he sang, "One thing have I desired of the Lord, and that will I seek after." He had great wealth and renown. He was king over Judah and Israel, and he was victorious and prospered wherever he went because his God was with him.

But he did not say, "One thing have I desired of the Lord, that I may subdue more kingdoms, that I may gather more treasures, and have more fame and authority." He said, "One thing have I desired of the Lord, and that will I seek after: that I may dwell in the house of the Lord all the days of my life." And because his desires were Godward, God gave him many other things.

David's words do not refer to the literal temple, but to dwelling consciously in the presence of the Lord. While we are enjoined not to forsake the assembling of ourselves together; yet because God indwells all who are saved, wherever a redeemed soul is, is the house of the Lord. To recognize this, and to harmonize our life with it, is a wonderful spiritual attainment, which many saints have experienced, and to which all may attain.

May our hearts be filled with David's prayer, and may we pray it often and fervently! May we be filled with longing for such unbroken God-consciousness that neither time nor change, neither life nor death, will be able to jar or interrupt our communion and ineffable relation with God!

Examine your relation to God and see how real His pervading and indwelling presence is to your heart; see whether you have experienced the divine presence as fully as is possible for you to know it up to this time. God's thoughts for us are Heaven-high; they are as much higher than our thoughts as heaven is higher than earth.

Because we are not an earthly, but a heavenly, people, He has given us capacity for heavenly realizations and visions, for ineffable experiences. These Godward longings are inexpressible, for they are impulsed by the eternal life which God has imparted to us, and which seeks to possess us utterly. Therefore be reminded deeply that you are a creature not of Time, but of Eternity.

Even the shallowest persons are not satisfied with the world and what it offers. The dissatisfied and haggard faces, the eyes of people about us, including many Christians, that are full of disappointment and anxiety, prove that few human hearts are really satisfied. If we are truly saved, we should be full of joy and hope; our faces should express something unworldly because we have God within.

During the years you have been saved, God has been indwelling your heart. What has His indwelling wrought in your life, in your relation to people and circumstances? If you set your heart anew to "dwell in the house of the Lord" all the days of your life, it will not matter whether you are in one surrounding or another; a great, transforming change in soul and life will be continually increasing upon you.

All may enjoy this unbroken relation with God which we are considering; and attaining it will not be the laborious, irksome thing many would have us believe. All that is needed to reach this experience is to seek God and obey Him, to worship God and commune with Him. If you follow this simple path, you will be ever conscious of Him, ever conscious of the divine Companion and Lover within, who is the great Heart of your heart, and the Life of your life.

God has made man in His own image, therefore constant communion with God should be the normal life of every Christian. God is undertaking to bring man back into divine normality where he is conscious of God, filled with God, impulsed by God; where he lives consciously in His presence. When we reach this divinely normal life, there will be unbroken communion and divine harmony between the soul and God.

No man or woman whose life amounts to anything, can live an aimless existence. Every one who accomplishes things worth while, must be a "One-thinger." In connection with each attainment God sets before you, ask Him to enable you to say with David, "One thing have I desired of the Lord, and that will I seek after." Determinedly yield to the cross and lay down all that He asks you to give up.

If you learn to dwell in His house and behold His beauty, and to inquire in His tabernacle, your heart and life will be filled with light regardless of what each day may bring. It is by beholding the glory of the Lord with unveiled face that our dull lives are changed into the same image from glory to glory by His Spirit. To behold the beauty of the Lord and be thus changed, demands a steadfast, contemplative soul-gaze.

Yield that He may adorn you with divine beauty where hitherto only your flesh has appeared. When you arise each morning, pray that for that day you may dwell in His house and behold His beauty. Pray that during that day you may live closer to Him and have greater communion with Him.

As you pass from scene to scene, keep before you and before Him the "one thing" you prayed, and seek with all your heart the answer to the prayer you offered. The greatest prayer you can offer is that you may dwell in His house as you perform each duty, that you may behold Him in each setting, and commune with Him as you live from hour to hour.

You must behold Him in His acts, in His dealings with you and with others. You must behold Him in all your surroundings. By faith you must find Him

in everything until there is planted in your heart a revelation of your Lord that will change your entire life into His image.

Our Father's house is the house in which the Psalmist wants to dwell. And our Father's house, even in this sense—as well as our Father's heavenly house—has many mansions, or abiding-places, in which He calls us to take up our abode. In Canticles these experiences are called the Chambers of the King.

There is the beautiful mansion, or abiding-place, of Humility. Have you prayed from your heart, "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the abiding-place of Humility all the days of my life"? Have you asked that you might dwell in the abiding-place of Love, of Compassion, of Long-suffering, all the days of your life?

If we had such soul-cries, the most sordid settings would become beautiful abiding-places; and our surroundings, whether dark or bright, whether hard or desirable, would seem like jeweled rooms. There was no fire in Madame Guyon's prison cell, and the walls were bare and damp. But to her, those damp, bare walls appeared to be enriched with jewels, jewels no human eye could see, but her soul beheld them for she was dwelling "in the house of the Lord."

Have you beheld any jewels on the bare walls of your hard environing? Have you entered some new mansions in your Father's house this week? Has the Spirit pointed out to you some new and beautiful abiding-place in the house of the Lord which He had not shown you before, but into which He now invites you to enter?

David prayed that God-consciousness should pervade every part of his being and everything in his life. If we pray this prayer and begin to dwell in His house day by day, we must put away everything that we cannot take with us into each abiding-place of experience. Then all in our lives that is common, will become sacred; for no matter how sordid a thing may be in itself, nothing is common if God is in it.

Intense longing for God and for communion with Him is the most wonderful aspiration that God can plant in the human soul. Pray that hunger for God may fill your heart, for if your religion does not get into your heart and life, it will remain shallow and exterior, and will do little for you. The religion of many Christians has a very small place in their lives, and it is possible that our religion may have a smaller place in our lives than we realize.

"All the days of my life," means an unbroken inward consciousness of the Lord at all times; and we know from some tastes we have had, that this experience is possible. But if we give way to the flesh, to foolish talking and unworthy thoughts and feelings, we find that our sweet experience with the Lord is interrupted.

God does not leave us, but we are no longer conscious of His presence, for our flesh has come between us and Him. But when we find that this has happened, we must search our heart to find what we have done or failed to do that has brought about this change. Then we must humble our heart to God and to man and believe that God forgives and restores us.

The experiences of the Christian life are deep and mysterious, and yet they are simple. It is wonderful to pursue one great aim after another until each becomes habitual, and you begin to live in each higher place attained, and God leads you on to a still greater experience. What is the "One thing" that God has set before you today? If you are not conscious of His call to any special spiritual attainment, ask Him what the next higher step is that He has planned for your life.

David longed to dwell in the house of the Lord "all the days" of his life. As you follow the Lord's "one thing" for each day, the days will no longer appear like separate units, but each "One thing" you seek, will help link all the days together until they are like rare jewels strung on the golden thread of your life, which God is perfecting and making full by His "One things."

Today may be dark, but God knows the shadows needed to beautify your life; and you would not want all the days to be the

same, for your life cannot be made beautiful and to His glory if all your days are alike. Tapestry woven in one color cannot be beautiful for in it would be no expression or design.

This is spiritually true of your life, which is an enduring tapestry which has been eternally designed to be an expression of God's thought for you. And if you yield to Him, this tapestry of your life is being woven by His own hand according to His plan for you, in order that His glory may shine brighter in the ages to come.

The reason we shrink from the dark days is because we have not yet learned to discern His purpose in making one day dark with shadows falling frighteningly upon us, and another day bright, so that we begin to hope all the rest of our days will be bright. We forget that shadows make the high lights stand out more beautiful.

As the years pass, more and more am I praying that my days may be ordered of God. If He wants to bring a dark day into my life, who am I that I should repine? It is He who is fashioning the days together into your life and mine, and all that He requires of us is to dwell in His house and behold His beauty. If we obey Him and do what He asks, we shall not notice the darkness, for we shall behold only Him.

But some fair, sweet day our vision will be clarified by ever beholding the manifested beauty of the Lord; and then we shall understand that our dark days on earth were only to the end that the brightness of His presence and revealed love might be more glorious. Then the bright outshining of His wonderful face will glorify every dark earthly day, and we shall learn that all our "gloom was but the shade of His hand outstretched carressingly."

In Him

CORA HARRIS MAC ILRAVY

To Paul the word "Christian" meant "a man in Christ;" i. e., a man living in union with Christ. This vital relation of union with Christ signifies the most profound relation that the creature can have with his God, the most mystical and intimate relation the soul can have with his Lord.

The expression "in Christ" means living union with Christ, which is effected and lived by faith alone. As we believe God and consistently deny self and take up the cross, union with Jesus Christ is revealed to the heart and operates in the life.

"In Christ" is the all-pervading theme of all Paul's teaching. About this great and sublime center he ever circles, and it is this that he continually brings to his readers. By the expression "in Christ," Paul means not only the doctrine of the Gospel, but the appropriation of the Gospel into the life; he means not only the doctrine of Christ and of His work on the cross, but the appropriation into the life, of Christ in His death and resurrection.

The expression "in Christ" cannot be understood intellectually, for the human brain is not spiritual, and God's great truths are not apprehended by man's natural powers and intellect. They are discerned only spiritually through faith and experiencing them. Union with Christ means appropriating Christ and His life to be vitally incorporated into our inmost being and into our outward living.

Through union with Christ, we have received the life of God and have been made new creatures; and this work of God becomes real to us as we reckon upon its truth and appropriate its power. If we examine our life to see how much our union with Christ and our receiving His life, has meant to us, we may find that it has not been to us what God intended it to be.

God's life is a mighty power! To have

His life indwelling us, should mean mighty power in us and for us. It should mean that through our union with Christ, the divine attributes, which are essentially part of the divine life, have taken up their abode in us, and are waiting to work for us.

The attributes of God's character and the beauties of His ineffable nature, are in the life that you have received from Christ; and they wait to work for you in your place, and according to your needs. This glorious truth must be put into action if it is to be revealed to your heart. It must be incorporated (we could almost say "incarnated") into your life if it is to become to you the mighty transforming power that God intended it to be.

The Gospel alone is the power of God unto salvation, and it is through living in union with Christ that the Gospel works, and that the power that is in it is imparted to us. Living in union with Christ is a process of continuous reckoning and continuous re-creating. God intended it to be a transforming power in every avenue of the life and being.

The one that is saved and living in union with Christ, has a new outlook. New desires have been born in him, which urge him towards higher aims and purer worship. A new love, strange and supernatural, floods his soul, drawing his heart towards God and towards loftier ideals for his own life, and towards a more exalted outlook upon his responsibility to God's demands upon him.

There is born within him a deeper insight into the meanings of the life he has received, and what God intended it to be to him both in earth's brief day and in God's eternal aeons. He catches a larger glimpse of the supernal destiny to which God calls him. In face of such a calling and such a destiny, he understands a little clearer what his conduct should be.

He who is seeking to live habitually in union with Christ, has also new shrinking from the vulgar and the impure; new aversions to the pursuits that once were his delight. The closer you live to God, the stronger will be your repugnance towards those things that are not pure and holy.

Union with Christ plants a new, irresistible urge in the soul, strange, new ambitions in the heart. It brings to a man new hopes never before felt, a new consciousness of an infinite, real (but, as yet, unrealized) goal towards which the soul struggles as the steel struggles towards the magnet.

In union with Christ we have new powers to yield to this divine attraction, new powers to reach these heaven-born ambitions, new powers to press "Up and On" towards God. We have also new powers to resist and defeat the devil and the powers of darkness.

You do not need to be weak; the mighty power of God is within you. You do not need to be vacillating; the life of the Omnipotent is in you to strengthen your spiritual and physical being, to purify and strengthen your will and purposes. All you need do to have supernatural strength, is to live in union with Jesus Christ.

As you habitually live in union with Him, your outlook upon people and things will be changed. And whether conditions are changed or not, will make no difference to you, for you will be living your life in union with Jesus. You will experience that your life is hid with Christ in God.

They who get a glimpse of God's profound purpose in joining them to His Son, should strive to abide in union with Him until He becomes the element of their daily living, the atmosphere of their spirit's breathing. Their spiritual natures should constantly breathe in the power of Christ and of His life, until His wonderful life becomes the element of all their outward living.

As the sick are kept under oxygen tents to supply necessary oxygen, so we must live in this vital relation to Jesus Christ if our souls are to receive His miracle-working life and subsist therein. We must reject, or breathe out, the self-movements of our lives if we are constantly to receive His life. It is as vital for our souls to receive the life of Christ continually if they are to be kept strong, as it is for us to breathe

oxygen constantly for the welfare of the body.

As you habitually live in union with Him, you will get a clearer vision of eternal verities, and the higher planes of living towards which the Spirit is pressing you. You will be conscious that God is offering you greater spiritual attainments and more supernal experiences in Christ, which as yet your eye has not seen, nor your ear heard, nor your heart apprehended.

You discern that this mysterious pull that is urging you towards a great destiny, is from Christ, who, by His love and power, draws you step by step upward on your heavenward journey. As you climb, He keeps all your steps that you shall not stumble. You reach the place where people, things, circumstances do not move you, for you discern that God is purposing to work within you wonderful things for Eternity.

God transmutes the hard situations and poignant sufferings that at times sweep over our life, into broad highways of holiness, over which you journey up to Glory. All connected with people, circumstances, and Time is only transient; but this to which God is drawing you is eternal, and His glory and likeness crown the end of the climb and of the journey.

The real preparation must be done here on earth; your entrance into Eternity will be according to the spiritual altitude you reach in Time. Eternity will be but the unfolding of the beginnings which you made on earth through realized union with Christ as you overcame your weaknesses, your fleshly tendencies, and the faults in your character.

Have we apprehended that living in Christ and reckoning upon our union with Him unto victory through the cross, in making beginnings that will unfold in Eternity? Every part of your life is indissolubly joined to Eternity, and from every part of your daily living must come all eternal issues. Again I am constrained to repeat that, inexorably, your Eternity will be but the unfoldings of the beginnings you are making on earth.

What kind of results are you preparing for Eternity? What kind of unfoldings are you preparing for Eternity? Will they be the beautiful unfoldings of Christ's life and image? of His will and thoughts accomplished in your life on earth? Will they be unfoldings that will be to the everlasting glory of God, and over which you will rejoice throughout eternal ages?

The Singing Heart

CORA HARRIS MAC ILRAVY

In Ephesians 5:19 we are exhorted to speak to one another—which may also mean to speak to ourselves, or to our own hearts—in psalms and hymns and spiritual songs, singing and making melody with our hearts to the Lord.

There is a place of deep soul-harmony with God, which all may have who desire it, and which is not dependent upon circumstances. There is a place of heart-melody where, without volition or conscious effort, the heart is filled with anthems of praise and worship unto God, a place where the song itself seems to sing in the soul.

At times, it seems that God delights in making the singing from the heart the sweetest when we are in the hottest fiery furnaces and in the deepest overflowing waters; when we are in the greatest desertion by friends and going through the most unjust persecutions from those about us.

Most persons are glad and sing when surrounded by conditions that satisfy their flesh. Even sinners are light-hearted and sing snatches of popular music when they are in agreeable environings. But how many Christians have the singing heart in all situations and at all times? We may

be confident that all who will be in the bride of Christ and who will sit with Him on His throne, will have the singing heart.

The earthly courtship between a pure man and a pure woman is a figure of Christ and His Church. In such a courtship and marriage, if the mutual love remains, both gladly endure anything that may face them in life. Loss of wealth, disappointments and frustrated plans may come, which could affect a love less sincere and pure than theirs, but circumstances will not affect their love. When there is abiding confidence, and each one knows that the other's love is sincere and warm, all else, however grievous, seems of little importance.

Such should be our devotion towards Him who died for us, towards Him who lets us bear His name, towards Him who has invited us to sit with Him on His throne and reign with Him. Such should be our love and relation towards our heavenly Bridegroom, who is wooing us to be His spotless bride.

The joy of the bride of Jesus Christ will be in Him, and not in conditions and circumstances. If He wills that she shall go through hard things, she will rejoice. If He calls her to bear His name in hard places, and to suffer contumely for His sake, she will rejoice and her heart will sing.

They who have the singing heart will constantly say, "I am my Beloved's, and He is mine." No hardship should be grievous to one who can say of the Son of God: "I am my Beloved's, and His desire is toward me." The bride knows that the reason she is going through hard testings, is because she is her Beloved's and His desire is towards her.

Beloved, have you experienced the "singing heart"? No doubt you have been glad many times when things were coming your way, but have you learned to sing and make melody with your heart unto God when He puts you into a fiery furnace? Have you had a singing heart when he brought hard testings and many crosses?

How was it when He brought you into the humiliating situation in order that He might purify you and beautify you with humility, and might manifest through you to others His love and power? He would have those about you see that your love for Him does not depend upon conditions; that your joy does not depend upon His gifts. He wants those about you to discern the music in your soul, and see how little it depends upon circumstances.

When our love for Him is deep and unselfish, passing scenes and testings will not matter for we shall rest in the assurance that He knows the way that we take; and we shall gladly let Him choose the path for our feet. When we can say: "I am my Beloved's, and His desire is toward me," people and circumstances and hard things will seem of little importance.

The first essential which leads up to the singing heart, is having the word of Christ indwelling us richly. This means that His Truth dwells in the heart, and is lived out in the life. It also refers to Jesus Christ Himself, who is the living Word, and of His dwelling in the heart, and living out His life through our members.

If you are saved, turn your attention to Him who is within; and, by faith, recognize His indwelling. Meditate upon this miracle that has happened to you. Keep reminded that He, the living Word, is within you.

"Speak to Him, thou, for He hears,
And Spirit with spirit can meet;
Closer is He than breathing,
And nearer than hands and feet."

Speak to Him within. Recognize that He who died to have you for His own, who has invited you, and has made it possible for you, to be His bride, has come to make His eternal home in your heart. Pour out your love and adoration before Him. Do it often! You cannot worship and adore Him too much or too often.

In a greater or less measure, He indwells every saved soul; but He yearns to indwell each individual life richly. He wants to indwell you so richly that the wealth of His attributes shall flow within you and flow out from your daily living. He desires that the riches of His infinite love and endless

life shall flood your own soul and life, and shall flow out from you to others.

It is for this and for much more that He has come within. And He accomplishes all that He does for us, by imparting Himself and all He is to our poor contracted hearts; for all God's riches in glory and all fulness for our meagerness, are in Christ Jesus our Lord. Beloved, you have all God's riches in glory within you because Christ Jesus, the living Word, in whom are all God's riches in glory, is indwelling you.

These profound verities demand much prayer and meditation if we are to realize upon them. In fact, the Christian world needs to seek diligently the lost art of meditation and contemplation. Take the truth of Christ's rich indwelling your heart; take the truth of the wealth that His indwelling should impart to you, and prayerfully meditate upon them.

Get still before God, and pray that you may realize upon the power and riches, the purposes and possibilities, of Christ's indwelling. Hold your request unhurriedly and often before God with stillness of soul, and your heart will become hungry; your sense of Christ's reality will increase, and your heart will begin to sing and make melody unto Him.

The Word became flesh. Have you determined that in your little life, the Word shall become flesh? As you read the Word, does your heart cry out to God that each admonition and each ray of greater light shall be united with you by faith until it is incorporated in your heart and daily living? for this is the way in which the Word becomes flesh in you.

Even admonitions will be melodious when spoken by one who has the singing heart. Are your admonitions to others melodious, or are they harsh and hammering, raspy and irritating? The one that has divine music in his heart, will admonish melodiously so that even correction will sound sweet to the one who is being admonished, providing he is humble enough to receive reproof.

"Making melody with the heart" literally means "striking the strings of the heart." There must be music from our own heartstrings if we are to reach the heartstrings of others. Only the singing heart can draw music from other hearts. Is your heart in tune with the Lord so that the song in your heart is singing?

The radio must be tuned to the right sound wave if there is to be reception of sounds, and your heart must be tuned with God if divine sounds are to go out from your heart and life and refresh the hearts of those about you. Divine music, warnings, comfort, cannot come from a heart out of tune with God, nor can they strike a heart that is out of tune with Him. Heavenly sounds cannot strike the rebellious or the unteachable heart.

It is impossible for us to impart Truth to another of which we have not first partaken. We may have some theoretic knowledge of a deep truth, and may be able to bring out a theoretic presentation of it. But when we have not experienced the truth we bring to others, it is to the hearer like looking at the painting of a landscape. He admires the trees and the spring foliage and the winding brook; but he cannot live in the scene. He cannot walk under the trees and enjoy their shade; he cannot drink of the sparkling water.

Why does God let us suffer and cause our hearts to ache? First of all, it is for our purifying and our developing. But He has another purpose in drawing our heartstrings so tight that at times it seems they will break. He purposes to send out through us light and comfort to other burdened, suffering hearts. Are you willing to suffer to be purified? Are you willing to suffer if, through striking the strings of your heart, God can comfort another heart and fill it with music?

It is a rare and precious privilege to yield to whatever suffering God sends, if, through that suffering, He brings forth divine melody from your own heart, that will strike other hearts and bring forth from them, too, the same divine music. Only God can strike the strings of the human heart and bring forth divine melody.

When Self or the enemy begins to play

upon the human heart, alas, what discords fill the life! what awful things are heard and are beheld, of evil desire and selfishness! How tragic and devastating are the results and working upon the hearts and lives of those about us!

But when God strikes the strings of the heart, sweet music and divine harmony fill the heart and flow from the life. If God is going to play thus upon your heart, it must be purified, and every string must be put in tune with Him. It hurts and it takes time to have the heart perfectly attuned with God.

Have you watched the violinist tune his violin? Have you noticed the attent ear, the care and patience with which he tightens every string? Only the trained musician can perfectly tune his violin, and only God can tune the human heart with Himself and His will. Beloved, are you not longing for God to attune your heart with His heart? your desires with His desires, your will with His will?

You will never make any melody with your heart that is acceptable unto God until you let Him draw your heartstrings very tight, and put them in tune with Himself; and He is the only one that can do it. Do you remember the hardest thing through which He led you? Did you let Him tune your heart with His will? or did you rebel so that some of the strings were left untuned and brought lack of harmony with God and sad discord into your own life?

I fear that in many places we have not yielded to be tuned. If we had let Him, He would have tightened each string of our heart until from it came heavenly music as He struck it again and again to refresh some burdened, suffering soul. He would have moved through us upon the hearts of others so that they would have desired Him. Alas, many wonderful things we have missed during the years since we were saved because we did not trust God and let Him work upon us.

He never draws one heartstring so tight that it will break. The only way in which the strings of your heart will break, is as you rudely break them because you do not yield to God's hand. Have you had some strings broken in your heart and in your life? Did you blame God and ask why He let you suffer? He did not break those strings; you broke them yourself because you would not let Him put them in tune with His beautiful will. You rudely broke them by not yielding to God.

But was it not sweet in those places where you yielded for God to tune your heart and will with Him? You were conscious that His hand was upon you. You were conscious that His ear was listening until your heart responded in the way He wanted it to respond, in the way that would be to His everlasting glory.

God purposes to draw the string of humility in your heart so tight that divine notes of deepest emptiedness may sound through the melody that He would bring out of your life. The note of humility must always be in the melody the heart makes unto God, if it is to satisfy Him and reach other hearts. And there is no heartstring so hard to put in tune with God and heaven as the string of rare meekness and humility. Then there are the heartstrings of contrition and hunger for God; there are the heartstrings of joy and praise and thanksgiving, all of which are needed if the harmony is to be complete.

We read in Ps. 57:7: "My heart is fixed, O God, my heart is fixed;" literally, "My heart is standing upright," for the word "fixed" means "to stand upright." The Psalmist's heart was not stooping nor falling down, and he exultantly exclaims: "I will sing and strike the strings." It is when the heart is fixed and standing upright before God that the Spirit can play upon it and sing and strike the strings until sweet music ascends unto the Lord.

I am reminded of Hezekiah, who chattered like a swallow or a crane and moaned like a dove when he thought he was going to die. Did you ever chatter like a crane when you were in a hard testing, instead of singing and making melody with your heart unto the Lord? Did you ever moan like a dove when the cross faced you, and pity yourself unto defeat? Did you ever chatter like a swallow and complain be-

cause you did not understand why God let you go through unjust humiliation?

It is not at all melodious to hear some one chattering like a crane; it is not inspiring to hear some one moaning like a dove. But it is wonderful to hear the heart sing and make melody unto the Lord. We have all heard God's children moaning like doves when they faced the cross; and they have heard us chattering like cranes when we were in hard testings.

And if they and we did not chatter and moan with our lips, perhaps our faces were moaning like doves. How different is this to the singing that flows from the heart that has been attuned to God by His own hand, tuned until His ear is satisfied.

We read in 2 Chron. 29:27 that when the burnt-offering began, the song of Jehovah also began. Perhaps the reason the song of Jehovah has not been sounding in our lives, is because we have not offered ourselves fully on God's altar. Perhaps the reason we have not had the singing heart, is because we have not presented our bodies a living sacrifice, holy and acceptable unto God. Beloved, when you unreservedly present your body a living sacrifice, holy and acceptable unto God, the Lord's song will begin in your heart.

We read in the next verse that (literally) the song sang until the burnt offering was consumed. How much do we know about this? How much do we know about giving our whole being over to God in such a way that the Lord's song sings as we remain on His altar until the sacrifice is consumed by His fire, and He says it is enough?

We may have brought ourselves to Him many times and prayed that His fire would fall, but the song did not begin to sing. He knew that we would not leave ourselves on His altar to be consumed by His fire. But if we bring ourselves to Him in deep sincerity and leave ourselves in His hands, the song will sing as the fire burns, and the song will keep singing while the dross is being consumed, and until the place with which God is dealing, is purified.

There is a legend that says that the swan sings only when he is dying. Therefore the expression "swan song" has come to be applied to the song of one that is dying. But this is also a beautiful figure of the joy and even the song that should be ours as we yield to the cross. As the crosses come, the call also comes for the swan song to go forth. It is the singing in the heart when embracing the cross, that is well pleasing to God. It is when the swan song is heard as we yield Self to the death, and to being consumed by God's fire, that the heart of God is satisfied.

Do you not long to have this singing heart, the heart in which the beautiful swan song is ever sounding as God deals with the flesh through the cross? If you let God attune your heart to Himself and to His will, which is heaven's own keynote, you may have a heart that is ever singing and making melody unto the Lord.

Do you not want the wondrous music of humility and contrition and hunger for God to sound in the melody of your heart? If you would have this rare harmony ring out so that every one will hear it in all you do and in every relation, your heart must be so attuned to God and His will that He will play upon your heart with His own hand, until from ivory palaces, stringed instruments shall make Him glad.

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VOL. II | OCTOBER - DECEMBER, 1939 | NO. 4

THIRD EDITION OF "CHRIST AND HIS BRIDE"

By CORA HARRIS MAC ILRAVY

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Enriched in Christ

CORA HARRIS MAC ILRAVY

GOD HAS provided wonderful things for them that love Him and have been redeemed by the death of His Son. He has done this not merely to benefit humanity, but because He purposes that His Son Jesus Christ shall have the preeminence in all things. Eye hath not seen nor ear heard, neither hath the heart of man conceived, the riches in experience and in the knowledge of God that God has prepared for them that love Him. All these precious gifts God offers to those who will come and receive. None is excepted.

We sometimes think that great spiritual gifts are possible only to preeminent saints, but God is no respecter of persons. He does not favor one man above another in what He offers, and in what He will do through His great plan of salvation. "Whosoever will" may come; and "Whosoever will" may receive according to His riches in glory in Christ Jesus. This means you and me; this means every one that will pay the price to receive from God.

We read in I Cor. 1:5 that in everything the Corinthians were enriched in all utterance and knowledge, which includes all spiritual gifts. Paul's words indicate that nothing was lacking in God's gracious bestowments upon the Corinthians; although there were some among them who were out of order, and some who were guilty of gross sin.

What God gave to the Corinthian Church, He offers to any Church or body of Christians today. He waits to lead each Church and each Christian into experiences such as none of us have yet had, however much we may have already received. He waits to reveal Himself to each of us in His divine character, in His stooping love, in His great undertaking in our behalf.

He waits to reveal to us the power of the cross and the uttermost salvation it has brought to humanity. He waits to reveal

to us the power of our union with Jesus Christ, and the eternal life which is ours through Him. In order to be enriched in all things we must be impoverished as to many fleshly and worldly things which we have treasured in the past, and to which we may still be clinging.

The only way in which we can be thus enriched is "in Christ," or "in union with Christ." There must be increasing realization upon our relation to Christ, which God has brought into effect, if we are to be thus enriched. God's riches in glory are for every child of God, and we obtain His gifts and these heavenly riches through constantly abiding in vital union with Jesus Christ.

To reach God, we must first have Christ; for only through Him can we come to the Father. And we can come to the Son only as the Father draws us; but He is ever drawing us to come closer to our Lord, to yield more to our glorious Head, to rise up to higher ground and to greater privileges.

God is searching for those who will become humble, and to whom He may entrust His riches in glory in Christ Jesus. He is looking for those who will approach Him close enough for Him to reveal Himself to them. The psalmist says, "Blessed is the man whom thou choosest, and causest to approach unto thee." But, alas, how few are willing to be chosen of God in this wonderful way! How few are willing to leave behind all that would hinder their approaching God in the way described by the psalmist!

It is they that are thus chosen and caused to approach Him, who dwell in His courts, who are praising Him evermore, who behold the land of far distances and Him who dwells therein. There is a price to pay to receive these exalted experiences; but is any price too great that must be given in exchange for God's favor? that must be paid to receive His riches in glory, which are eternal and which will never fade away?

All God gives us or does for us is of His grace, which has been bestowed upon us through Christ, who is full of grace and truth. It is through God's wonderful grace and Christ's Finished Work on the cross that we possess God and Christ, that eternal life and heaven are ours. And this grace is bestowed upon us as members of Christ's body.

The master-thought in all Paul's Epistles is "Union with Christ." So marvelous was the revelation that Paul received from Christ out in Arabia that it was the pre-eminent theme of all his teaching and writings. With Paul, Christ's indwelling was no mere theory. He realized his oneness with the Lord in such deep reality that he was conscious of the very life of Christ pulsating through his being. He was conscious of the Spirit's urging and constraining him to greater knowledge of his Lord; to greater laying down of his own life; to greater working out in him of the will of God.

Paul lived in such vital union with Christ that he could say, "For me to live is Christ." His union with Christ was so real to his heart that he could say with exultant reverence, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me."

He gloried in the Cross of Jesus Christ. He gloried in the consciousness of having been united with Christ on the cross, and of having died with Him there. His crucifixion with Christ was real to Paul. To him, his having been in Christ when He hung on the cross and died, was a mighty operative fact in his life.

The reality of this joint-death he had suffered with Christ to his own desires and self-movements, never left Paul's consciousness, and ever operated in his life. He knew it was this relation to his Lord that alone opened the door into immortal life. And it was his consciousness of being united with Christ in His death that made real to Paul his union with Him in His resurrection. It is the abiding in union with Christ that prepares us to receive the riches which God has put in His Son for us, which Christ died to give us, and of which we read in Philippians.

How far are you and I on the way to this wondrous place of privilege? How many of us have so abode in this relation to Christ that we are no longer living our

own lives, but Christ liveth in us? How many of us are conscious that our wills and desires are purer and are being brought into greater harmony with the divine will? When we realize that we have been crucified with Christ, we shall no longer live as folks; we shall no longer yield to our own impulses, words, actions.

God's purpose in uniting us with His Son, was that Christ's cross might do away with all in us that is of the flesh and of the natural; and that we might receive all He had put into Christ for us. Christ is waiting to impart Himself to you in ways you have not yet tasted, in depths and power which you have not yet apprehended. Nor can we apprehend these deep truths until we take the first step and continue in the path that leads to them.

The path leading to our possession of Christ and being enriched in all things through our union with Him, is the path of the cross. Christ tells us that He is the way; that we must walk in Him as we received Him. He tells us that if we would come after Him, if we would be His disciples, we must journey over the path where He leads. And the first step on this path is to deny self, or to say, No, to self.

This is not only the first step in the path, but it is the only way we can take any subsequent step. Until we set our faces to deny ourselves, and to take up the cross and journey continually towards Calvary, we cannot have even an intellectual apprehension of the eternal things Christ has bought for us.

The reason we do not have His life more abundantly, is because our own self-life is abounding in us. The reason we are not enriched in all spiritual things, is because there is no place within us to receive God's riches; it is because we have so many possessions of our own that we have neither room nor desire for heavenly riches.

God's marvelous grace that gave us His Son, has taken up its abode in His Son in order that we may draw upon it. "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" If He gave us such a priceless Gift as the Son of His love, how would He not with Him give us all else that we need? how would He not do for us all else that must be done to make us to His glory?

All things are ours through Jesus Christ, and are freely given, with no withholding nor stinting on God's side. The stinting and straitness of the provisions we receive, are all on our side. We are not straitened in God nor in His provision. We are not straitened in our blessed Lord nor in His Finished Work. We are straitened in ourselves. If we have spiritual poverty, it is because we do not ask, claim, receive. We have not because we ask not. We ask not because we do not believe, or because we are not willing to pay the price of being enriched in all things according to God's riches in glory in Christ Jesus.

It does us little good to read that the Corinthian Church was enriched in all things, if we are not claiming our own possessions and also becoming enriched spiritually. It does the starving man no good to see another partaking of a bountiful repast while he himself still has no food.

God is calling us to come to Him and be enriched. Just now He points to Calvary and calls us to go out there with our Lord, to carry all our own paltry, selfish treasures out with us and leave them there at the cross, that room may be made within us to receive His power, and love, and faith; and to have them work in and through us unto our enriching.

He has given us all things in Christ. He has made it possible for us to be filled with God; to be impulsed by God; to be all God intended us to be. In Christ, who is the Bread of Life, He has provided heavenly food that will give us strength for all life's journey. In Christ our Righteousness, He has provided for us a wonderful robe that is beautiful in the gold of the divine; that is rich in the broidered work of Christ's beautiful attributes, with which the Holy Spirit will clothe us through the Gospel. In everything He has enriched us, and He calls us to come and receive the riches He has provided.

There are precious possessions in Christ that we have not visioned, which are wait-

ing to be claimed by you and by me—possessions that are unlimited and eternal. There are heights and depths of His power and of His abundant life, of His beauties of character and of His attributes, that may be ours through the cross. These possessions are not beyond our attainment, though we possess them only as we hasten on after Him.

We were foreordained to be conformed to His image; and it is possible to be so enriched in our Christian life and experience that those about us will behold Christ's image upon us. We may be so possessed by Him that we shall be wholly hidden away, and only He will be seen. There is a life prepared for each of us that is richer by far than the life we have known. There is a relation to Christ that if faithfully lived, will gradually cleanse away all selfishness and willful desire.

There is a life lived in His presence that will enrich our experience, that will purify our spirits, so that other hearts will be drawn to Christ and other lives will be enriched. These riches that God offers and has provided, are riches in glory. They are riches that will abide and increase throughout Eternity. They are riches that the world can neither give nor take away.

Alas, how engrossed we have been in gathering riches for ourselves of those worthless trifles of Time that appealed to our tastes and desires! How many times we have chosen such transient riches in the place of being rich towards God! Beloved, are you striving day by day to be rich towards God? If you are rich towards God, you will be enriched in your life and experience; you will be enriched in all things.

It is only through the riches of His grace that we can become enriched and know the riches of His glory. It is only through the riches of His grace that we can attain to the riches of the glory of His inheritance which is reserved in heaven for us, His inheritance that is incorruptible and undefiled and that fadeth not away.

In Deaths Oft

CORA HARRIS MAC ILRAVY

TO MOST of us there has been a mysterious charm in the expression "from victory to victory," though we may have understood only vaguely what it would mean to experience these words in the life. Closely related to this expression is a little phrase of three words which is found in Paul's account of what he suffered for Christ's sake. This little clause has held my spirit suppliant before God as it has resounded in my heart during the years.

The words to which I refer are, "In deaths oft," which are found in 2 Cor. 11:23. When these three short words find a place in our hearts and begin to operate in our lives, we shall begin to apprehend the real meaning of going "from victory to victory." If we yield to God until we experience "deaths oft," we shall learn what it means to have life more abundant; for only by yielding to "deaths oft" does the divine life increase within us.

If we let God bring us into these experiences, we shall have beautiful poverty of spirit and helplessness. In ourselves we shall realize our own weaknesses, but we shall also realize that when we are weak, then we are strong in Jesus Christ and in the power that is ours through our union with Him.

Not many have learned to hold a petition before God until it is granted; though sometimes we have insistently prayed for something that was not God's will, and we have found that it was tragic for God to answer the prayer that He did not inspire. We have also found that it may be an awful thing to the flesh when He answers the prayers that He does inspire.

Every petition which points to great and eternal things, will, in the granting, be accompanied by humiliations and separa-

tions; by strange and hitherto unknown experiences. If you pray for greater humility, for a life of victory, for increased knowledge of God, or for a greater revelation of Jesus Christ, you may be surprised at the path over which God will lead you to the answer to your prayer.

If you hold your petition before God daily, yes, hourly; if you let the Spirit put the request upon you until it is like fire shut up within you, you will pass over a path that you may not have traveled before. It will be a downward path lined with crosses, but it will be a glory-path that leads to the mount of God.

You may see your closest friends drop away from you at each downward step, but with each closer approach to God's greater heights, you will discern a glorious One walking before you, you will feel Him holding you safe. You may water the path with tears of contrition and even of suffering, but God will put your tears in His bottle, and He will change your valleys of weeping into pools of blessing.

The downward path will lead you to where the Rose of Sharon blossoms and the Lily of the Valleys sends forth His fragrance. It will also give you the wings of the eagle to scale unexplored heights. The crushed spirit will make of you a vessel meet for the Master's use. The broken heart will become the home and the throne of the King of Glory.

It is because we have not prayed each petition through before God; it is because we have not yielded to all that He has permitted to touch our lives, that we have not attained to these rare and ineffable experiences. It is because we have not taken every step over which He would lead us, that we have not experienced these extremes of mingled suffering and ecstasy, which are the greatest experiences that the human creature can have, because they are enwrapped in God.

We have asked God to make us overcomers. We have cried to God for victory in the places where defeat has hitherto marred our lives. We have expected the victory to be mingled with joy, and to surge in upon us in waves of exultation. We have confused victory with peace, forgetting that victory is inseparable from war and battles. There is no way in which you can have victory excepting through battles fought and won.

Jesus came that we might have life, and have it more abundantly; but there is no way in which you can have life excepting through death. There is no way in which you can have more abundant life excepting through "deaths oft." Many of us have longed and prayed for life more abundant, and great joy has filled our hearts as we have contemplated what it would mean to have this prayer answered.

We have already known something of the joy of having eternal life, and we have wondered what it would mean to receive the more abundant eternal life. We have already experienced something of the sweetness and power of our union with Jesus Christ, and we have longed to realize fully upon this wondrous and vital relation to Him as members of His body. All of this has filled our souls with the desire that these experiences which accompany eternal life may be multiplied through receiving life more abundant.

These Godward desires have increased as we have discerned that our self-life is yet dominant in many places; and as we have beheld our self-will and selfish desires turning aside the will of God. Hitherto we may not have been conscious of the strength of our own fleshly energy and self-activities. We may not have discerned the prominence of our own personality, which often becomes set on very trivial things, though they do not appear trivial to us at the time.

Even in the sphere of Christian Work, even in the realm of the spiritual and of our approach to God, we discern that many self-movings and self-interests have held sway. Our desire for a greater knowledge of God has been marred by the thought of the joy that it would bring *us*. Our longing for closer communion with Him has often been because of the ecstasy it would bring *us*, because it would transform *our* lives, because it would make *us* different. Our desires Godward have been

too much actuated by the selfish thought of what it would do for *us*.

Self-interest and selfish desires have often marred our highest aims. They have crept in and have hidden away beneath the greatest aspirations that the Holy Spirit could plant in the human breast. Until God reveals it, we little know how true this is. We little know what purging is needed in our spirits, as well as in our souls and our bodies, before our great prayers can be answered.

Life out of Death is the law of both the natural and the spiritual realms. Each insect preys upon other insects; each animal preys upon other animals. In vegetation, there must be the death of the seed that life may come forth. Man lives by the death of animal and vegetable; and we are alive because of the death that has gone before each step of our lives. Even the bread that we eat, comes from the death of the wheat, which must be ground into flour and subjected to fire.

But the spiritual application is the most solemn. It is through yielding to the daily cross that His life is manifested; it is through yielding to His death in "Deaths Oft," that divine life is multiplied. I would bring to you not only the thought of "Deaths Oft," but I would bring to you the wondrous fact and experience of "Life more Abundant," to which "Deaths Oft" always leads.

Our dominant self-desires and our having so little of the power that God has provided for us, is because of our not yielding to the crosses He sends. The reason that our knowledge of God is so small and it is so difficult at times for us to understand His will, is because of the lack of His life more abundant, which can be ours only through yielding to "Deaths Oft." When our will is done away through "Deaths Oft," there will be a conviction and an assurance of what His will is.

Paul said: "I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily" (1 Cor. 15:31). He was not referring to physical death; neither did he mean that he died to one cross each day. He meant that he died upon every cross presented day by day. He meant "Deaths Oft."

If we considered only these two words "Deaths Oft," we might become discouraged, for the human creature does not like to die. But when we have reached a certain maturity of experience, there is a mysterious and indescribable sweetness in the death which, through daily reckoning, we suffer to our self-life.

As we faithfully yield to death, which alone conforms us to the image of Jesus, love for the cross increases; and our union with Christ grows sweeter with every cross embraced. But if we mournfully yield to death only now and then, we cannot experience this mysterious joy and sweetness. It is through the cross embraced that our union with Christ is made real to our hearts. It is through realizing more fully upon this relation to Him, that we experience the sweetness.

If you yield to the "Deaths Oft," the Lord will clothe you in Himself and envelop you with His presence. If you pray for the crosses and thus experience "Deaths Oft;" if you embrace the crosses and let them embrace you, His more abundant life will flow. Then will you begin to experience the reality of your life-giving union with Him; then will you begin to experience the consciousness of the "Life of the Ages" grasping and holding you! Embracing, possessing, and controlling you!

When our desire for the more abundant life of Christ is so great that we gladly yield to "Deaths Oft," God will do marvelous things for us, though we shall have to walk with Him alone to receive these marvelous things. But should we not desire to walk alone with Him who went alone to the cross for us?

When we have this consuming desire for the cross because of the joy lying beyond it, there will be no groanings and repinings when it comes. We shall not magnify the testings in order to draw sympathy from others, but we shall go out as did our Lord, bearing our own cross. As we follow in His footsteps, the oil of the Spirit will flow over our heads

and down to the skirts of our spiritual garments.

Oh, for the grace to so anoint our heads that none shall know there is a cross! Oh, for that desire to walk alone with our precious Lord, which will jealously guard the "Deaths Oft" as a sacred secret between Him and us! a secret of heavenly sweetness to bind us close to Him! close to that side that was pierced for us!

We little apprehend what it meant for Him to go to the cross that we might have "Deaths Oft," and thus have life more abundant. When we begin to apprehend His sacrifice and love for us, we shall gladly reckon upon our union with Him in His death, and we shall remain quiet in the place of death until His life flows and increases from the working of the cross.

As we yield in this way, it will become real to us that the person who used to live in our body, is not living there any longer. It will become real that Another has come in, who has made us new creatures; that the One who has come in, has come to live out His life in us; that He is the One who imparts life more abundant.

If you feel that His life is not abounding within you as it should, examine yourself and see where you are not daily bearing about in your body the dying of Jesus; see where you are not yielding to the crosses so that He can multiply them. If you are willing to keep step with God, He will multiply the crosses and make them line your path with glory; and from the cross-lined and glory-crowned path, you will enter into His life more abundant.

The Spirit assures us that if we die, we shall live. (Rom. 6:8; 2 Tim. 2:11; Gal. 2:20; etc.) When this is made real to us, we shall not dwell upon the suffering as we face the cross, but we shall rejoice that His life is already beginning to fill the place where our life has been. In Him is life! Eternal life! More abundant life! In Him is light unspeakable, unapproachable! In Him we may have life and light more abundant. But we can have life and light more abundant only through "Deaths Oft."

The cross is waiting to bind you to the Lord in His death and in His life. Therefore deny yourself, and quickly take up each cross so that you may run after Him with the feet of the "Hind of the Morning." As you pursue after your Beloved, you will go from death to death, but you will go from life to life. You will go from depth to depth, but you will go from height to height. You will go from abasement to abasement, but you will go from glory to glory.

In 1 Cor. 4:9 Paul says: "For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, both to angels and men." God set forth not only the apostles as men doomed to death, but He has set forth you and me as those doomed to death.

The cross is God's call to all who have been redeemed through the death of His Son. You may find that when, through the cross, you yield to "Deaths Oft," you will be a spectacle both to angels and men, but you will be a different kind of spectacle to angels from what you will be to men. To the angels you will be a glorious spectacle; but to men you may be a spectacle of derision.

In Rom. 8:36 we read, "For thy sake we are killed all the day long;" or "done to death all the day long." Are you yielding to the "Deaths Oft" so that you are being "done to death all the day long"? Or are you in the place where God can only send you a cross now and then? The Self and the natural must be given over to death "all the day long," if His life is to be manifested "all the day long."

In Col. 3:5 we are exhorted to put to death, or to make corpses of, our members which are upon earth. When you desire to go somewhere and the Lord is not leading, put to death your desires and your members by reckoning upon your union with Jesus Christ in His death; and you will find that your desire will be gone and your feet will not move. Feet that are dead cannot walk.

When you desire to do something that you should not do, make corpses of your desires and your members by the same process of reckoning, and you will not do

that which you desired to do. Hands that are dead will do nothing that dishonors God.

When you would yield your tongue to criticism, gossip, or foolishness, make a corpse of your tongue by reckoning upon your union with Jesus Christ in His death, and you will have no desire to speak unworthy words. Tongues that are dead speak only at God's command.

Let us beseech God that the desire to experience these three words, "In deaths oft," shall burn in our souls like a fire that is fed by oil, which burns only more ardently when the tempests blow upon it. Then through multiplied crosses shall we enter into the joy of our Lord; and through "Deaths Oft" shall we receive Christ's more abundant life.

At Home With Jesus

In the April issue of the *Elbethel* Magazine we announced to our readers the departure, early in the year, of Miss Dorothy E. Ganz, of the Elbethel Assembly, to join Miss Constance Swinfen Eady in the work among the outcastes of South India. Those of you who knew Sister Dorothy and have been praying for her, will doubtless share our feeling of great loss as you learn that she went home to be with Jesus on the 18th of September, having been stricken with enteric fever about three weeks before that time.

Much prayer went up to the Throne of Grace for her from the hearts of many; but our Lord saw fit to take her to Himself while she was yet in her youth, and in the very early days of her ministry. Many times we, in our shortsightedness, do not understand the ways of the Lord; but we do not question His wisdom or His faithfulness. We bow our hearts before Him, even in our grief, knowing that "He doeth all things well."

We are comforted in the unusually rapid maturing in beautiful spirituality that was indicated in all of Sister Dorothy's letters while she was laboring on the field. It seemed that God, who knew the end from the beginning, did a special work in her soul; and under His urgings and drawings of deep spiritual hunger, her oft-repeated expression was, "Surely our Lord is coming soon!"

She had made excellent progress in her study of the Tamil language, and was fitting into many places of active cooperation with Miss Eady in the work, including the weekly ministry to the outstations. In this time of bereavement felt by all, our hearts go out in great tenderness to Sister Dorothy's loved ones here in the States, and also to Miss Eady on the field, who wrote in her last circular letter:

"I can never praise God enough for sending Sister Ganz to work with me, and wonder how I ever got on without her."—*D. M. G.*

Visited, Proved, and Blameless

CORA HARRIS MAC ILRAVY

ONLY THEY that discern their need of being purified, will be purified. Only they that long to live in the Spirit, will become spiritual and be at home in the Spirit. The Psalmist prayed that God would try him and purify him, and God answered that prayer, as He always does; for in the seventeenth Psalm we read his exultant declaration of his prayer's being answered.

"Thou hast proved my heart; thou hast visited me in the night; thou hast tried me, and findest nothing." It is marvelous to reach the state where we can say, "Thou hast tried me, and findest nothing," and have it true before God. It is indeed an attainment of rare humility to yield for God to refine us until He finds nothing.

To reach this blest state, God's refining processes must work constantly upon our inner attitudes and upon our outward living. As we let Him finish His work in different places of need in our lives, we shall be able to say of one place after another where He has worked, "Thou hast proved my heart; . . . . thou hast tried me, and findest nothing."

When we let God prove us and try us until He finds nothing, we shall learn that Christianity is not child's play, that it is never monotonous. If we live the Christian life as it is set forth in the Word of God, we shall go from battle to battle and from cross to cross; but we shall also go from victory to victory and from glory to glory.

God never works at random. He goes from place to place, from need to need in each life. He uses for His instruments every one and every thing that touches the life upon which He is working. All He does is directed by His omniscience and wisdom, and all is done in divine order. There is not a life in which He is not constantly working or seeking to work. Frequently examine your relation to Him that you may know what He is seeking to work upon you hour by hour.

Do not be surprised if you find that God is not working in another life in the same place in which He is dealing in your life. Many times He will leave a trying weakness in the life of another in order that He may use it in your perfecting. But you may be sure He will deal with the other one in His own perfect time and way.

The psalmist says, "Thou hast proved my heart," the very fountain from which come all the issues of life. He proves the motives and impulses of the heart, the secret chambers of the heart, those depths in our hearts of which many of us know very little. When God proves our heart and finds nothing, we may be sure that the outer life will need little of His attention.

There is nothing in your heart and mine that God does not fully know; and when He proves your heart, He uncovers all that is in it before your very eyes. He tries it in circumstances and happenings. He tries the desires in it, and lets you discern your selfish and impure motives. If necessary, He may let you fail before others in order that you may know what is in your heart.

He will permit others to tell you how unusual and deep you are, what a great influence you have had in their lives. He will permit this to prove whether you will still remember your weaknesses and unworthiness which He made you see before He let them talk to you.

He will try your motives, and let you see their impurity and self-interest in your relation to others. He will show you whether you were seeking to draw people to Christ or to yourself; whether you were concerned about their souls and spiritual welfare or whether you were seeking their admiration.

It is possible to reach a place in our Christian development where we can say of place after place in our lives, "Thou hast proved my heart; .... thou hast tried me, and findest nothing." If we apprehended the importance of such dealings and the great experiences God holds out to those who yield to receive them, we should pray for God to deal with every place of lack and weakness as fast as He saw fit.

"Thou visitest me in the night," in that black darkness where the clouds are hanging low. He will try you and inspect you when the darkness seems about to swallow you up, when thick clouds hang so low and black it seems God's sunshine will never break through again.

But surely even darkness will be sweet and wonderful to our memories if at the end of each dark night of testing we can say, "Thou hast visited me in the night; thou hast tried my heart with the darkness, and thou findest nothing."

When you come to the end of each valley of darkness, or even to the end of the Valley of the Shadow of Death, you will not remember how the enemy tried to frighten you by saying God's face would never shine upon you again. All you will remember will be that at the darkest hour of each such night, God visited you; that He inspected you.

And you were assured of His favor as you walked through the rest of that night close to Him and out into the light that always follows each dark night. And finally His favor will be manifested upon you as you walk with Him through the Valley of the Shadow of Death, and out into the light and glory of Eternal Day.

Growing Up

DOROTHY MARY GREGG

"(That we) speaking the truth in love, may grow up in all things into him, who is the head, even Christ" (Eph. 4: 15).

SPIRITUAL GROWTH is a very vital subject to the Church of the Lord Jesus Christ, a subject which is given extensive consideration in the New Testament, especially in the Epistles. The Word leaves the earnest reader in no doubt as to the rules governing this growth; but, like all growth and development, it depends not only upon the existence and knowledge of such rules, but upon their application to the individual life. Herein lies the sphere in which we Christians need the constant stirring and dealing of the Spirit of God.

The subject of spiritual growth brings us first of all to consider the great question of spiritual birth. Sad to say, even this fundamental subject is ignored or neglected by an appalling number of the clergymen and churches of our day. These same ministers will discourse fluently to their congregations about the Beatitudes and the attributes of Christlikeness, etc., and urge them to the practice of these virtues. But they utterly disregard the fact that "except a man be born again, he cannot see the kingdom of God;" "he cannot enter into the kingdom of God;" he is "dead in trespasses and sins" (Eph. 2: 1 ff.), and must be "made alive" before he can show forth the fruits of spiritual life.

Jesus said, "Ye *must* be born again. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye *must* be born again." By the birth in the flesh, one is made a child of one's fleshly parents; but one is not thereby made a child of God.

"Through the one man's (Adam's) disobedience, the many were made sinners;" "through one man, sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." (Rom. 5:12 ff.) "But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ." And so the whole New Testament makes it clear that "Christ died for our sins," to deliver us from all results of the fall of man and of the curse; "and that he was buried; and that he hath been raised" for our justification, that He might impart to us eternal life.

Through repentance towards God and faith in our Lord Jesus Christ and His death and resurrection to redeem us, man's heart is cleansed from sin; he has a "change of heart;" Christ comes within, imparting eternal life; man becomes a new creature in union with Christ. Thus he is born again, becoming a child of God, being translated out of the kingdom of darkness, into the kingdom of the Son of God's love.

Thus, unsaved friend, can you be made a child of God. If Jesus is not in you, you are spiritually lost, separated from God and His life. You may have your name on a church book; you may be a regular attendant at church, and work hard on its various committees; you may feel smugly secure because you think you lead an exemplary life. But if you have not, through repentance for sin and faith in Christ's Sacrificial Work on the Cross, received Jesus Christ into your heart and life, accepting Him as your personal Saviour, you are lost; you are spiritually dead.

"You *must* be born again." Otherwise, there is no foundation for the development of real Christlikeness in your life, any more than a boy can develop into adolescence and young manhood before he is born. The preacher may expound and expound on the beauties of Christlikeness, but you will be powerless to fulfill the word spoken, because Christ is not in you.

The difference between a "saved" person and an "unsaved" person is not merely a

difference in outward living. There is a great inward difference Godward. The one is alive unto God; the other is spiritually dead. The one has Christ within; the other has not Christ, but is bound by a sinful nature, having no vital connection with God.

Unsaved Church Member, you *must* be born again if you would enter the Kingdom of God. Do not let any one, regardless of his position in church circles, persuade you othewise either by direct statement or by his failure to speak on the subject, thus making it appear nonessential. Nothing avails before God—neither your morality, nor church membership, nor the formal observance of the command concerning Water Baptism or the Lord's Supper—nothing avails before God but a new creation (Gal. 6:15). "You *must* be born again," or "anew."

But let us proceed with our consideration of the subject of spiritual growth. From a study of the Book of Acts and of the Epistles, it is very evident that the Early Church did not stop in their teaching or experience at the New Birth. On the Day of Pentecost, answering the inquiries of the Jews who were "pricked in their hearts" through his sermon so that they asked what they should do, we find Peter saying: "Repent, and be baptized, every one of you, in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (See Acts 2: 1-42.)

We find that after the Samaritan group were saved and baptized in water, Peter and John were sent from Jerusalem to pray for them that they might receive the Holy Spirit (Acts 8: 4-17). We find that when Peter preached the Gospel to Cornelius and his household, they were not only saved, but they were also filled with the Holy Spirit, or baptized in the Holy Spirit (Acts 10: 1 – 11: 16).

We further find that when Paul came upon a group of disciples at Ephesus, he said to them, "Have ye received the Holy Ghost since ye believed?" Finding that they were in ignorance concerning Christian Baptism and the "gift of the Holy Spirit," he instructed them; they were baptized in water; "and when Paul had laid his hands upon them, the Holy Spirit came upon them; and they spake with tongues and prophesied" (Acts 19: 1-6).

To all "disciples" of the Lord Jesus; i.e., to all who have been truly born again, there should come the question, "Have you received the Holy Spirit since you believed?" This experience of receiving the Holy Spirit is variously called in the Scriptures: The Promise of the Father (Acts 1:4), Being Filled with the Holy Spirit (Acts 2:4), The Baptism in the Holy Spirit (Acts 1:5; 11:16), Clothed with Power (Lu. 24:49), etc. A careful study will reveal the fact that these terms all refer to one and the same experience, the Baptism in the Holy Spirit. And such study will further reveal that this experience, distinct from Regeneration and subsequent to it, is always accompanied by the supernatural speaking of the Holy Spirit through the one receiving the experience.

It is a mighty filling with, baptism or submerging in, saturation with, the Holy Spirit, the Third Person of the Trinity; and it means for the individual a being "clothed with power from on high." It is not only for preachers and teachers; the promise is to all that the Lord our God shall call unto Him (Acts 2: 38, 39). In fact, all Christians are commanded to be "filled with the Spirit" (Eph. 5:18).

The Christian's perfecting is not accomplished in one or two experiences; it is accomplished by a gradual maturing process that extends throughout the earthly life. On the other hand, these experiences are an essential part of that process. One cannot mature in Christlikeness as a child of God until he lets the Christ come within him, and thus is born into God's family. And, continuing our consideration of the Baptism in the Holy Spirit, it is vital that the Holy Spirit, the Teacher, the Guide, the Revealer of Jesus, the Divine Agent of conviction and heart-searching, shall hold sway in the life if it is to develop in Christlike character.

If, as one really born again, you have

sought to put into practice the wonderful Truths of the Overcoming Life, and yet have been conscious of a great lack in your power to do this, let your heart face Paul's question: "Have you received the Holy Spirit since you believed?" And if an honest searching of the Scriptures convinces you that you have not received that which the early saints received (as recorded in the Scriptures already referred to), seek the Lord with all your heart until He does fill you with the Holy Spirit.

He may point out lack of consecration here and there in your life; but yield to Him in all His dealings. This marvelous infilling of the Holy Spirit is worth any sacrifice or "stripping process" to which you may be called upon to yield.

If you *have* received this blessed experience, and have backslidden from the Spirit-controlledness into which it is intended to introduce the life, humble your heart before God as He points out the places where you have grieved the Spirit, and again yield in consecration to come under His control.

Thus in union with Christ, in the power of the Holy Spirit, shall we be prepared to press on unto perfection, or full growth (Heb. 6:1). But our foundation must first be thus well laid before we can make any marked progress in the building of the superstructure of Christlike character.

Growth is always gradual; that is, "proceeding by steps or degrees." These steps may be taken in more rapid succession in the case of one person than in that of another; the degrees may be more rapidly passed through in the case of one person than in that of another: but steps there are, and degrees there are. Growth is never a process of one step or degree. And spiritual growth is not a process of one or two steps of experiencing God's working; it is a gradual development from spiritual babyhood to full growth, or maturity. The term "perfection" is not used in the Scriptures in the sense of faultlessness when describing the believer's experience here on earth, but in the sense of spiritual full growth, maturity.

The things which make for growth in the natural are food (both physical and mental), exercise, and rest. If any one of these is omitted, development is impaired. In like manner, the growth of the spiritual man depends upon spiritual feeding, spiritual exercise, and spiritual rest; all of which call for daily attention, even as do the similar processes for natural development.

It is the daily, daily, *daily* application of the rules of spiritual growth that proves our stamina and our desire for the glory of God in our lives. Many of us can gather all our forces of decision for the yielding to meet God in a few outstanding experiences; but this must be followed by the little and the big decisions to yieldedness in the hidden-away places of our daily living in relation to God and to man, if we are to "grow up."

How many of us who have had some blessed experiences with God, show surprising marks of immaturity, if not babyhood, in the daily living! The petty jealousies, the sensitiveness, the fleshly partiality to certain preachers, the unholy ambitions for prominence and to be seen and heard of men (to say nothing of the possible glaring defects in word and deed that are more evident to those about us), all tell us we need to "grow up."

To "grow up," there must be the *daily feeding* upon the Word — the written Word and Christ, the Living Word; the *daily resting* of the soul in Christ by prayer and faith; the *daily exercise* of the soul unto godliness through the denying of self and embracing of the cross. And the Holy Spirit, the Guide, will regulate the soul's relation to these three according to the stage of the believer's development. If we give ourselves over to obey the Spirit's convictions and guidance along these several lines, our spiritual growth will assuredly follow and become evident.

Rotherham translates Eph. 4:15, "But pursuing truth may in love grow into him in all things, who is the head, Christ." This Scripture deals with the direction of the growth, its end; that is, "grow *into Him* in all things."

From other Scriptures we learn that God called us that we might be conformed to

the image of His Son; that the transformation of the growing Christian is into "the same (i.e., Christ's) image, from glory to glory." Beginning from the birth into spiritual babyhood, when Christ comes into the heart, God intends that the Christian shall more and more perfectly become a channel through which the indwelling Christ can express Himself; "growing up into Him" in one thing after another thing as the life is guided through its various decisions, increasingly becoming one with Him in daily living. And the desire of the heart must ever be that "in all things He might have the preeminence;" "not I, but Christ."

This means that in each decision, self is to be denied, and that we are to reckon ourselves dead to that which is not of Christ, and alive unto God in union with Christ. For "since one died for all, therefore all died; and he died for all that they that live, should no longer live unto themselves, but *unto him* who for their sakes died and rose again."

All the ministry that the Holy Spirit extends to us through His chosen instruments (as referred to in this fourth chapter of Ephesians), is to this end; that is, that our lives shall be increasingly lived *in Christ,* one with Him in inward desires and aspirations, one with Him in outward expression in word and deed. To this end He presents His truth, that, "pursuing" it, obeying it, we may be more and more exercised in the Word of righteousness. Thus shall we cease to be babes, having need of milk; or adolescents, requiring a weak diet: but we shall become fullgrown men, by reason of *use* having our senses exercised to discern good and evil, and thus made able to take the strong meat of the Word.

Are you among those who go down in despair because the Spirit, directly or using some instrument, points out defects in your life? Are your ears wide open to take in every complimentary thing said about you, while you are tempted to doubt the love of some one who, with desire for your spiritual upbuilding, indicates that he sees some imperfections in your life? Or do you heed the admonition, "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him;" knowing that it is His loving desire for your maturing that sends both?

Do you desire to "grow up" spiritually? It means to "grow up *into Him;*" and this must mean self convicted, self humbled, the self-life yielded over to the death of the cross (a subject which is dealt with in fullness in other articles of the "Elbethel"). The babyhood and adolescent stages are necessary; but to stagnate in them, means weakness; and dishonor to God.

The European countries encourage their citizens to have large families. Why? It is not because they want many babies in the land, as such. But they want *men!* Men with strong nationalistic tendencies! Men who can be trained to enter the line of battle in the days of war!

And God's gracious purposes to usward not only include our birth into His family as babes; He wants to get glory out of our lives through the putting away of the self-life that indicates immaturity, and through the development in us of strong heavenly tendencies. The spiritual warfare is becoming more and more intense as we near the Coming of the Lord. The day calls for *fullgrown men* spiritually, men able in Christ for the line of battle for the glory of God in the lives of others.

Let us give ourselves over *daily* to obey the rules of spiritual development that we may grow up. The call comes: "Quit you like men; be strong!" Beloved, let us "grow up."

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I Have Been Initiated

CORA HARRIS MAC ILRAVY

WHERE SHOULD we be spiritually today if we had lived all the Truth God has given us since we were saved? God's purpose in imparting Truth, is not merely that we may hear it or assent to it, or even that we may rejoice in it. He gives it to us in order that we may live it and thus possess it. We so easily forget that in spiritual attainments, we possess only what we live.

As God let us glimpse His Mount of Vision, how many hallelujahs we shouted from our distant foothill; but how many groans we uttered at each downward step into the valley that lay between our foothill and God's higher height! If we are to reach the shining Mount of God and the sparkling rivers of His grace and bounty, we must leave our foothill and go step by step over the path. How little of the Truth that we know, has become a vital part of our lives! How little of the light that God has given, are we walking in!

The great cause of lack of spirituality among most Christians, is not their lack of light, but their not living the light already received. If we had concentrated our desires and powers upon living each ray of light as soon as God brought it to us, today would find most of us far beyond the place we are in spiritually.

We read in Phil. 4:11, "I have learned, in whatsoever state I am, therein to be content." The word "content" also signifies "independent, unmoved." In verse twelve Paul writes, "In everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want."

The pronoun "I" is emphatic, implying that whatever others did, whether they were content or dismayed, Paul had learned the rare secret of being independent of all exterior circumstances and changes, and to be content in all environings. Paul had within himself the power to meet each situation of life victoriously. He had gone through many of God's classes in order to learn this rare lesson. And he had learned it.

We find revealed here the secret, that the eternal purpose of all happenings and testings, and even of each small detail of everyday living, is our perfecting. Paul studied under the Holy Spirit until he learned to be independent of all circumstances. Have you learned to be content in all environings, and under all circumstances? As day by day God leads you from one environing to another, are you learning the secret of being unmoved in new and different settings?

Earning your living and the pursuit of other earthly interests are legitimate and necessary. But the supreme pursuit and interest which God has set before us, which should overshadow all others, and for which we are on earth, is that we may learn God's lessons for Eternity, and that they may be incorporated into our lives and daily living.

The life that you are now living, with its earthly pursuits and surroundings, will pass away as far as you are concerned. The environings of your life, the house in which you live, and even the chair upon which you are sitting, will outlast you; and your earthly pursuits will know you no more. Your interests and loves and hates will be gone, for they are only passing scenes and relations comparable to the changing landscape you view from a rapidly moving train.

But there is something that will never pass away, and that is Eternity and the things of Eternity. What you receive that is only for Time, from these passing earthly scenes, is fleeting and of little value; the eternal treasures which God offers, but which you do not gather while on earth, you will never receive. But that which you gather for God and for Eternity out of your short span of life on earth, will abide and increase forever.

We are in God's great school, and the

supreme lesson that He has set before us, is to learn to know God, who is the greatest Mystery of the universe. In order to study the lesson of knowing God, we must wait before Him that He may reveal Himself to our hearts. We must study His ways and His will as revealed in His Word and in His dealings with the saints of old, as well as His dealing in our own lives.

Another great lesson that God sets before us, is to learn to know Jesus Christ in His relation to us and in our relation to Him. To learn our Lord, we must tarry often in His presence; we must set Him before us as our supreme Delight, and as the Pattern for our lives; we must seek to live our lives in union with Him. Study Him who died for you, and who rose from the dead to impart His life to you. Study Him who has ascended on high to prepare a place for you.

God also calls us to be initiated into the Gospel of Christ's Redemptive Work until we experience the power of His death and resurrection as applied to, and lived out in, our own lives. We must set our faces to study and learn these three lessons: God, Christ and the Gospel; for if we are initiated into these great lessons, we shall find that all other lessons and spiritual truth are embraced in them.

Paul says, "I have learned." The word "learn" in verse eleven means to apply oneself and to study so that the intellectual and spiritual powers shall understand that into which God would initiate us. This that Paul was to learn and understand, was how to be independent of all circumstances.

The meaning of the word "learned" in the twelfth verse, is different from its meaning in verse eleven. In verse twelve the word translated "learned" is derived from a word meaning "mystery;" "to shut the mouth." It signifies being initiated into deep things that cannot be known without initiation. Paul uses the same word in speaking of the Mystery of the Gospel.

Lesson by lesson Paul learned to be superior to surroundings. God let him come to dire want in order that he might learn to be content when he was in dire want. Very often he must have suffered the pangs of hunger, and at times his clothing must have been poor and scant, for he writes that he was in hunger and thirst, in fastings often, in cold and nakedness. But he said that he was independent of all these circumstances.

He was not moved by the gnawing of hunger, nor by his shabby and insufficient clothing. He was independent. He had been studying with his Teacher, the Holy Spirit, and he had been initiated into great secrets. Do you want to be initiated into God's great secrets? It is this rare lesson of contentment that God calls us to study until in whatsoever state we are, we have learned therein to be content.

When circumstances arise that could stumble us, we must at once apply our powers to learning and living the secret of being unmoved. We must steadfastly believe that whatever comes, God has made it possible for us to be independent of it. God has many lessons for us to learn, through which, if we study them, we shall receive not only some wonderful revelations *from God*, but some wonderful revelations *of God*.

Paul learned to abide in that inward state of trust and peace where he was sufficient for everything, and independent of all circumstances. His peace and satisfaction depended upon his Lord and not upon people and surroundings. His faith and expectation were from God and outweighed the influence and importance of all else.

He had reached a relation with God where he was assured that all which touched his life, had passed God before it reached him. Even though in itself it was evil, he was persuaded that because God permitted it to come, He would cause it to work together for his good by the time it reached him.

Paul's experience was wonderful, but we may reach this same experience if we are willing to be initiated into the secrets Paul learned; and if we remember that in order to learn these secrets we must not only hear and read them, but we must live

them. We all know that whatever we seek to learn, demands study; yet when we face spiritual truth and divine mysteries, we deceive ourselves into thinking that we may learn them without studying.

God is so gracious that over and over He sets the same lessons before us in the incidents and duties of each day. He hides eternal lessons in all the common happenings and surroundings of life in order that we may study them and learn to be independent in all that may come upon us.

No matter what happens, it cannot work evil upon you if you are living in union with Christ. If you are abiding in His presence, and in communion with Him, nothing exterior can disturb that state of inward peace and rest which comes from your soul's vital relation to Him. There is a company forming over the earth that is learning to live this experience into which Paul was initiated.

Paul learned definitely and specifically to be independent. When testings came that once had power to move him, he began to practice this lesson of being independent and unmoved, until finally he could say, "In whatever state I am, I have learned the secret of being content."

It is this lesson of contentment that God wants you to master in every place where you have been easily disturbed by conditions or by people. He wants to make you independent of all that has hitherto moved you. Every lesson you learn from God, you will be able to prove out in every place of need. He will bring you into circumstances where you will have to apply the lesson of unmovedness concerning many and varied situations.

You recite God's lesson of contentment through your life instead of through your lips; you recite it with your heart before Him instead of with your mouth. You may be independent of all that once annoyed and nagged you. You may be independent of those who have always irritated you. You may be independent of all that has caused your defeat in the past. You may be free from all doubts and fears and condemnation.

Paul said he knew how to be abased. The word "abased" means "at low ebb;" it implies a stream that has gone lower and lower until it is nearly or quite dried up. Many times was Paul brought to the lowest ebb in resources and comforts, in every material and earthly way; but he was not brought low in his soul.

Only by being abased can we learn to be abased. And by being brought to the lowest ebb, he had been initiated into the secret of being unmoved. He had reached the state where he was unperturbed when all his rivers went down lower and lower until they even went dry. We recall how Elijah's brook went lower and lower until it dried up. But Elijah was unmoved for he knew that God could bring forth water from a stony rock; He had done it for Israel.

Paul says he knew also how to abound; literally, to "superabound," which means to be satiated; to have floods and freshets, and possibly violent ones, flowing to him. We may think we should not need to be taught how to abound, that if a fortune were left us, we should not need as much instruction in spending it as we should need if we were in dire poverty.

But in real life we find this is not true; for though "to abound" may not appear to require as much grace as to be at low ebb, yet let us keep reminded that a freshet may carry us off our feet, and may be more dangerous than a drought.

It is more difficult to be unmoved and not backslide in prosperity than in adversity. It is more difficult to carry a brimming cup and not spill it than to carry a cup that has only a little in it. Either may draw us closer to God or cause us to backslide. Paul had learned to have the same tranquil spirit whether he were abounding or were in want.

Paul mastered the lessons God set before him until he had learned to be content under all circumstances; and God brought rarer and rarer lesons into which He initiated him. He was not initiated into the mystery of the Universe, nor into the mysteries of occult Grecian philosophies, but into the secret of being filled and being hungry, of abounding and being in want.

One meaning of the word "filled" is "being gorged; to be filled unto the ut-

most abundance." Christ uses the same word in Matt. 5:6, where He promises that they that are hungry shall be filled. It implies that there must be deep hunger before the filling can take place. From the Word we find that to be thus filled is a profound mystery of God, which needs initiation before it can be understood and experienced.

Another meaning of the word "filled" is "living in a rich pasture." You might not think that you would need to be initiated into feeding in a rich pasture, but none will enter God's rich spiritual pastures until he is initiated by God. God has placed before us many rich pastures of His truth, which we have not entered because we did not let God initiate us.

There has never been a time when God's people needed to be initiated into the mystery of hunger for God, as is found in the Church today. To learn to be hungry for God is such a great secret that only God can initiate you into it. To be hungry for God and for His will, and to be hungry for Christ and for the Gospel, are profound secrets and mysteries of God.

"To be hungry" in this Scripture means "pinching want." It means hunger that leaves the stomach gnawing, and the face drawn. The inference is that this is the only kind of hunger that will be satisfied by God. Oh, that the striking meanings of this Scripture may arouse within us a consuming desire to be initiated into God's sacred secrets at any cost! Does your soul feel pinched and straitened because of your hunger for Christ? Is your heart panting as the hart panteth after the water brooks, for God and His realized presence, and for His Self-revelation?

Remember that you will be filled with that for which you are hungering. If you are hungry for Him, you will be filled with Him. If you are hungry for humility, for the mind of Christ, for the Truth and to live the Gospel, you will be filled according to your desires. And if you are hungry for the world and the flesh, you will be filled with the flesh.

Examine your heart and see what you are desiring. Alas, how little spiritual hunger for God and eternal things most Christians have! God wants to initiate us into the great mystery of being content whether we are filled or hungry.

When we reach the place of divine contentment, we shall not be moved by our environments, by being hungry or being filled, by being at low ebb, or being at flood tide. Then shall we be able to say with Paul, "None of these things move me."

The great goal that was ever before Paul was that he might accomplish his course and fulfil his ministry to testify to the Gospel of the grace of God. Naught else mattered to him, because he knew that all that touched his life was doing its work in him for Eternity, and towards his accomplishing his course.

Neither Roman nor Jew could reach the real Paul or make him afraid. He was independent. Though they chained him to his jailors, he never looked upon them as his jailors; he considered himself a prisoner of the Lord Jesus Christ. Whether he was chained to Roman jailors, or whether he was free and not chained at all, he was always the prisoner of his Lord.

Paul did not go through one thing that God did not purpose to use for his perfecting and for his reaching God's best. This is as solemnly true of you and me. All the dealings and testings and hard things we are called to endure, are necessary to carry out God's plan in our lives. Paul found God, met God, let God work in and upon him in every setting and relation. In everything small and great, he found God's lessons, and he says that he learned them until in all things he had been initiated into the secret of contentment.

God is not working for Time; He is working for Eternity. In these fleeting days on earth, He is teaching His people to be overcomers; He is teaching those to reign who will make up the reigning force of His Kingdom. If we are not overcoming, let us hasten to enter God's school that He may teach us to reign.

Beloved, let God teach you to go down so that He can initiate you into the secret of divine humility. Yield that you may learn the secret of longsuffering and patience. Study in God's school until you have been initiated into the secret of being

unmoved when the storms sweep against you, and the waves go over your head.

Cast yourself on God, and believe that He will take you through. Learn to abide in the place of death and unmovedness when in the storm and in the hard thing. Learn to take the place of death, and to reckon upon the power of your having been crucified with Jesus Christ, and God will keep you unmoved.

We must learn to live in the place of confidence in God when in the darkness and when black clouds hang low. We are being enveloped in awful clouds; storms and darkness cover the dispensational sky. But if we have let God initiate us into His secrets, we shall be content though the enemy is coming against us like a flood, and we are passing through the blackest storms.

A Garland For Ashes

CORA HARRIS MAC ILRAVY

In Isa. 61:3 is found God's great purpose in anointing His Son and sending Him to earth; and His words should strike our hearts and cause us to examine our lives in the light of this Scripture.

The first great purpose for which the Servant of God was anointed, was to preach good tidings, or "the Gospel," to the meek, for the word "Gospel" means "Good Tidings." It also means the "God-story," as the Anglo-Saxon word signifies. God-story is a beautiful expression when we know its meaning, and a mighty expression when we experience its working.

We can see that the first great purpose for which God anointed His Servant, was to bring to you and to me and to the world, the story of God—the story of what God has provided through Christ, the story of what God waits to do for every human being through Christ's work on the cross. We are told here that Christ came to give us beauty, or a garland, for ashes, and the oil of joy for that mourning with which the whole world is pressed down.

The word translated "beauty" in the A.V. and "garland" in the R.V., signifies "an ornament that gleams;" "a shining (or bright) chaplet." It implies crowning or ornamenting with brightness and glory, and it betokens gleams of the glory of God adorning the face and the life. This beautiful chaplet that He gives for ashes, can mean nothing less than His removing all sorrow and sadness of soul, for God does not put His glory or His beauty on ashes. He gives a garland *for* ashes.

While the word, ashes, signifies mourning, let us trace the word back to its basic significance. It is literally applied to the worthless residue left after something is burned out. You can see the sad significance of sprinkling ashes on the head of one who is bereaved and mourning. There is no light in ashes. There is no hope in ashes. Nothing can come from ashes. It is a significant word, denoting something lifeless and hopeless; something dead and incapable of bringing forth anything. It is a fit symbol of a lost world and the hopeless sinners in it.

But God has anointed His Servant and has appointed Him to take away the ashes and to put beauty in their place. He has sent Him to set a gleaming garland on the brow in the place of ashes. If all the ashes of burned-out desires, earthly ambitions, and selfish hopes, were removed from our lives, and in their place the Lord had given us His garland, our hearts would be happier; our faces would be brighter; our lives would be more inspiring.

The word "ashes" is a sad word. However you look at it or wherever you find it as used in the Word of God, it brings sadness to the heart. It is a sign of man's weakness and of his heritage of sorrow through the Fall. It is a striking symbol of man's frailty and helplessness; of his

lifelessness spiritually, and of his inability to do anything for himself, or anything that is pleasing to God.

The psalmist in expressing great distress says, "I have eaten ashes like bread." He had no nourishment for his soul or body; there was no hope nor help for him anywhere. There was nothing to lighten his darkness and despair. So futile was everything, so full was he of sorrow, that it was as though ashes had become his only food, and burnt-out things had become his only comfort.

It is sad that this word "ashes" could ever be applied to Christians, but it can be. When love for God has grown cold and has burned out in the heart, it leaves only ashes; nothing is left to help or comfort you or others. No matter how you may once have loved God, or how zealous you may have been in the past, you can so drift away from Him that all the experience of His life-giving power, and all the joy of your salvation, can be burned out to ashes.

As far as your enjoyment of the Lord and His fellowship is concerned, the joy has burned out, the sweet fellowship with Him is gone. These past experiences are not annihilated, nor do they disappear into thin air, but they change form and become ashes. Life is changed for death, worthwhileness is changed for worthlessness. They become ashes.

There are many Christians who, like Job, pass their days upon their ash heaps. Their faces and the garments of their daily living are defiled by ashes of criticism, of fault-finding and complaining and of other unlovely workings that have taken the place of Christlike impulses. They carry with them the ash pile atmosphere of their inner state instead of an atmosphere of life and joy and of the love that covers. They who bear the name of Christ should not be thus disfigured, for He is not the sorrow-bringer, but the Sorrow-bearer, and we need not be defaced by expressions which "ashes" could symbolize.

Get alone with God and take an inventory of your life. Review all God has done for you, the light He has given you, the great experiences to which He has called you; and see whether the brightness these experiences bring or ashes, appear upon your life. Consider the great truths that once moved your deepest soul, but that may move you no more. Consider the check and conviction of the Spirit that may not melt your heart as they did once. See if the joy you once experienced from the Truth of God has departed. See if, in the place of a garland, there are ashes.

When this happens to us, we are rarely ever aware of it. We may even think we are rich and increased in goods; that we are moving on and are as deep as, if not deeper than, others, when all we have left is just a memory of what we once had, or thought we had! And what is a memory for the uplift and nourishment of an immortal soul? Instead of holding fast and living the Truth and revelation God graciously gave, as far as our experiences are concerned, we have let them become ashes.

God's Servant also came to bind up the broken-hearted. Only He whose heart was broken, could bind up the broken heart. And His heart was literally and physically broken there on the cross by the overwhelming load that was upon Him because of your sins and my sins and the sin of the world.

It was not the nails in His hands nor the nails in His feet that killed Him. It was not the sword's piercing His heart that killed Him. It was your sin and my sin that broke His heart and killed Him. And because of His broken heart, He can bind up the broken-hearted.

We find here a tender analogy between some of the experiences He bore in accomplishing His Redemptive Work, and that which He does for sinners. Only He whose heart broke under such a load of agony as no other man ever bore, can bind up the broken-hearted. Only He who was crowned with cruel thorns can give a garland for ashes.

Alas, how many hearts are sore and sad, and some are near breaking, and need to be comforted and bound up! Even among God's people, how many hearts that are

hardened and indifferent to spiritual verities, need to be softened and purified! How few hearts, even among Christians, are strong and pure and tender and long-suffering—are like Christ's heart!

Beloved, how is your heart today? Is it tender and patient and understanding? Is it yearning over the lives about you as Christ's heart yearns? What does your heart need to become a fit tabernacle for God? Whatever it needs, your Lord comes to you with the glad tidings that He can bind up your broken heart, and He can melt your hard heart. He is the supply for all the needs of your heart and life, and He is the answer to all your questionings.

No power of man can bind up the broken heart or melt the hard, rebellious heart. But we can have such a relation to the Lord that the love and power of Him who dwells within, will so fill and clothe us that through us the broken hearts about us may be healed by His power, and the hard, flinty hearts may be melted by His grace.

God's Servant came to proclaim liberty to the captives of Satan, sin, and Self; to proclaim the opening of the prison doors to them that are bound by the shackles of habit, disposition and heredity. There are many prison doors in our lives that need to be opened. There are many places where we are held captives to fear and to our own weaknesses of character, where God wants us to be free. He can open all prison doors and deliver from all bondage, so that our lives will be adorned with simple, childlike liberty; with the divine freedom before God that a child has with a parent whom he loves, and who loves him.

Have you ever examined your life to see how many prison doors there were in it, and what they were? If you do this often, it will work something in your soul. If His presence within is recognized, and if you let the indwelling One have His way, He will break in pieces the doors of brass and cut in sunder the bars of iron. If you live under the power of the indwelling Christ, He will do away with all bondage of man and devil, and will set you free in every place.

Moment by moment we must be making our own calling and election sure not only that we may be perfected, but for the sake of others. We little realize how small a fault in us may hinder another soul with whom God is dealing. We must walk softly, carefully, prayerfully, as those who would have not one thing stir up or wake their Love until He please (Cant. 2:7). Have you learned to live and walk this way before your Lord?

There is a relation to Him that you may have where your life is hushed from hurry, worry, turmoil; where you are conscious that always and always His presence is filling and enwrapping you. You may reach the place where you have taken the shoes of careless and common living from off your feet because you know that all your steps are taken on holy ground.

Thus should our lives be in our touch with other souls; thus should our lives be in all our words and deeds, and even in our most hidden feelings. We too easily forget that, though we may not speak a word, our feelings influence other people. When we are not living in the Spirit, those about us are influenced by our inward condition. But when we are living in the Spirit and in close touch with the Lord, others feel His presence as they contact our lives.

While the garland Christ gives is figurative, it is clearly discerned upon the life, and even upon the face, of the one that is victorious. The marks of Self that once marred the life are being softened, and are disppearing; and Christ's shining garland is appearing, making the life and face gentle and dovelike.

Do you not long to have a life and face like this? Are you willing to pay the price to have this divine adorning discerned upon you? All we need do to be beautiful in the eyes of our Beloved, is to say, No, to Self, and take up every cross and follow Him; to build up our relation with Him through communion, and prayer, and obedience.

By His inward work we may be beauti-

fied into His image; and in the place of our earthy, burnt-out desires and our self-seeking marring our lives, we may be adorned with the garland of His beauty. The reason this work of Christ has not gone on faster is because we have held on to the chains of our own unlovely make-up, and the ill odors of our own flesh.

Ask God to give you the divine humility that is willing to see and know yourself as you really are before Him. Ask Him to show you every weakness that is undermining your character and spirituality. Christ came and died that all this might be done away, and that He might give a garland for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

Only the meek will hear this message of Glad Tidings. Only the meek will have it inwrought in the life. Only the meek will be beautified by the Lord. If you are to attain those crowns that are spoken of by Paul and James and in the book of Revelation, you must first receive Christ's garland for ashes.

The ashes of the flesh and of all the burned-out acts of disobedience; all sitting on our ash pile, as we are so prone to do, and telling about our troubles, must be put away before the garland of Christ begins to appear. For the garland He gives for ashes is inseparable from the crowns that the overcomers will wear.

He has also come to give us the oil of joy for mourning. Whatever our environing, these little human houses in which we live, should be filled with the fragrance of the oil of joy. When He was on earth Christ said to the disciples, "These things have I spoken unto you that my joy may be in you, and that your joy may be made full." He had been speaking about their union with Him. From Christ's own words we learn that it is realizing upon our union with Him that fills us with His joy and puts the oil of gladness in our hearts and lives.

The final ineffable gift He appoints to us in this Scripture is a garment of praise for the spirit of heaviness, that it may enwrap our entire lives. We have not seen many clothed in the beautiful garment of praise, which He promises to give for the spirit of heaviness. This means that the whole life is enveloped and filled with the spirit of praise, and thanksgiving, and gratitude to God.

Christ intends His joy and the garment of praise to cover every part of the life, even when things are going wrong. We little realize how scantily our lives have been clothed, and in how many places we have been naked because we did not put on the garment of praise. What would your life be if the beauty of His bright outshining illumined your face, if the oil of His joy filled your heart, if the garment of praise enwrapped your entire life? He came and died that He might thus beautify you.

MISSIONARY NOTICE

Miss Lily R. Ganz, aunt of the late Dorothy E. Ganz, of South India, and a faithful member of the Elbethel Assembly, left Vancouver, B. C., on the steamship "Empress of Japan" on September 30th, and will still be on the Ocean enroute for China when this issue of the Magazine reaches its readers in the United States.

Miss Ganz is joining Mrs. Nettie B. Nichols in Ningpo, China, to cooperate with her and her co-workrs in the work of the Bethel Mission. Our readers are doubtless familiar with the blessed work that God has done for years, and is still doing, through Mrs. Nichols and this Mission.

Miss Ganz is a deeply consecrated woman of God, and has been proven in life and labor for many years among us. She felt the urge to give herself to God to fill a place of need in the Ningpo work. We do not need to tell you that the conditions of Europe and Asia and on the High Seas present much need for prayer for Miss Ganz' protection on her journey and after she reaches the field. Will you pray with us for her safety and for the rich blessing of God upon her ministry?

—*D. M. G.*

Return Unto Thy Rest, O My Soul

CORA HARRIS MAC ILRAVY

WE READ in Ps. 116: 6, 7 "Jehovah preserveth the simple.... Return unto thy rest, O my soul; for Jehovah hath dealt bountifully with thee;" literally, "lavished goodness upon thee." Is there one of us who would not have to affirm that Jehovah has lavished goodness upon us?

There are two companies on earth that are moving on like two separate caravans, each to an inexorable end. One company is a company of light that is journeying up a living, shining path to Glory. Some in this shining company have reached the end of their journey. Others have only a few more milestones to pass before they reach Home. Others will be longer on the way if Jesus tarries.

The other company, or caravan, is also inexorably journeying on in the path they have chosen, whether they are conscious of it or not. They cannot linger nor stop. The moments will not wait; they cannot be held back. This company is a dark company that is journeying on the dark road of death to eternal darkness and eternal separation from God.

Every human being that has ever been on earth, has inevitably journeyed over one of these two paths. Every one with whom you live in the home, every one whom you meet on the street or socially, is in the company that is traveling on to light and glory, or else he is in the company that is traveling on to darkness and eternal death.

If God has done nothing for us but to make us a part of this company that is marching on to that heavenly realm of light and joy, where we shall be forever with the Lord, surely our hearts can rejoice, and we can say that He has dealt bountifully with us.

We read in verse six, "Jehovah preserveth the simple." The word "simple" in the Original means, "the silly; the foolish; the easily deceived." It is comforting to know that He preserveth even the silly, even the foolish, even those that can be easily deceived. If He preserves them, surely He will preserve all others who belong to Him.

So we find that of those upon whom God showers His goodness, and whom He preserves, none is forgotten. Too often we are not willing to become simple and to confess our weaknesses so that He may shower His goodness upon us. We are not willing to give over our own wisdom and take the place of the simple, to really admit our foolishness and proneness to be deceived, so that He may preserve us.

It is a rare and beautiful privilege to drop down at His feet and to recognize that we are simple and foolish, to confess that we are vacillating and have so little stability that we are like water poured out. As soon as we recognize our own weakness and are willing to admit it to God, as soon as we take our place under His shadow, He will shower His goodness upon us; He will preserve us and will undertake for us in wonderful ways.

The Psalmist says: "I was brought low, and he saved me." The thought intended here is that he was brought to absolute emptiedness, to a place where he could do nothing. In a preceding verse he said that the bands of death were around him, which vividly expresses the stress to which he was reduced.

He had no one to whom he could cling but Jehovah; he had no one to whom he could look but Jehovah. Just before death grasped him, just before he was crushed underneath this awful foe, Death, his heart cried out to God and said: "I beseech thee, deliver my soul!" As soon as he cried out, he was delivered. He had reached a place where he recognized that he could do nothing. He could only cry out to God, and trust, and expect deliverance from Him.

When we become as little children and recognize our utter dependence on Him,

when we realize our own helplessness and His omnipotence, and that of ourselves we cannot do the smallest thing, He will cause us to experience that we can do all things through Him that strengthens us.

The Psalmist recognizes that God alone is His Refuge and High Tower, and he exclaims, "Return unto thy rest, O my soul." As the dove left the ark, but returned to its resting place because it found no place of rest for its feet, so the one who has learned that God alone is the "Home of the soul," will ever return to its resting place in Him.

Beloved, when you are perturbed and lose your peace of heart, does your inmost being cry out with longing to come back to Him who is your rest? Are you conscious of being away from home? do you feel as though your soul were wandering in a strange and waterless desert?

The spirit is the higher part of man's spiritual nature, the part that has communion with God and in which the Spirit of God dwells. The soul is the lower part of man's spiritual nature. The soul embraces the mind, the intellect, and the will; the desires, the emotions, and like movings and impulses.

It is the soul that wanders from home. It is the soul that runs out in anxiety and in distress, in resentment and in wrong choices. We need often to exhort our own souls, and say: "Return unto thy rest, O my soul!" These words I am bringing you, contain a secret of victory and uninterrupted rest for every one who will live them.

When your heart wanders away from Christ in order to say or do something of itself; when your soul and body are weary, and you are so disheartened that you wonder whether God Himself can bring you rest, call your soul back to its rest in Him who alone is the Refuge of the human soul.

When you are weary of the conflict and feel that you could go along easier if you understood what the end would be, if you could see where life's windings would lead, say with the Psalmist, "Return unto thy rest, O my soul!" If we do this every time we are unsettled, every time we are moved away from Him who should be our Center, we little know what it will mean of soul-rest and confidence.

In the small testings, in those forebodings which you cannot understand or explain, turn your heart and mind to your Lord. In His name call your soul home to Him in whom alone is found perfect rest. God promises to keep them in perfect peace whose minds are stayed upon Him.

When disquietude attacks your heart, you may know that your mind and desires are not staved upon Him. The only remedy for your unrest is to call your soul and entire inner being back to its rest in the Lord. He is ever calling the human spirit back to Himelf, and you will never find true rest anywhere but in Him. But you will always find peace and rest in Him if you let Him be the "Home of your soul."

Habitually practice this, and your life will be pervaded by holy quietness that is like oil upon troubled waters. Conditions may remain the same; the things that distressed you, may not be changed; but you will be confident that whatever He does, will be right. And you will be assured that you could not choose what would be best for you even if God gave you a choice.

Jehovah promised Moses that His presence should go with him, and that He would give him rest. He did not promise to make the circumstances and the journey restful, nor to make the people a comfort and support to him, but He promised that *His presence* should go with him, and that *He* would give him rest.

The rest that God promised and gave Moses is the rest He promises us, the rest to which He is calling us. It is the rest of God, the rest of His continually abiding and realized presence. If you are willing to find your soul's rest in Him alone, if you are willing to let this secret of peace and rest work in your heart, it will mean something in your life you can little understand until you try it. It will mean deliverance from impulsiveness and rashness, from trifling and wandering thoughts. It will mean victory and soul-quietness that are like "the pools of Heshbon by the gate of Bath-rabbim."

What humility and holy joy will that

one have whose soul is ever at home in God! What looking away to the eternal hills and beholding by faith the light of the City, will those experience who have learned to find their soul's rest in God! Oh, beautiful abode of the soul! Oh, ineffable attainment that all may have, but that not many reach! Oh, rest and peace that the world can neither give nor take away!

When your soul finds its home in God and abides at home with Him, when it no more runs out of its abiding place to get into the flesh, your spirit, soul, and body will remain anchored to Him who is within the veil, and your life will be held steady and immovable. Then your heart will be filled with joy; you will be free from forebodings and distress and anxiety; and you will have that perfect peace He promises them whose minds are stayed on Him.

God has made us vitally one with His Son; and this relation which God has effected, will never be broken. It is for Time and for Eternity. Blessed and ineffable union that forever binds the heavenly Bridegroom to the earthly bride! that binds the human bride to the divine Bridegroom throughout endless ages! Through our union with His Son, God Himself will cause us to experience this supernatural and eternal abiding in rest and peace, in victory over all enemies.

Think of these bits of dust called men being so anchored in the Son of God that no power nor onslaught of the Devil can move them. And the way we reach this experience is by constantly exhorting and constraining our soul to return to its rest until it ever abides in its home in God.

As long as we abide in this divine Haven, no attack nor device of Satan can entice us from it. The reason we are disturbed is because we are not living in realized union with Jesus Christ; therefore only a trifling testing is necessary to draw us out of the path and away from the small and uncertain anchorage we have achieved in Him.

Many years ago God gave a prophetic vision or revelation to one who was seeking His face. In the Spirit she saw an upward path upon which a large company was beginning to journey. The path was very narrow and steep; and flanking it on both sides were darkness and clouds and heaviness.

At the beginning of the upward climb, a little wind, which appeared almost less than a summer breeze, blew upon the path from out of the surrounding Darkness, and swept away some of those who were upon the path. She saw them no more. Very soon a little stronger wind came and swept others out into the Darkness, and she did not see them again.

God showed her that these winds were spiritual forces from the spiritual Powers of Darkness, and that the enemy sent no stronger opposition against those on the path than was needed to carry some away. From stage to stage of the journey did the Devil send these forces from the Powers of Darkness against those that were on the path; and each time some were swept away.

As the throng journeyed upward, the fury of the dark tempests and the fierce blasts of the winds of opposition increased until, when the company reached the end of the journey, there remained only a small group compared to the number of those who had started. Child of God, do you not long to be in that company that will be left after the testings and blasts of opposition from the Devil, which God permits to try us, have proved out the people of God?

We are being tested each moment and at every step of the way, to prove whether we shall overcome and reign with Christ or not; to see whether we shall be in His bride or not. They who will reach the throne and reign with Him, will overcome as He overcame. They who will be part of the wife of the Lamb, will wash their robes and make them white in the blood of the Lamb.

This company that will be His bride and who will sit on the throne and reign with Him, will be heirs of God and joint-heirs with Jesus Christ. God will forever indwell them, and His rest will be made perfect in them because on earth they found in Him the "Home of their soul."

Elbethel

A CONTINUATION OF THE ELBETHEL SERIAL

VOL. III JANUARY - MARCH, 1940 NO. 1

Christ Set Forth as Crucified

CORA HARRIS MAC ILRAVY

REGARDLESS of how many times we have been told that we have only as much of what we hear as we live, not many have apprehended the gravity of this warning enough to appropriate into their lives the truths they have heard. There have been many sinners who have heard the Gospel preached, and have been just as orthodox as we are in their intellectual beliefs, but they have not appropriated the truths heard, and therefore are not saved.

There have been Christians who have believed in the Baptism in the Holy Spirit, but who many times have not sought the Baptism diligently, and therefore have not received it. There are those who have believed in Divine Healing, but they have not been healed. Again I repeat that we have only what we live.

The reason that our influence, and the influence of the Church at large, is not greater than it is, is because many church members do not live what they profess. To a greater or less degree, many professing Christians have only a Sunday religion, which does no good to either them or to anybody else.

If people are to be drawn to desire Christ and the Gospel, we must have a kitchen religion, an office religion, a shop religion; all of which is more important than the Sunday religion if you cannot have but one. But you will have the Sunday religion if you have the everyday religion.

The greatest preaching of Christ that can be done, is not done with the lips; it is done with the life. And every Christian is called to preach Christ with the life. Beloved, whether we ever preach with our lips or not, we are all called to preach Christ with our lives moment by moment, day by day, setting by setting. This is wonderful preaching that every Christian is called to do.

It is this life-preaching that I want to bring to you from the Scripture found in Gal. 3:1, where Paul writes to the Galatians of this two-fold preaching: "O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?" These are mysterious and solemn words, which doubtless refer to both eloquent lip-preaching and to convincing life-preaching.

Paul is speaking of the first time they heard this burning message of "Christ crucified," when, by faith, they beheld Him unto salvation. But that he is also referring to eloquent and striking life-preaching, is supported by his saying that Christ was set forth crucified *before their very eyes.*

This is also confirmed by his references to his own life, which are found in various places. In one place he challenges them: "You know what manner of men we showed ourselves towards you for your sakes." Again, he said, "Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves toward you." They saw the preaching before their eyes as well as heard it with their ears.

Paul's supreme aim was to preach Christ with burning words—words so aflame that they were like fiery darts in the hearts of saint and sinner. But his aim was also to live the Gospel he preached so that in his

daily living and before their eyes, Christ should be set forth as crucified. And Paul preached this theme with his life with as burning, flaming, and penetrating power as was in the words that came from his lips.

In order to preach Christ with burning words that pierce, and convict, and convince other hearts, we must live Christ with a burning, divinely flaming life. This, in turn, demands a continual searching of the heart and life, and a yielding to the Spirit's dealings and teaching. Paul set before the Galatians the dying Christ so vividly that it seemed they could actually behold Him hanging on the cross.

His powers of expression were so graphic and so gripping that not only did he make them see the Man Jesus Christ hanging on the cross and dying for them, but he lived Christ in such a way that before the very eyes of those who heard him preach, and of this who read his letters, was Christ set forth in his life as crucified.

They beheld what he preached made flesh in his own life. They watched the death of Christ working in his daily living. They beheld the life of Christ manifested in his daily life. Think what preaching that was! There is not much like it in these days, is there? If there were, the Church and the whole world would be in a different state from the state they are in today.

He uses a striking word, "witchcraft," to describe the false teaching that had crept in. In effect, he says, "You have let yourselves be bewitched away from what you have heard and seen." He likens the false teachers who have captured them and deceived them, to a sorcerer that has cast upon them an evil eye. The result was that they were turned aside from the Christ whom they had beheld crucified, and were now caught in this false teaching.

Beloved, we do not have to go back to the time of Paul to see this thing enacted about us! and perhaps we have had it enacted upon us in drawing us aside from Christ; though it may not always have been through error. Paul marvels that they could turn their eyes away from beholding Christ crucified for them, and become taken up with strange teachings, with people, with things.

"Set forth" is a forceful and striking expression. Commentators tell us that "the word employed is that which is used for the display of official proclamations, or public notices, which were posted in some conspicuous place where the citizens might read them." Hence, this expression "set forth" means to placard, or post, an authoritative proclamation. As the bill hanger pastes what is given him, on a billboard, so Paul had preached and lived Christ and Him crucified before the very eyes of the Galatians.

The implication is that this was not his message. He was delivering the message that was entrusted to him by his Lord. The expression also denotes that the setting forth of "Christ crucified" was by the order of somebody else, even by God; and Paul, in his preaching and life, was God's billposter. By his phraseology, he denies that he is the origin of the message or responsible for it.

How different would much of the preaching be today if the speaker took the place of one who was conveying a message from his Master! There would remain no place for flowing oratory, for fine-drawn theories and speculation, for misinterpreting the Word of God. There would remain no place for exalting self or education or the speaker's gifts and importance. Paul's preaching was so dynamic that it pierced the hearts of the hearers, and the Spirit worked with him until "Christ crucified" became actually visualized to their hearts.

It would be worth the utmost self-denial and taking up the cross to be able to give forth God's Truth to others so that it became a living thing before their very eyes. It would be worth all it might cost to have the wisdom of God, and know when to speak and when to be silent; to have the heart, life, and members so purged and made pliant, that He could take up any member and use it to set forth the message that He wanted set forth.

No sacrifice would be too great to be where Christ could use the life as an ensample of what the Spirit uttered through

the lips. If there were such preaching as this in every church, mission, and religious group, souls would be saved and Christians would be deepened in the Truth and in their experience. If every preacher and teacher ministered so that "Christ crucified" appeared before the hearers, there would be deep conviction and a great revival.

We cannot apprehend what the result would be, for it would be beyond our human apprehension. There would be no place to seek the glory of man and to give glory to man. If Jesus Christ crucified were being set forth today before the world and in the churches, the very gates of hell would tremble and fall.

In all that Paul preached or wrote, Paul was hidden away behind Christ. Only one figure was seen in the message that Paul set forth to the churches through his epistles and in his life. It was not Paul and Jesus, or Jesus and Paul. It was Jesus alone presented and beheld.

Christianity is not Christ and something or some one. Christianity is Christ, and Christ is Christianity. To try Christianity is to try Christ. To live Christianity is to live Christ. The vital heart and power of Christianity is the revelation of God in the Person of His Son Jesus Christ.

Oh, let us receive deep in our hearts this I have just said! and even a still deeper truth; viz., Christianity is not only Christ, but *"Christ crucified;"* and the word "crucified" is emphatic. Christianity and the Gospel are not only a Person, however great; but they are the Person Christ hanging on a cross on a lonely hill outside the city walls.

Paul preached Christ crucified, Christ dying for sin, Christ nailed to a cross in a shameful death. We must live close to God and to the heart of Christ to preach Christ crucified, to live Christ crucified.

True Christianity is the life of Christ lived out by Him in you and in me; it is the call of Christ accomplished in your life and in my life. It is the work of Christ on the cross, and the power of His resurrection life, incorporated in each detail of our lives. This, and this only, is true Christianity.

Christianity is a fathomless and wonderful word for it means Christ's living out His life in His members. If this is real Christianity — and it is — then as far as many Christians are concerned, the statement made recently by a writer, that "Christianity has not yet been tried," is true. Christianity does not mean simply getting saved. It means to prove Christ, to live Christ moment by moment, to prove out His power and to claim triumphantly what He promises.

It means to prove out His work on the cross unto continual victory. If this is trying out and living Christianity, how much is Christianity being proved out in our lives? We need often to ask ourselves this question, for we are living Christianity as much as we are living Christ, and no more.

The vital center and power of the Gospel and of Christianity, is the revelation of God which He gave through His Son and through His work on the cross. Has Christianity meant to you the revelation of God in Christ? Have you beheld the glory of God in the face of Jesus Christ?

Have you learned to know Him better? to feel that He indwells you in a different and greater way day by day? Have you learned the fear of God in a greater way because of living Christianity? because of being saved, because of Christ dwelling within? The heart of all spiritual teaching must be "Christ crucified, and Christ raised from the dead."

We must live very close to God to be able to set forth "Jesus Christ crucified" before the eyes of others. We must live very close to the cross to preach the message of the cross; for he who will not take the cross, can have no vision of Christ crucified. We may know something of the truth, and subscribe to it and endorse it; but the only way in which this wondrous message of "Christ crucified" can be revealed to the heart, is by our taking up the cross ourselves whenever we are called to do it.

The message of the cross is the heart and

power of Christ's Work at Calvary; it is the very center from which flows all that God is to Humanity. If there had been no cross, there would have been no flow from God to man. All the blessings that we receive, the healing for soul and for body, with all other gifts from God, are bestowed because of the cross. We cannot have a revelation of the cross of Jesus Christ and its power if we do not yield to let the cross work on our self-life. Self must be brought under God. And to be brought under God, it must go on the cross.

It is hard to understand how these Galatians, who had beheld Christ crucified through the preaching of Paul, and who had beheld the message lived out in his life, could have been so bewitched. The word "bewitched" is an awful word. Besides its signifying being captured by a witch, it means "made crazy, mad, irrational."

We, too, have known persons that claimed to have been saved, but who have gone off into error, sometimes the rankest kind. And they have clung to that error, and let it take the place of "Christ crucified" and of the Gospel of the Glory of God.

The cause of a change like this, is the instability of the human heart, a desire for self-aggrandizement, and a lack of spirituality and of walking with the Lord. Hence, the heart is not stabilized and wanders from its home in God. Very often their tenacious clinging to the error embraced, is because of lack of willingness to humble the heart and confess the weakness and the lack of spiritual perception that caused them to get into error.

We, too, must take heed lest we become bewitched, even though it may not be by error. Review your Christian life. Was Christ sweeter and more wonderful to you when you were first saved than He is now? Was He so real and precious to you that you thought you could never drift away from His sweet presence again? that you would never again lose that blest relation?

When you received the Baptism in the Holy Spirit, were you more melted, humble, and obedient than you are today? When God healed you of that dreadful, deadly disease, were you more grateful and more conscious of your unworthiness, were you down lower at His feet, than you are today?

If this is the case with us, we may have been bewitched away from Christ. We wonder how people could be carried away by error, by the flesh, by the world and the things and pursuits of the world, after they have beheld Jesus Christ crucified, and have felt His move upon them in salvation.

We wonder how this could happen to those who knew how they had to yield to be wholly emptied in order to get the Baptism; how they had to humble their hearts and make things right in order to keep the anointing, or in order to get healed.

We forget that anything that carries us away from Christ and dims the vision of Him crucified, is harmful whether it is error or something seemingly legitimate in itself. We have let many worthless and foolish things bewitch us away from Jesus Christ at one time or another, have we not?

God calls us to search the Word, and to learn and live what He expects of those who bear the name of His Son; for all that are saved, are bearing the name of His Son. Is it real to you that you are bearing the name of the Son of God? that when you call yourself a Christian you are claiming the name of the Son of God? What manner of persons ought we to be who are claiming to bear the name of the Son of God?

Are we with our heavenly Bridegroom like the wife who dishonors the name of her husband? Do we think of ourselves and our desires and of some other human beings more than we think of Him? Do we long to please some person or ourselves more than we long to please Him?

We need to examine ourselves that we may know our own spiritual state and what our true relation to Him is. God wants Truth in the inward parts; He wants it to become flesh in each of us. He wants the death of Christ and the power of His

resurrection to become a vital, operative power in our impulses and daily living.

As Christ clothed Himself with His human body and lived His life and attributes out through the members of His literal human body, so He purposes to clothe Himself with His mystical body and live His life and attributes out through the members of His mystical body. He can do this only as *we* move out.

He came to earth not only to live and die in His human body, but to apply the power of His death to our lives, and to live out His glorious life on earth through the Church, which is His body. He would think His thoughts in your heart and speak His words through your lips, because you are one of His members. Only through the members of His mystical body is He now living and carrying on His work on earth. Only through the members of His mystical body has He been expressing Himself since His human body died.

Are you letting Him thus live and express Himself in and through your life, so that your living means preaching Christ crucified and risen before the eyes of all about you? If not, begin today to let the cross do away with Self, so that room shall be made within you for Christ to move into those places and relations in your life where hitherto Self has reigned supreme.

Our Terrible Adversary

CORA HARRIS MAC ILRAVY

WE HAVE little adequate conception of what a malignant and terrible enemy Satan is; and how utterly helpless we are before him outside God's protection through the Blood. Because of this lack of understanding, people sometimes rail at the Devil, not apprehending that if God did not control him, he would utterly ruin forever all mankind.

The temptation of Eve reveals the subtlty of the Devil; and if we meditate upon the record found in the third chapter of Genesis, we may discover some facts about him which we have not known before, and which may help us in our warfare against him. If we seek God with all our hearts, and live close to Him, we shall experience very definitely what a powerful and cruel enemy the Devil is, for he attacks more malignantly those that are the closest to God.

Satan does not have to make any special effort to trip most of us, for we are already living more or less in the flesh, and it therefore takes only a small testing to cause us to stumble. In fact, Satan uses the same devices over and over on each of us to cause our defeat.

All that is needed for us to be trapped by the Devil into defeat, is a little working, however small, of jealousy, touchiness, sensitiveness, or irritability. A little desire to be prominent, to receive notice and be flattered, is too often all that is needed for us to dishonor God.

Sin always begins with a refusal to come under somebody or something, with revolt against legitimate authority, which, in effect, is a refusal to come under God. In this attitude are possibilities of many great sins. If you watch your own life and the lives of others, you will see that very few persons are teachable and humble enough to be subjected to any one.

But the one who is humble enough to move humbly and sweetly under anything or anybody that God sends or permits to touch the life, will have wondrous power with God, and power against the enemy. Pride and revolt against authority, together with listening to, and arguing with, the Devil are not only the way sin begins, but this is the way sin continues.

Nor is it any safeguard against falling, or any credit to us before God, that in arguing with Satan we think as Eve did, that we are defending God, for we are not called to defend God either to Satan or to man. We forget that God does not need to be defended. Especially is it presumptuous for a creature He made out of dust to undertake this office.

The only thing we need do, is to refuse to listen to the Devil or talk to him about anything or under any circumstances. When we are tempted to anxiety, God instructs us that with prayer and supplication and thanksgiving we are to make our requests known to God; and He promises that the peace of God, which passeth all understanding, shall guard our hearts and thoughts in Christ Jesus.

In this portion of the Word concerning Eve's temptation, the three steps which lead to all transgressions, are presented. First, listening to the Devil or talking and arguing with him: which leads to the second step of self-pity and doubting God: which, in turn, leads to the third step of choosing self and the Devil instead of choosing God.

When the enemy approaches to tempt you, he first seeks to cast reflections on God's love and commands. He impugns God's willingness to do what you have asked Him to do. He insidiously tries to insinuate fear into the heart, and the thought that God is like an enemy who is narrowly watching to catch you in a fault in order that He may deal harshly with you and make you suffer. He intimates that God is a hard Master who is waiting around the corner to give you a hard blow.

Have you ever had such fears and feelings about God? Have you ever felt as though God were after you with a club, and you trembled and were distressed because you did not know whether, or when, He was going to hit you? You were afraid because you knew you were very imperfect, and you feared that you might have done something displeasing to Him. You besought Him over and over to forgive you, but the fear and doubts remained. You had no peace nor assurance. You feared and trembled as much after confessing your faults and weaknesses as you did before; all of which was because you did not believe what God had promised, but were believing the Devil's suggestions.

Such experiences are brought about by the lies of the Devil, and we must remember that there is always forgiveness with God that He may be feared. Satan hinted to Eve that God's motives were not really love. The serpent virtually said that what God had told her about that tree, was not true; and that God knew if she ate of it, she would become like God Himself.

In effect, what Satan pretended to offer Eve if she ate of the tree, was to be like God. His words implied that God was jealous of these human creatures, and that He was trying to hold them down so they would not be as great as He was. This is the undercurrent meaning of Satan's words, and of what he tried to instill into Eve's heart.

We little realize the deadly, lying thoughts that the Devil can, and does, instill into the human heart. If we pray and meditate over this tragic episode, we shall have an appalling revelation of the real source of our doubts and questions, and of the malign influence that has sometimes caused our murmurings against God.

At times most of us have said with our lips or in our hearts, "I do not know why God does not come to my rescue and answer my prayer, for I have prayed, and prayed." Who puts such thoughts against God into our hearts? Whose words do we repeat when we say such things about God's not answering our prayers?

God surely did not put that into our heart; therefore the Devil must have done it. It is a solemn thing to say or think, "I do not know why God does not do something for me. I do not know why God does not heal me; I have prayed, and prayed, and have done all I can do." We have said or thought these things more than we realize; and have really had resentment in our hearts towards God, though we may not have realized it. We have been full of self-righteousness and self-pity, and felt doubts and criticism against God.

We can discern something of Satan's motives in the temptation of Eve. He was presenting to man the same temptation which had caused his own fall. The Devil aspired to the very throne of Deity. We read in Isa. 14: 12-14: "How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground,

that didst lay low the nations! And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High." The "mount of congregation" means the very presence and place of the convocation of Deity itself.

Oh, how tragic it is that Satan, this diabolical, malignant prince of darkness, was once the day-star, the covering cherub, that walked in the immediate and manifested presence of God, in the place where it is intimated no other dignitaries in the angelic ranks ever walked.

The Scriptures imply that in that time of his innocence and holiness, he led the worship of the universe and the heavenly hosts. But finally instead of drawing the praise and worship to God, he tried to draw them to himself; therefore he was cast down from heaven, and he dragged a third of the angelic hosts down with him when he fell.

In Ezekiel 28: 1 ff., God lifts the veil a very little from past Eternity in a composite word-picture of the prince of Tyre, who was a figure of both the Antichrist and of Satan. Here we read: "Because . . . thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art man, and not God."

This alludes to the man who will be the Antichrist (of whom the prince of Tyre was a figure), the man incarnated by the Devil; for the Antichrist will be a Devil-incarnated man in imitation of God's incarnated Son. In the sixth verse, we find these words, which obviously contain a double allusion: "Because thou hast set thy heart as the heart of God." It was this argument brought indirectly to Eve. He told her that if she ate of this tree, it would make her like God.

It was pride over the gifts of wisdom and beauty which God Himself had given him, that caused the day-star, the son of the morning, to fall. If there is conceit and self-glorying over what God has done for us or done through us, we are moved by the same working of pride that caused the Devil's fall.

There may not be conscious boasting; but there may be something even more subtle, and that is a heart-satisfaction, a smug self-gratulation, because of the importance with others that came through God's work upon us or His using us. Do we not begin to see why God is ever urging us to humility, and why pride is most abominable before His blessed face?

Satan is not omnipresent, for omnipresence is an attribute of Deity alone. But he is prince over all mighty evil powers and principalities, and over world-rulers of this Darkness. These high dignitaries of Darkness may have held high places in the realm of God before the Devil brought them down into darkness. And Satan has myriads of evil spirits and subjects under him that obey him in their onslaught upon human beings to make them lose their souls.

We read in Eph. 6:12: "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places;" but how easily we forget this, do we not?

It is so little real to us that back of everything and everybody, and back of every circumstance that is not of God, and that tests our souls, is this terrible enemy. It is the very acme of deception for the Devil to try to make us believe it is somebody or something else that causes our trouble.

Happenings, choices, conditions, may appear very small and even childish in themselves; but because of this awful enemy that is at the back of all things that are not of God, nothing is childish; for we do not know to what it may lead.

Do you wonder why your prayers are not answered? Many times it is because your enemy is hindering the answers from reaching you, as he hindered the answer to Daniel's prayers from reaching him. First of all, he tries to hinder our praying the effectual prayer of faith. And many of us have not learned to pray things through.

Remember also that lips that rattle and boast and speak unworthy things, lips that are frivolous and unsanctified, cannot pray with power so that the prayer goes through to God and brings back the answer. But the weakest child of God who yields for his lips to be made like a thread of scarlet, can pray the mightiest prayers through, and can bring down answers from the throne of God.

The Devil is called "the Accuser of the brethren." Most of us have helped him in this despicable business that is peculiarly his, and I fear many of us are still doing it. Every time we criticize others and slur down or talk down others; every time that we circulate an evil report that harms another's reputation, we are working with the Devil in his business of accusing the brethren. Have you ever helped him do his nefarious work? are you still helping him? And have you ever suffered from others' helping him do his work against you?

Let us cry to God that He will purge us of the least co-operation with the Devil in his work against the brethren. It matters not whether what we say is true or not, when we circulate it, we are the Devil's tool. It is a rare attainment to attend strictly to our own lives and affairs. It is an enviable work of God to be so purified of human curiosity that we no longer busy ourselves with the affairs of others. Such attainment is a proof of mature spirituality.

Oh, the reputations that have been smirched or ruined, the lives that have been wrecked, the ministry to immortal souls for God that has been hindered, the hearts that have ached and been broken, because some of God's people have done Satan's work of accusing the brethren! If all of God's people prayed about their brethren as much as many of them have talked about them, God only knows what the Church would be today.

Satan hates God; he hates God's children; he hates the precious Gospel of the overcoming life. He malignantly opposes those who are standing for the mesage of the overcomer, and those who are pressing through to God. Those who are floating on the surface and living a shallow life, will not be tested very much by the Devil.

But the higher you rise to the heavenlies, the closer you draw to God, the more determined you are to have God's best, the more the Devil will hate and fight you; but the more God will love you and undertake in your behalf.

Satan knows that there is a company of redeemed human beings who are journeying "Up and On" to the throne of God; to the very place to which he aspired; and because of which ambition, he fell like lightning from his high estate into darkness and despair.

Satan will try to keep every Christian possible from reaching that supreme goal and the prize of the high calling in Christ Jesus which God has set before us. He is working and scheming continually to keep you from your great destiny. He is full of malignity; he is full of hatred and craftiness. We are told that it was in craftiness he deceived Eve.

There is no place too holy for him to enter, and only God can keep him out. There is none so high and holy that he will not approach and try to make him fall; he even tried to tempt the Son of God. If the Devil cannot get all he wants, he is going to get all he can. He will take it bit by bit; he will fight you inch by inch. He will fall back only before the Blood.

He will come to you as an accuser. He will tempt you to think, or say, or do something of yourself; then if you yield, he will accuse you. He comes as a roaring lion, and causes bewilderment and distress of heart. At such times it seems that your very soul is pressed down beyond endurance; it seems that you will surely be swallowed up. Though you do not always realize it, it is the enemy who is causing all your distress.

He comes as an angel of light, and tells you how gifted you are; and that, with such talents as yours, you ought to have a high place and have great influence. When he has instilled ambition, conceit, and upliftedness into your heart, he will come and accuse you of your lack of humility; and he will tell you that you can never

attain to great spirituality and be used of God after being guilty of such pride and fleshly ambitions.

Like a skillful general, he lays his plans against every life. He knows our weaknesses as nobody else knows them but God. He knows the very way to stir us up and lead us astray. He knows how to bring division among the saints whom God is endeavoring to fit together not only for Time, but for Eternity.

He will try in every way to separate you from that pre-eminent company, the characteristic mark of which is unity. Jesus prays that we may be one even as He and the Father are one. The Bridegroom in the Song of Solomon says: "My dove, my undefiled, is but one; she is the only one of her mother; she is the choice one of her that bare her." "But one" and "only one" have the same meaning; viz., "the unified one; many made one." "Choice one" signifies "one made pure and bright."

Christ's blood signifies His shed blood, or His death. No power but the power of the blood of Jesus Christ can overcome the Devil. The reason the Blood overcomes him in our lives, is because we died in union with Christ. If by faith in His Finished Work on the Cross, you abide in the place of death, the Devil can do nothing against you. Christ's work for our salvation and victory was fully finished on the Cross. All that is left for us to do is to appropriate His work by faith, and yield for it to be wrought out in our lives unto victory.

If you are going to be victorious over your enemy, you must practice reckoning yourself in the place of death, through your union with Jesus Christ in His death. Through death, Jesus Christ has brought to naught this mighty evil one for you and for me. As by faith we yield self to each cross, we shall experience that Satan is brought to naught in relation to our lives.

But we can have no power over the Devil in any place where he still has power over us, where he is able still to stir us up and influence us. The secret of many defeats in our lives, and of our not entering into what God offers, is because there are places where Satan has power to move us.

We are warned in the Word not to give place to the Devil. When we speak unwise words and do unwise things, when we give way to doubts and fleshly workings, we are giving place to the Devil. And when we give place to the Devil, he will come through the opening we make for him.

He will inject into us an uplifted spirit, or jealousy, or some other hateful, fleshly working. He watches you; and when he has insinuated a suggestion into your heart, he discerns by your face and actions whether you have received it or not.

God says that if we resist the Devil, he will flee from us. I wonder how much we believe this, and how many times we have proved it true by seeing it work. And this is according to our Lord's own words. He says that He gives us power over all the power of the enemy. God calls us to rise up and receive this power; to know it; to exercise it; to live it.

The Time of Thy Visitation

DOROTHY MARY GREGG

THE Spirit of God permits us, in the 19th Chapter of Luke and in the other Gospels, to look upon a most impressive and significant scene in the earthly life of the Lord Jesus Christ; namely, His Triumphal Entry into Jerusalem. It was on the first day of what is often called "His Last Week," just a few days before the Jews' final national rejection of Him before Pilate with the words, "Away with Him! Let Him be crucified!"

The Scribes and the Pharisees, the Jewish leaders, had for a long time been seeking His death. But before this was to be permitted to come to pass, He was, in fulfillment of Zechariah's prophecy, to be proclaimed publicly as King of Israel.

Therefore, with that same heart-attitude

that said, "I came not to do mine own will, but the will of Him that sent me," He sent for the young ass, whereon no man had ever yet sat. And, because this was the hour for it—for the glory of God the Father—He yielded to let the disciples put their garments upon the colt, and to set Him thereon; just as He would later let the Jews and the Romans lead Him away to Calvary.

When God works, who, regardless of position or earthly power, can hinder? The whole scene was heaven-born. And the same Power that provided the beast to carry Him, sent by witnesses the report of His raising of Lazarus from the dead to a great multitude of the common people then in Jerusalem for the feast. Further, when they heard that He was coming to Jerusalem, the Spirit of God moved upon them to rise up as one man, to take branches of the palm trees, and to come forth to meet Him with paeans of Messianic praise.

And thus the King moved over the highway from Bethphage, on the far side of Mount Olivet, towards Jerusalem, "the City of their solemnities," the chief city of the nation, but, more important, the center of their religious life. He rode slowly on, while the disciples spread their garments in the way, and while the multitudes with them, upon whom He had poured out continual acts of love and compassion, spread their palm branches in His path. As He came to the descent of the Mount of Olives, all the multitude of the common people, those before Him and those following after Him, impulsed by the Spirit of God, rejoiced and praised God in a loud voice for all the mighty works they had seen, saying: "Hosanna to the son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!"

And Christ let them, despite the protests of the Pharisees. It was the Father's time for it—time for the fulfillment of the words of the prophet: "Tell ye the daughters of Zion, Behold, thy King cometh unto thee, meek, and riding upon an ass, and upon a colt, the foal of an ass."

But in the midst of all this triumphant recognition of the true Kingship of this One who was "meek and lowly in heart," we have one of the most moving scenes of Holy Writ. He who knew the end from the beginning, and all that in between would come to "His own," as He drew nigh and saw the City, *wept over it!* He wept over it, saying: "If thou hadst known in this day, even thou, the things which belong unto peace! But now they are hid from thine eyes." And foretelling the things which would, and did to the letter, come to pass, He said as the reason for it all, "Because thou knewest not the time of thy visitation."

Oh, what solemn, heart-rending words are these: "Because thou knewest not the time of thy visitation"! "If thou hadst known!" Jerusalem (representing the whole nation) could have known if she had been willing to answer His call: "Come unto me . . . . Take my yoke upon you; and *learn* of me; for I am meek and lowly in heart, and ye shall find rest to your souls." He would have taught her the way of meekness and lowliness, the way of sweet subjection to the will of God, the way of putting off all human pride and arrogance—these precious truths that belong to peace, and rest, and protection in Him.

"But now they are hid from thine eyes;" it is too late. The results of your own choices will come upon you, "because thou knewest not the time of thy visitation."

Two days later, after pronouncing the seven woes upon the Scribes and Pharisees, His last public words to the nation were: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings; *and ye would not!* Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord."

At His Triumphal Entry, the acclaim, "Hosanna to the son of David," sore displeased the chief priests and the scribes. The then-near sufferings of destruction and

scattering under the Romans, have already come upon the Jewish nation; and after the awful sufferings of the Great Tribulation, the Time of Jacob's Trouble, the day will come when these words "will break forth from the whole nation as their great acclaim to their once-pierced and now-acknowledged Messiah," when He comes in the Revelation of His power, with great glory, to set up His Kingdom on the earth.

As a nation, they will acclaim Him then; this He well knew. But the weeping of Jesus over Jerusalem, and His "O Jerusalem, Jerusalem . . . . how often would I have gathered thy children together," indicate the awfulness of the suffering that will be theirs in the chastening process before that Day. Terrible has been the suffering of the Jews from the days of the destruction of Jerusalem under Titus, in 70 A.D. Unspeakably terrible will be the suffering that, as a nation, they will yet go through in the Tribulation! and all because they knew not the time of their visitation, because of the willfulness of their hard hearts—"I would, ... and ye would not."

How earnestly we should pray for the salvation of the individual Jews who will now accept Him, the "remnant according to the election of grace"! For in the affliction of the present days more of them are humbling their hearts and recognizing in Jesus their Messiah, their personal Saviour.

Zacharias prophesied at the birth of his son, John the Baptist: "Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for His people . . . . according to the tender mercy of our God, whereby the Dayspring from on high hath visited us." But though the Sun of Righteousness arose with healing in His wings, this coming of the Dayspring from on high into the world, meant for the Jewish nation only condemnation because they loved darkness rather than light because their deeds were evil. They hated the light, and refused to come to it, lest their works should be reproved.

The Dayspring from on high visited them in all the marvelous revelation of divine grace and truth; and He desired to gather them to Himself, in the "Secret Place of the Most High," but they would not. They hardened their hearts; they knew not the time of their visitation.

And Jesus, in the midst of riding as King into Jerusalem—an act prophetic of His ultimate revelation as King of kings—wept over the city!

Beloved, it requires a yielded, humble heart to know the time of God's visitation. Israel as a nation did not know; but, praise God! the "remnant" of that day knew. To them He revealed His glory, and with them He began His Church, continuing its building of living stones taken, in their dead state, from the Gentile as well as from the Jewish quarry.

As far as nations are concerned, the Gentiles have not known the time of their visitation any more than the Jews. They, too, are rapidly moving on towards the awful days of the Tribulation that we believe will follow the Rapture of the ready, waiting Church.

But even over the Church of the truly redeemed, how many times must our Lord have been grieved! How many times could He have said: "I would have gathered you together close, close to my heart; and ye would not!" The history of the Church is a history of God's gracious visitations, sometimes very temporarily recognized and yielded to by a goodly number of the body of the Church, but with the general results quickly lost; but many times only known by the few here and the few there.

But while His visitations graciously come to the assemblies of the saints and to His body in general, for which we do praise Him, yet to a very great extent His visitations in these days are to the individual. Just as He said, "If *any man* will hear my voice" (at the door, in my visitation to him), so He said, "*He* that overcometh, I will give to *him* to sit down with me in my throne."

His visitations to our individual lives have been most definite. Whether we have known "the time" of our visitation or not, has depended upon the state of our individual hearts. He brings "good tid-

ings unto the meek" (Isa. 61:1). It is as the "meek and lowly in heart" that He ever calls us to Himself, to a closer and closer relation to Himself, telling us that if we are willing, we may *learn* of Him the way of meekness and lowliness, the way of humility, of the recognition of self's helplessness and utter dependence upon Him, the way of letting self take the place of utter nothingness that God may be all.

He who would reign over our lives as absolute Lord, and of the increase of whose Kingdom in the life there should be no limit or end, comes unto us "meek, and (as it were) riding upon an ass," the Prince of Peace, to teach us His meekness. He does not come on a fiery war charger, to exalt our flesh to a great place among our fellows. If He had come that way, the Jews would have received Him for the sake of gaining pre-eminence among the nations. If He came that way in His visitations to even the members of His Church, many would appreciate the opportunity for human greatness. But the whole purpose of His visitations is to the end that our flesh may be subdued and crucified, that our wills may be more and more completely lost in the divine will; that His beautiful life, with its humility and joy and peace and longsuffering and gentleness, may express itself through us as emptied channels.

Sometimes His visitations may come in gracious outpourings of blessings when we are alone or with others in the place of prayer, or in deep conviction of our shallowness and need. Sometimes He comes through, to us, new presentations of Truth —Truth of deeper searching-power, but leading to higher heights. Sometimes His visitation is in the way of adversity or bereavement; sometimes, through the failure of trusted friends. Sometimes His visitation comes through the sacred privilege of contact with a life in which He has wrought out the things to which He is calling us, and for which we have prayed.

But however it comes (and it may come in all of these ways at one time or another), the immediate requisite for our knowing the time of our visitation is a humble, obedient spirit up to our light, a will to do His will, whatever the cost.

Have you known the time of your visitation? or are you continually looking back over the path and saying, "Oh, what God would have wrought in my life if I had recognized His dealings in that place, and had yielded to them"? And does His voice of love say, "Yes, in that place *I would have* done the things you have been praying for, but *you would not.*"

When He visited you in the presenting of Truth that would take you on to a Spirit-filled life, did you open up your whole being to its mighty working, and continue afterwards to walk in the Spirit? Or did you push the call from you until it was lost amidst the clamor of your fleshly walk with the crowd, because you realized that the way was not popular, and that to travel it would mean loss of friends, being considered queer, too much separation, it seemed.

When He visited you in the Truths of the Overcoming Life, did you rejoice when you tasted the food, and say, "Lord, evermore give us this bread"? And then, when you saw it was going to mean "eating His flesh and drinking His blood," actual self-crucifixion through partaking of the cup in union with Him, did you say, " 'It is a hard saying. Who can bear it?' I don't believe God calls for such hatred of my own life and all that I have held dear"?

When the visitations of His love came in the chastening process, did you know His time of visitation? or did you doubt His love in permitting the hard things? Did you see only the hardness, the stripping process, the failures of friends and people in general?

When His visitation came through one of His precious ones in whom He had graciously wrought, did you let Him deal death to the pride of your nature (that centered in position, or some other foolish consideration) that would have kept you stiff and unwilling to acknowledge your great needs, so that He could give you that sweet, visible support and help in prayer

and counsel that He graciously planned for you?

Oh, what a hard path we make for ourselves because, when our precious Lord *wills,* we *will not* because, through pride and human ambition, we are blinded to the time of our visitation! "If thou hadst known, in this day, the things which belong unto *peace!"* Wonderful peace, that passeth all understanding! Peace like a river! Great tranquility of soul in Christ, regardless of exteriors!

But it is the meek that increase their joy in the Lord. It is they who love the way of submission to the will of the meek and lowly One, who have great peace. The way of the transgressor *is* hard. Sometimes the threshing-out process seems to leave hardly "one stone upon another"—and all "because thou knewest not the time of thy visitation."

"Behold, thy King cometh unto thee, meek, and riding upon an ass!" Acclaim Him your Lord and Master! In the place into which He is riding to extend His government over your life, strip off your robe of self-righteousness and lay it in the dust at His feet, and let your heart praise Him, saying, "Hosanna! (meaning, "Save now!") Hosanna to the Son of David! The government shall be upon thy shoulder!"

There are those who are *knowing* this marvelous time of visitation to the Church —days of preparation for the Lord's Second Coming. They are definitely, consistently laying down their lives, daily denying self, and taking the cross unto self-crucifixion, that they may live wholly unto Him. They are willing to purify themselves even as He is pure, because they are looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.

These are prevailing, by prayer and supplication, with deep searchings and purgings of the life, to be counted worthy to escape those things that are coming on the earth, and to stand before the Son of man. What an awful thing it would be to be left for even a part of the Tribulation with the vain regret, "Oh, that I had known the time of my visitation!" and to know the Lord was saying, "I would have gathered you, but you would not!"

Some are saying that all the born-again will be taken in the Rapture of the bride whether they are living an overcoming life or not. But, beloved, "every one that hath this hope in him purifieth himself, even as He is pure." Let no false security lull you to sleep. *"He that overcometh,* I will give to *him* to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." "Watch ye at every season, making supplication, that ye may prevail (or "be counted worthy") to escape all these things that shall come to pass, and to stand before the Son of man."

And in that day of His revelation in power and great glory, when He shall ride forth on the white horse unto the overcoming of all His enemies, they also shall overcome that are with Him, called and chosen and faithful, sharing His glory. And "the meek . . . . shall inherit the earth."

CHRIST AND HIS BRIDE

An Exposition of the Song of Solomon

By Cora Harris MacIlravy

This book (now in its Third Edition) sets forth the ineffable love and relation between Christ and the redeemed who are pressing on in preparation for His Second Coming, which now seems very near. The Song of Solomon holds so much of inestimable value for the lives of those who would purify themselves "even as He is pure" that we believe our readers will desire this spiritual consideration of its truths.

(See inside of back cover of this Magazine for price, etc.)

IMPORTANT NOTICE

Orders for the bound sets of the twenty-three numbers of the Elbethel Magazine have continued to come in since our supply was exhausted. We are, therefore, having sets bound that lack only a few numbers

of the Magazine in its previous form. These will be attractively bound in cardboard cover, as before, and continue to sell for $1.00, as you will recognize that this price represents not the value of the Magazines, but only certain incidental expenses.

Without Faith We Cannot Please God

CORA HARRIS MAC ILRAVY

WE ARE TOLD that faith is the gift of God (though some connect the words, "the gift of God," with "by grace have ye been saved"); and therefore some claim that they are not responsibile for having or not having faith. They say that they cannot give faith to themselves; hence they are satisfied to wait passively for God to impart it to them.

That this position is not Scriptural, is proved by Christ's commanding us to have faith in God. The Spirit also clearly declares in Heb. 11:6 that, "Without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him."

These words are very important and solemn, for in them we find what the condition of a soul must be in order to receive faith from God. First, we must believe that "God is," and not merely that *He has been,* or that *He will be.* This is a note of the eternal "Now" of Deity. We must also believe that the God to whom we come, is the only Self-existent God, and that "He is a rewarder of them that seek after him."

It is not they that seek after something from Him or seek after His gifts, whom He rewards; but "He is a Rewarder of them that *seek after Him.*" It is not they that seek to get Him to do something for them, or even seek to have their prayers answered, whom He rewards; but "He is a Rewarder of them that *seek after Him,*" of them that believe Him and are therefore well-pleasing to Him.

God requires that we believe Him. When we feel doubts and unbelief, the only stand we can take, is that we are disobedient and are displeasing to God. Instead of doing this, we are too often indifferent to our guilt of unbelief, and make little of it. We may casually mention our lack of faith, but feel little or no conviction of our sin of unbelief, for the Word calls lack of faith "an evil heart of unbelief."

Though God does impart faith, He gives it only to those that are obedient, to those that seek after Him and draw close to Him. One reason why He does not give us the greater faith, is because we have not diligently sought after Him; we have not diligently sought to build up and to maintain our touch with Him so that He might impart to us the faith that is in the Son of God.

In the preceding verse, the Holy Spirit is speaking of Enoch. The inference is that God did not reveal Himself visibly to Enoch in theophanies, as He did to other Old Testament saints. We are told that it was by faith that Enoch walked with God and was translated. If, from time to time, God had appeared to Enoch and revealed Himself to him in visible form, it might not have required such strong faith to walk with God.

Enoch walked with God by naked faith. He had to reach the place, and live in the place, where he believed that God was. He had to reach the place where, without seeing or hearing God with His physical senses as far as the Record shows, he had to believe that God was "a Rewarder of those that seek after Him."

He had to believe that he was walking with God, and that God was walking with him. He learned to believe God so perfectly and to obey God so perfectly, that he learned to walk with God perfectly. And finally "he was not for God took him." Remember that Enoch was very short-lived according to the longevity of his generation.

God is offering you and me this same blest and unbroken experience. He is call-

ing us to walk with Him as Enoch walked with Him. He promises in many Scriptures that if we obey Him, we shall inevitably walk with Him. He also promises that if, and as long as, we walk with Him, He will and must walk with us.

He is urging us by His Word and Spirit, by conditions and hard things, into that place of holy intimacy with Him where we shall walk with Him and He will be real to us though we do not see Him nor have visions of Him.

If we obey this call of God, if we believe that He is, and that He is with us and in us though He does not manifest Himself to us visibly, He will become more real to our hearts as we move along in the street or in the home, than any one we see with our eyes. And we shall believe Him with a faith that staggers at nothing.

Perhaps we have all tasted of this precious experience of having Him more real than anybody or anything; but He wants this experience to be not only a taste, but an unvarying and increasing experience of the soul. As we move about in performing our duties; as we do the hard thing or the easy thing; as we go to prayer or rest by the way, God should be the atmosphere of our lives, the atmosphere that our soul continually breathes, and upon which it subsists.

He wants us to believe that "God is;" He seeks to become real to our souls. Let us often say to our own hearts, "God is. God is here." He is constantly seeking to reveal Himself to us as the Living God, as the life-giving God, from whom life is constantly flowing.

When with others, God should be more real to us than people; when alone, we should be conscious that we are not alone. God's presence should be so solemnly real to us that we would be stirred to the depths of our beings with holy rapture, and yet with holy fear, at the moving of God within and upon us.

Beloved, this is what God would have with every one of us, not only at times, but all the time. He is forming a company that will live in the continuous consciousness of His all-pervading and indwelling presence, in the consciousness of who He is, and what He is. He is bringing together a company who will vitally know that "God is;" and apprehend what He seeks to be to each of the redeemed.

Whether they who are in this company are in the highest position or in the meanest setting, in the office or in the shop, it will be real to them that "God is." His presence will be the great and all-pervading reality to those that reach this place of rare experience. Every setting will be only a background upon which His existence, His presence, His reality, will be manifested to the heart.

There is such soul-satisfaction in knowing the transcendent fact that "God is;" not only knowing this with intellectual faith, but through the deep experience of His realized presence. To experience continually His presence and reality by faith, is more wonderful than to have Him manifest Himself to us now and then in visible form; or to hear an audible voice calling us to walk with Him.

To be conscious of His Spirit within, to have Him manifest Himself, and speak to us, and guide us by revealing His will in the depths of our being where He and we dwell alone together, is more to our spirits than any outward manifestation from Him could be.

Jehovah told Abram He was his exceeding great reward. Do you want any reward but Him? Does your heart long for anything or any one but for Him? If you get Him in fullness, with Him you will get everything that God has for you. Contrary to general belief, it is surprising how easy it is to travel over this path which we are considering; to live in the consciousness of God's presence and reality.

The progress of a finite creature into the realization of an Infinite God, and the constant maintaining of that realization, must necessarily be very slow. But it can and must be continuous and increasing. Every redeemed soul, however weak or simple, however ignorant and untrained, is as eligible for this experience as any of the pre-eminent saints down through the ages have been.

I do not need to say that there must be continual vigilance, and you must constantly seek to restrain your thoughts from flitting here and there, by turning them again and again to God. You cannot become taken up with externals. Inevitably, human lives are lived in varying settings, but we must not permit our surroundings to get into our hearts and thoughts.

Only God must fill our hearts if we are to experience His holy presence in each duty and environing. When His presence embraces and fills each duty, you will perform it better than you have ever done it before. Even the sordid duty and surrounding are beautified when His light and good pleasure shine upon them.

Augustine said: "The works that are not in God are splendid sins." Whatever is done apart from faith, cannot be pleasing to God. Philanthropic works, so-called Christian works and good works that are not inspired by God, are only "splendid sins."

"He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." God is waiting to put such faith in our hearts as will never shrink nor fail. He will not let us be faced with anything for which He will not impart faith unto victory. Whether we need victory for our souls or healing for our bodies or an everyday supply along any line, God always gives sufficient faith with every need and with every testing.

It is wonderful to have this truth so implanted in our hearts that, no matter what the testing may be, we firmly believe that God has imparted faith for the supply of every need, and for victory in every battle. Too often when battles arise, we begin to feel around in our hearts to see whether we have faith or not.

Faith cannot be examined and analyzed. Faith cannot be taken out and inspected to see what its state is, and whether it is working or not. When it works the most perfectly, you do not even think about your faith. Involuntarily you throw yourself upon God and trust Him; and the faith He gives, works. It is like the organs of the body. When they are healthy and functioning normally, you are not conscious of them: but when there is something wrong and they are not functioning normally, you become conscious that you have them.

The fact of your trying to work up faith indicates that your faith is weak. But if you are truly trusting God, you are not taken up with your faith, but you are calmly assured that He hears and is answering your prayers. Faith is not an occult gift that only a few can receive. God's Word says that God has chosen those that are poor as to the world, to be rich in faith. So we see that all may have real faith.

Faith is not a working, though it works. Faith means simple trust in God; childlike reliance on His fidelity; unwavering confidence in His reliability. It is when there is a doubt about a person's reliability that we begin to speculate about our faith in that person. But when you know the person is reliable, you do not even think whether he is reliable or not; nor do you think whether you are trusting him or not.

Again I repeat that God gives faith for every testing and for everything that faces you; and He makes unvarying victory possible. No matter how hard the testing may be, God has positively promised that no temptation shall touch your life over which you cannot be victorious; and He imparts faith that will bring the victory in each situation. As you take a firm stand on God's Word and reliability, and believe that you have faith for the victory, God will not let you be put to shame.

Seek to trust God and believe that He has given you faith for each situation you meet. Believe that power for victory is already given you with the testing. Stand upon His reliability, and believe these eternal facts. There must be the soul's continued close touch with God, and a vivid consciousness that you are a co-worker with Him, if you are to have confidence that He is working for you.

It is beautiful to know that we are co-workers with God in the perfecting of our own lives, and in our preparation for Eternity. We are not only co-workers with Jesus Christ; we are much closer to Him

than that. We are members of His body, of His flesh and of His bones, with His life imparted to each of us. We are living branches of the True Vine, with His life and power at our disposal. We are in vital union with Him, receiving His life continuously.

He did not give us His life once for all when we were born again. But continually, moment by moment, He is giving and we are receiving His life, just as breath by breath life for the body is received and sustained by Him who is the life.

Do you see how utterly dependent you are on Him for both physical and spiritual life? Do you see how close He is to you, and how close you must abide in Him, and how one you are with Him? And remember, all this is appropriated and worked out in and for you by faith. Lord, increase our faith!

The life that we now live in the flesh, we must live in faith, the faith which is in the Son of God, which is the faith that God imparts to us. It is the faith that is in the Son of God that moves and works within us, that grasps the God who is reliable, that knows that He will surely do everything that He has promised to do. Only as we believe with the faith that is in the Son of God, will impossible things be done.

It is in the impossible situation, in the hard testings, that He wants to manifest His power. The reason that He brings us into the hardest testings, is to reveal to us and to others the power of the life of the risen Christ, and the power of the faith that is in Him. It is that we may experience what faith in Christ and in the Gospel will do in taking us through all that faces us.

Faith sees nothing but God. Faith has nothing to which it can cling excepting to God. True faith is naked, and sometimes seems to hang like a cord in the air. But real faith is always fastened to God; and it always keeps hold of God, even when it looks as if everything were going to pieces.

Christ says that "all things are possible with God." You may say you do not doubt that all things are possible with God, but that all things being possible with God is different from all things being possible with you. But Christ also says, "All things are possible to him that believeth," or with him that relies on God; and that takes in you and me and all who really trust God.

In I Thess. 5:24 we read: "Faithful is he that calleth you, who will also do it." Set your will to believe that the God who calls you, is faithful and will surely do it because He has promised. Do not try to work up faith, but quietly rely upon God's Word, refusing to reason anything out; and believe, and declare over and over to your own soul, that victory is always yours. Take the uncompromising stand that God will fulfill His Word, and that He has given you the necessary faith to come through every testing more than conqueror.

Such a stand is an impregnable safeguard and an unconquerable power against the enemy. I have never tried it that it has not worked in a wonderful way. We must know that what God says is true, even though in ourselves we feel no faith; and even though we are keenly conscious that in our own strength we cannot believe or do anything.

In spite of felt weaknesses in ourselves, we can and must be confident that if God permits anything to face us, we have faith for victory because God is righteous and imparts the faith with the testing. We must believe that in any testing He permits, victory is possible because He has promised not to suffer us to be tempted above that which we are able, and faith is included in our taking the way of escape which He promises to make for us.

To have the faith that can receive from God, there must be a maintained "touch of the soul with God," a continued deepening in the life, a circumspect, holy walk with God. But the first condition is that you must know that "He is." When you begin to know with reality that "God is;" when you begin to realize God as the living God, as the only God, as your God, you will be assured that He always rewards those that come to Him, those that seek after Him. If you meet these conditions and follow the Lord over His path, God

will impart faith and give victory in every testing and situation.

Jesus said, "Nothing shall be impossible to him that believeth;" and this includes your impossibility, the thing that has been impossible to you. This includes everything that has ever faced you, or will ever face you. *Nothing* shall be impossible! When you face a testing, remember that "nothing shall be impossible" to you if you believe. Therefore any difficulty facing you is not impossible.

Refuse to worry and question concerning your faith, but with humble boldness walk out with God along His path. With each hard thing you meet, remember that Christ promises that nothing shall be impossible to him that believes, and remember that without faith you cannot be pleasing to Him. Take the stand that God has given you faith. As you maintain this position, you will prove and experience that "all things are possible to him that believeth."

CHRISTIANS, AWAKE UNTO PRAYER!

DOROTHY MARY GREGG

"The end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer" (1 Pet. 4:7).

WORD COMES to us that in some of the countries of Eastern Europe, the true Church is experiencing great suffering as Christians are being persecuted, and even martyred, for Christ's sake. We do not hear much, if anything, from countries now closed to the Gospel; but we know from former reports that our dear brethren in these lands are also being "counted worthy to suffer for the Name."

We are stirred by the reports that in the Orient there is, for the present moment, openness of hearts and avenues-of-approach for the Gospel that is beyond anything ever seen before in the history of missions in those lands. And we hear that, amidst war and tumult in China, God's own are being marvelously "hidden" from the personal destruction that is evident on every hand; though in many, many cases they are being stripped of all material goods and comforts because of the general devastation of property.

We hear of God's gracious work in the salvation of precious Jews in the different lands; even though the suffering that is making them susceptible to His call, is intense beyond description. Also the word comes to us of blessed susceptibility to the call of the Gospel in Africa, but with warnings of the possibility of the closing of certain doors there to the proclaiming of the Message. And so we could go on and tell of South America and of the islands of the sea, where doors of opportunity are open that may be closed in a short time.

But in the face of all this, of what is the Church in America conscious? Up to this time "the lines have fallen unto us in very pleasant places," despite the fact that our country has been going through a "depression." Comparatively speaking, we know nothing about suffering. And we earnestly pray that God, in His great mercy, will spare our land from the awful wreckage that certain forces of evil within her borders could bring. But in the midst of the comparative comfort of our circumstances, are we "at ease in Zion"?

It should not be that members of Christ's body could be suffering and we not suffer with them! The Church is "a holy *nation*" within the *nations*—bound by the Word of God to "be subject to every ordinance of man for the Lord's sake;" yet, withal, having a citizenship that is in heaven, "whence also we wait for a Saviour, the Lord Jesus Christ." The Church of the Firstborn is a vital organism in union with Christ, the Head, regardless of race or color or location — *organically* one, each member of vital importance to the Head and to the whole body.

It matters not whether the Church is in England or Germany or Poland or China or Japan or America; it pulsates with the same life; each member is indwelt by the same Christ, and is called to the same holiness. "We, who are many, are one body in Christ, and severally members one of another." Those precious, blood-washed, Christ-indwelt ones in Finland, in India, in China—in all the nations—are

members of me, members of you; and we are members of them, through our union with Christ, the Head of the body.

Our relation is a life-relation, an eternal relation, a relation that far exceeds any mere human relation of earth. And if we are in the proper contact with Christ, our Head, He will communicate to you and to me by His Spirit the realization of the suffering of the other members of the body, the yearnings of His own love over them, the need for intercession in their behalf—yes, the desire for intercession, even with suffering of spirit.

We shall recognize that truly we know not how to pray, nor what to pray for, as we ought. But as we present ourselves unto God as alive from the dead in union with Christ, and our members as instruments of righteousness for His glory, the Spirit Himself will make intercession for us and through us, even with groanings that cannot be uttered. "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

The responsibility upon the Church of America for intercessory prayer for the suffering children of God in other lands, is a grave responsibility. I feel assured in my heart that it is not something we may assume at our option, with no personal results if we do not assume it. The Spirit strongly impresses me that our giving ourselves to prayer, and yielding to let the Spirit of intercession for the rest of Christ's body possess us in this "last hour," will immeasurably affect the development of that wonderful relation that is ours with our Glorious Head, and will have a marked influence on the glory of our own eternal entrance into His Kingdom.

Our yielding to the command of our Lord unto prayer, is just as important to *our own* spiritual entrance-in (to say nothing of what it means to those for whom we pray) as their being true to the Testimony of Jesus in the hard places, is important to *their* spiritual entrance-in. The great issue is not where you are, or what circumstances you are facing. The great issue is that you abide in union with your Lord, the Captain of your salvation, in order that His will may be done in your part of the spiritual battle-front, as it is to be done in those places where the firing of the enemy seems to be the hottest.

To Christ it is all one battle-field of conflict against the powers of darkness. And His army is one, *all* "under orders," the obedience of each one vitally important to himself and to the issues of each other life.

"Present yourself unto God"—but not with confidence in your natural gifts and powers! Unless sanctified by the blood, by the death-process, they mean nothing in the spiritual battle against the forces of Satan. "Present yourself unto God as alive from the dead," daily reckoning that "you died," and that "Christ is your life." It is a reckoning that clears the life to be a channel for Christ, a reckoning that you are dead to sin—and sin in all its subtle forms of pride and human confidence; and that you are "alive unto God in union with Christ Jesus."

Present your body unto Him as a "living sacrifice," made holy through the blood, through the crucifying of its lusts, each member to be an instrument of righteousness for the Lord's use.

"Present yourself unto God" in the prayer-closet alone. "Present yourself unto God" upon every occasion. Reconsecrate yourself daily to Him and to His holy service for the carrying out through you of His will, whatever that may be. Look upon yourself as belonging wholly to Him; and look upon Him as truly your *Lord,* His will to govern each step of your life.

The issues of the present time are intensely solemn. "The end of all things is at hand!" The Coming of the Lord draweth nigh! It is no time for lightness and trivialities. We should not need the falling of bombs upon our nation to bring to us the consciousness of the solemnity of these days. The presenting ourselves in the secret closet of prayer will bring it to us by the Spirit. The coming under the control of Christ, our Head, will give us His heart-yearnings over the suffering members of

His spiritual body, our brethren; as well as the reaching out towards those who will yet believe on Him through the Word. Real, experimental oneness with our Lord will make us "of sound mind, sober unto prayer."

I have known of missionaries whose hearts were made sick as they traveled on furlough from church to church through the States, and visited not supposedly dead churches, but churches that claimed a Spirit-filled life. And these missionaries longed to get back to their fields, not only because their hearts yearned over the saints there and for the conversion of more precious souls to Christ, but also because of the atmosphere of earnest spirituality in the Church of the Orient or of Eastern Europe, where lightness and worldliness are not eating out the spiritual life, but where hearts are sober unto prayer.

There are frequently articles in our newspapers that virtually say to us, "Wake up, America!" And it is true that nationally we need to awake to the grave conditions within our own borders. But, even more than this, spiritually we Christians of America need to take our stand against the sleeping potions that Satan has been giving us, and to AWAKE!

It is not enough to look at the headlines of the daily papers and say, "Isn't it awful?" It is not enough to hear missionary reports of suffering over there and say, "How terrible!" and then to put the thought away from us as something unpleasant, about which we should rather not think, and which, after all, is far away from us and is not our problem. It is *not* far away from us! It is near to us! as near as Christ! as near as co-membership in the body of Christ! It *is* our problem because it is Christ's; and we are in Him, one with Him.

Neither is it enough for us, more or less half-heartedly, to pray once in a while in a public meeting for the saints in Europe or in China or India. This is no time for half-heartedness (which means half the love, or less, for Christ; and half the love, or more, for self). "The end of all things is at hand." It is a time for strong, personal intercessory prayer alone before God, as well as with others. It is a time for full consecration, for utter separation unto the Lord, daily maintained; a time to be of a sound, healthy, spiritual mind, to "be sober unto prayer."

Most earnest prayer is needed that in the lands where there is a special openness of hearts to the Gospel at this time, the Word shall run and be glorified through the thrusting of consecrated laborers into the whitened fields, where the grain is literally calling to be harvested.

Much prayer is also needed that the native churches in all lands shall be mightily strengthened by the Spirit and the Word in order that they may be prepared to press forward in union with the Lord, standing true to Him in their individual lives and in the proclaiming of His Message, in the days when the foreign missionaries may be forced to leave them; though we pray these doors may be kept open as long as God wills. In different lands this closing of doors seems very possible, however; in fact, it has already come to pass in some of them, either in part or in whole.

Earnest prayer is also needed for God's work among the Jews of the different lands, for the searching out among them of "the remnant according to the election of grace." Our precious Lord's suffering brethren according to the flesh! Are you feeling the yearning of His love over them?

And are you being given prayer for the very sad spiritual conditions in our own country, where the modern cults (with their cunning use of Scripture while they deny the Faith, and with their offer of healing for the body through mental processes instead of through faith in Calvary) are entrapping thousands who have been receiving nothing in the dead churches?

If our hearts and lives say with the psalmist, "I give myself unto prayer," the Spirit of God will give us the prayer, making us His channels of intercession. Let us, therefore, "be sober unto prayer."

MISSIONARY NOTICE

Our praying friends will thank God with us for the safe arrival in Ningpo,

China, of Miss Lily R. Ganz, who has now been with Mrs. Nichols in the Bethel Mission there for a little over two months. She writes of God's great blessing upon the work there, both locally and in the out-stations; but urges for earnest prayer that the Lord will thrust out more laborers into His harvest. The people in the villages are calling for the Gospel, and numbers of native workers who could be used among them, are necessarily being held in the school for the training of more native evangelists, in the absence of other much needed teachers.—*D. M. G.*

All My Fountains Are In Thee

CORA HARRIS MAC ILRAVY

THE RAREST and most wonderful Christian experience that a human being can have, is absolute dependence on God, and entire helplessness in himself; and they must go together, for we cannot be completely dependent on God without having the utmost helplessness in ourselves. The poor human creature does not like to feel helpless. He does not want to be girded by God and carried whithersoever God would carry him.

Man wants to be free and self-sufficient. He wants to choose for himself where he shall go and what he shall be. In fact, he wants his own way and not God's way. But whoever would reach the highest relation that man can have with God, which is entire dependence on Him, must become utterly helpless in himself. The only way in which we can become altogether helpless in ourselves, is by yielding to every cross.

He who is crucified is utterly helpless; his hands and his feet (figuratively, his doings and goings) are nailed to the cross, and he cannot move hand or foot or body without intense suffering. There is no instrument that will bring man to such complete helplessness in himself, and to such utter dependence on God, as will the cross embraced.

He who does not take the cross, will never know what these two experiences mean. He cannot know what a wonderful thing it is to be utterly helpless, and yet to know he can do all things through Christ who strengthens him. He has not experienced how wonderful it is to know that of himself he cannot say or do anything acceptable to God. He cannot know how wonderful it is to be absolutely dependent on God for everything small or great.

We read of the beautiful side of this dependence on God in Ps. 87:7 l.c., "All my fountains are in thee;" and also in Cant. 4:15: "Thou art a fountain of the gardens, a well of living waters, and flowing streams from Lebanon." Jesus Christ is the only Fountain from which flows living water.

All God offers us and has provided for us, He has put in Jesus Christ, His only begotten Son; nor does He give us anything apart from Him. It is in Jesus Christ that all the fullness of the Godhead dwells bodily; and it is the Father's will that in all things He shall have the preeminence.

The reason the Water of Life is not flowing to us and through us more copiously, is because we do not come to Him who is the Fountain; because we do not abide there and drink from His fullness deeply and continually. Have we come to the Fountain? have we bathed in the fountain that flowed from His side, which was opened in the house of David for uncleanness and for sin, and to which all the world may come?

He who is the Fountain of Life is waiting to be the Fountain of all our fountains. He would have us draw close to Him and drink of the living water that flows from His pierced side until we have no desire nor hope in aught else, no rest nor joy in aught but in Him.

This Fountain of Life was opened on the Cross of Calvary; it began flowing to Mankind when Christ died. It flows only as the cross makes channels in lives for its flow, for the channels for the Water of Life to flow must be made in the same way that

the Fountain was opened in the beginning, and that is through Christ's death on the cross.

He has assumed all the responsibility of supplying our needs. Whether He supplies them through our daily labor or in some other way, it all comes from Him. He has given us everything that pertains to life, all that is needed for the life to increase and for us to know His life as we have not yet known it.

Think what a wonderful thing it is to know the life of God! And we come to know His life by letting the Son of God, who indwells us, live out His life in and through us. He has taken upon Himself the responsibility of bringing us through to His highest thought for us, and of making us more than conqueror. You cannot bring yourself through victoriously; nor can He do this for you if you do not let Him.

God has not merely called us to go over a path, but He has undertaken to lead us over a path. Every one of us is traveling upon some path, and step by step we decide whether the path over which we journey, shall be the path God has chosen for us; or whether we will journey on the path of our own choice and willfulness, the path of our own self-centeredness and selfishness. How many times since we were saved, has God brought us back to His path when we have detoured into the flesh!

You cannot lead yourself over the path that God marked out for your feet; nor can He lead you over that chosen path if you do not let Him. You cannot lead yourself for you do not know the path; you have never gone this way before. But He will lead and guide you, for He has gone before; and He leads all His sheep, and they follow Him for they know His voice.

God spared not His own Son, but delivered Him up for us all, and He says that with Him He has given us all things that pertain to life and godliness. Have you experienced the "all things" that pertain to life and godliness? He says He has blessed us with every spiritual blessing in the heavenly places in Christ. Are you claiming the spiritual blessings in the heavenly places with which He says He has blessed you?

The psalmist had learned the wonderful lesson that all his fountains were in God; that God alone was the Source and flowing Fountain of every blessing and refreshing that fell upon his life. If we have not discovered this wonderful secret, it is because we have digged out so many cisterns and shallow wells of our own. We have depended on them for our refreshing and spiritual progress, and therefore we have not experienced this radiant secret that all our fountains are in God.

Let us get very quiet in ourselves and open our spirits upward towards God as we ask Him how many of our fountains are in Jesus Christ and how many are in ourselves. Ask Him to plant within you the desire to experience what this Scripture means. No matter what stripping it may take; no matter how low you must be brought to have this prayer answered, trust Him to make you know what it means to have all your fountains in Him.

Oh, that our hearts may prevail for God to bring us to the place where all our fountains and refreshing are in Him; where we find all that we need for soul and body in Him, and in Him alone! May He bring us to the place where we look to Him for every undertaking and deliverance and victory, for every joy and soul-satisfaction.

We have not been willing to find all our fountains in Him. We have had so many cisterns that were broken and leaky, and many times dry. We have digged a little cistern of our own in one place, that we thought would feed our pride and build up our importance. We have digged another cistern in another place, that we hoped would bring self-satisfaction to our hearts and lives. We have digged many cisterns, and the brackish water seeped into our cistern and the brackish water leaked out of our cistern because all our cisterns were cracked and leaky, and we did not have even brackish water left.

Have you learned that the source of your relation to God and knowledge of Him, and the springs of all spirituality, are in

Him who died for you? Have you learned that only in the Lord can you be strong and of good courage? and that only through your union with Him can you have victory?

Have you tried to get these precious workings and gifts by your own efforts? When your body has been afflicted, have you forgotten that the fountain of bodily healing and of divine health is in Him, that by His stripes you were healed? Have you tried to get healing in some other way?

When you have sought help from any source but from Him, even though you thought you had attained what you sought, did you find that it leaked out and you were left as dry and needy as you had been before? Did you become hopeless and distressed, and were you nigh unto perishing, because the poor cistern which you had digged for yourself and upon which you were relying, sprang a leak as soon as you finished it and tried to draw from it?

This was because God knocked a hole in the bottom of that cistern you digged, and which you were trying to put in the place of Him. And you found there was no water nor help nor refreshing in it because God would not let you find any joy or help but in Him. The drier your cistern got, the greater was the crack.

It is wonderful to reach the place where He is the source of all our fountains, and where we can say, "All my fountains are in thee." It is rare, but precious, to reach the place where we find that we have no satisfaction nor refreshing in anybody or in anything but in God; where we find no comfort nor strength for our souls outside of God. Though He may use some one to strengthen and bless and instruct us, after all, it is God who sends these blessings and not the instrument that He uses.

He who reaches the place where he finds all his fountains in God, will have rest and peace and quietness; he will have confidence, and will be unmoved. Nothing can distress nor cause alarm to the one that is "leaning hard on God," to the one who is really relying upon Him for everything along every line. How prone we are to seek help from man, to think that some poor human being can enlighten and lift us up!

How many times in our extremity have we rested down upon some weak mortal like unto ourselves, who did not give us any help; and who, too often, fell down helplessly with us! Let us not blame the one upon whom we leaned as being unreliable; but let us remember that it was God who would not let him fill our need even in a small measure.

God is dealing with us in order to bring us to the place at His feet where the glory falls; and in order to reach that place, we must be clothed with humility. It takes deep humility to apprehend that all our fountains are in God, to know that in ourselves we can do nothing. It takes lowliness of spirit to know that we have no wisdom, that we are not able to decide the smallest matter aright, nor able to carry anything through to the glory of God.

How distractedly have we hastened to dig a cistern when faced with a difficult situation! We have anxiously wondered what to do; we have hurried to confide our distress to some brother or sister: but we found that none to whom we turned, was a source of help in our trouble. Without doubt many times God puts us in hard places in order that we may be shut up to Him and learn to rely upon Him.

This beautiful Scripture should thrill our hearts and inspire our love and confidence in the Lord as being the only Fountain of the Gardens and of our souls. He is not only the Fountain of the Gardens, a fountain that springs up and overflows continually, but He is a well of living water that is fathomless. He is a well that is so hidden away that none knows whence the stream comes, nor can they behold the little feeders from the ocean of God's grace, that feed that well and cause it to flow out to human souls.

Christ is the Well of living water hidden deep in our souls. He is the Well of living water of which we must ever be drinking, and to which we must ever resort when we need to be refreshed. When He becomes within us a Well of water springing

up into everlasting life, He will be to our souls like pure, deep water flowing underneath the ground, and filling every place and need within us where we make room for Him to flow.

The refreshing from Him that springs up and flows like a fountain, is quite different from our receiving from Him as the Well. It demands a close preparation by prayer and humbling of the heart if we constantly draw refreshment for our souls from this divine Well, the depth of which has never been sounded, nor will any creature ever sound or exhaust it.

Christ is also flowing streams from Lebanon, that white snow-capped mountain from which streams of pure cold water flowed into the valleys and watered all the region round about it. The water from Lebanon also flowed through underground channels to the valleys that were all watered with this wonderful mountain water.

Spiritually, our Lord is copious streams that flow to us from the Mount of God, streams that never run dry; that are never exhausted or warm or tasteless or brackish. Christ is the living streams from Lebanon, that bring life and refreshing to the gardens, or the vineyard, of the Lord.

When men dig wells, they dig them on high ground and not on low ground where the surface impurities are washed into them. God is calling us to draw all our fountains from His holy mountain, for it is from His everlasting hills that all our help must come. When this is so, the God of the everlasting hills will be the Source of all our fountains and the Fountain of the Gardens. Then we shall know Him as "a well of living waters and flowing streams from Lebanon."

Are you choosing your fountains from the Mountain of God, or have you digged a cistern down in some human or natural valley where the impure surface water and the refuse of human opinions flow into it? To have all our fountains in Him demands a stalwart character, with constant self-denial and self-discipline. It demands a refusal to turn for help to any lesser source than God.

Those who are determined that all their fountains shall be in God, they that determine to live the Gospel and to go down into the Valleys of Nothingness, will live under the brooding of the Spirit, and under the cloud of His presence, and will experience His miracle-working power.

God's fountains are very high in the heavenly places, and He calls us to come up on higher ground where the dew of heaven from the presence of the Lord ever falls upon our souls and lives. How strange that we should choose our own leaky cisterns when God is offering us His fountains that never run dry!

You can have water flowing continually from the Fountain of the Gardens down to the depths of your being. You can have a continual flow from Christ, of life and power and worship and all you need. You can have a fountain of living water flowing in every setting and relation of your life if you want it. You can have a fountain in the shop or store, in your home and in each duty, constantly watering your soul and clothing your life with divine fruitage.

Let God open up fountains on the bare heights of your life, and in the distressing conditions of your environings. Do not go round with the long face of one who is dying of thirst, when the Fountain of the Gardens is waiting to pour water into your soul.

Put yourself in God's hands, and He will make you drink deeply of the Fountain of the Gardens. Tell God you want all your fountains to be in Him, and then refuse to dig any cistern of your own. Determine to stay in the hands of God even though it appears that you may perish, and that everything seems to be headed for ruin. If you lean hard on God in this way, only He knows what He will do in your life.

He calls us to draw closer and closer to Him who is the Fountain of living waters, until we can say, "I have no hope in anything; I cannot rest in anything; I have no joy in anybody or anything, but in thee, my Beloved! All my fountains are in thee! All my fountains are in thee!"

Elbethel

A CONTINUATION OF THE ELBETHEL SERIAL

VOL. III APRIL - JUNE, 1940 NO. 2

The Path of Life

CORA HARRIS MAC ILRAVY

IT IS A wonderful thing to have a revelation of God's will and calling for the Redeemed, and to apprehend something of the great work which He waits to do for each of us. God is working upon us in order that we may catch heavenly visions, and not be circumscribed in our outlook. Too often, we do not find God in the daily happenings; we see only the incidents with which God covers Himself. Because of our lack of spiritual perception, we do not discern what He is purposing to work out for Eternity in each incident in our lives.

Keeping the vision God gives by being obedient to it (we can keep God's visions only by living them), is not merely a matter of getting victory. Even if it were only a matter of living the victorious life, it would be more than worth while to hold fast each revelation God gives, and to be obedient to it. But it is much more than this. We reckon upon our death in union with Christ not only that we may receive His life, but in order that His life may be multiplied.

Christ said that He came that we might have life, and that we might have it more abundantly. The word "abundant" means to flow in and abound like waves of the ocean. The waves of the ocean never cease flowing, but ever increase and are boundless. In view of this meaning, do you see what deep significance there is in our having life more abundantly? It is something beyond what we can apprehend or express with our poor faltering tongues.

It means the abounding inflow of life that has no end. It means the abundant imparting of the life of God through Jesus Christ, which we are constantly and increasingly receiving for Eternity, providing we are meeting God's conditions. Only in these fleeting years of Time shall we have the opportunity to take possession of the more abundant life which Christ died to give us.

That which we yield for God to do in our lives during Time, will be our beginning for the ages to come. All heavenly attainment into which we are able to enter during our brief earthly life, even though it were the very most that any human being could attain, would, in itself, be a very small beginning for Eternity. But I dare to trust that God will multiply all that we attain through obedience to Him and to the precious Gospel; and that He will make it the beginning and the asset for our eternal entrance-in and progress.

When we consider the exalted place the overcomers will fill, the dignity, the honor, the glory, and all that will be theirs in conjunction with Jesus Christ as they sit and reign with Him on His throne, we know that all our poor little attainments in Time could never qualify us for a place of such exaltation and honor.

But God is able to multiply our little loaves and fishes of earthly attainments and character-building, into eternal and infinite riches through Christ's worthiness. He is able to take our poor little earthly attainments and beginnings, and make of them indestructible beginnings for what He purposes us to be, and for the place He destines us to fill, in His eternal Kingdom.

We read in Psa. 16: 11, "Thou wilt show me the path of life." It is this He

is purposing to effect in these searching days of Time, these days of preparation. There is a more urgent call of the Spirit, and an increasing revelation of the Truth in these days, which point to the near Coming of the Lord. One great and basic work He purposes to do, is to show us the Path of Life in a way that we have not apprehended and experienced it before.

It may appear that instead of showing us the Path of Life and joys evermore, He is showing us the path of death and the way of suffering. It may appear that instead of showing us the way where light and joy dwelleth, He is showing us the way of sorrow, and the way of the shadows of death and darkness. But this is not true.

Only as we choose the path of death can He show us the Path of Life. Only as we take the cross and yield to its death can the Way of Life be revealed and journeyed. In each cross that faces us is His call to die in some place of weakness, and to all upon which death must work.

It may look dark; it may look as though the clouds were gathering over us and were hanging very low. But what He purposes to do, is to show us the Path of Life. Only in this way shall we receive increased life. Only as we choose the path of death, and walk in it unto the putting off of the flesh, can we see the Path of Life and walk in it unto the receiving of His more abundant life.

If we would journey onward in this beautiful living way, called the "Path of Life," we cannot protect or pity our self-life when God deals with it; we cannot weaken when He calls us to yield self up to the cross. We cannot be moved or shrink when our flesh suffers; for we must keep reminded that in this way He calls us to take, He is seeking to show us the Path of Life.

We may not yet have reached this uncompromising attitude towards our flesh where we do not pity ourselves when we are humbled, or when we are called to pass through suffering. There is a place where, without flinching, we yield our self-life to the cross. When we reach this place, our heads will be anointed as we go with Him to Calvary; and we shall be content to die to all that hinders our being to His glory.

To me there has ever been a strange attraction in this verse. The promise it holds out is inspiring, solemn, mysterious. In the past it seemed like a bright vision, a lovely promise and gift hanging in the golden light of God's Word. But this was because I did not then understand how He was going to show me this wondrous Path of Life.

I have found since then that the vague thought I had, was not at all correct. Yet for Him to show us the Path of Life is just as beautiful and glorious—yes, far more beautiful and glorious—than you or I may have thought it would be. But it is not *what* we thought it would be, and it is not reached as we may have expected.

Only the Lord knows what would be done in us if we would yield for Him to show us the Path of Life, and if we would let Him lead us unhindered over this beautiful path. Only He knows what it would mean if we set our faces to lay down our lives at every cross; and to be glad for the crosses because we knew that through them we were taking steps in the Path of Life, and that through them we were journeying towards the more abundant life Christ died to give us.

It is on the path of death and of life that He reveals to us eternal verities. None of His secrets and revelations are attained in a life of continuous ease and rest, though they always bring rest. All He would show us and all He offers us, is revealed through the cross.

It is through the sufferings that we reach the joy. It is through the humiliations that we reach the glory. It is through the death that we receive the life. It is through becoming nothing that Christ is made unto us all and in all.

When we reach the place where we want Him to show us the Path of Life; when we are willing to walk with Him alone and forever on this Path of Life; when we desire His abundant life to be manifested in and upon us more than we desire anything else, we shall not excuse our faults

and failures. When we reach this place, the weaknesses and shallowness in our lives will appear worse to us than the faults of others appear; and we shall indeed learn to hate our own lives.

Though all who are saved have eternal life, yet there is an appropriating of, and an abundant partaking of, the life of Christ, which God purposed all the Redeemed to experience. Not many desire His life in this superabundant way when they find that they must go over the path of superabundant crosses and death to reach it. The degree in which we receive and live His life is commensurate with the degree in which we receive the cross and partake of His death.

Increasingly God is uncovering the Gospel and its power to give unvarying victory; but there may be danger of our considering the Gospel only as a means of getting victory. While it is through the Gospel alone we overcome, this is not the only meaning and purpose of the Gospel Christ died to give us.

The great purpose of the Gospel, which embraces in itself all victory, and is the basis for victory and for reaching all spiritual attainments, is that through the Gospel applied to our lives, we receive not only eternal life, but Christ's more abundant life.

Let us speak very reverently about eternal life, realizing that we need to know and experience increasingly what this life, which the Word calls "eternal life," really signifies. Its meaning is very solemn and sacred. Eternal life is life that never began and will never end; and only God has Self-existent life and is increate.

We do not have eternal life as a separate possession from God, as we have our personal human life. The eternal life God has given us is in God's Son Jesus Christ; and we have eternal life because we have the Son and are vitally united to Him (1 Jno. 5: 11, 12). Eternal life is the life of God (Eph. 4: 18), imparted to man at his new birth through his union with God, the Son.

The Path of Life is the path of the life of God. Living and walking in the Path of Life is living and walking in the life of God; or, as the New Testament speaks of it, living and walking "in newness of life." It is this path of the more abundant life that God waits to show us, and into which He would lead us. It is the path of the divine life Christ has imparted to us, that He waits to make real and wonderful to us. It is the more abundant imparting of this life which is revealed and appropriated only through the cross.

The word "Path" means "a way that is well-trodden;" the implication is very clear that you can know this "Path of Life" only as you walk in it, and continue to walk in it habitually. If God is to show you this Path of Life, you must walk in it by way of the cross; and at each step you will know it better, and it will grow sweeter and brighter.

This path will not always be the same; it may have many changes in it. Sometimes it will seem all darkness, and it may be full of suffering; at other times it will be a shining path, a glorious path. But always it will be hedged in on each side by the cross.

There will be hard things, and the blows from the enemy may come thick and fast until you seem almost breathless and strengthless. But you need only to cling to your Beloved, and yield to the cross, remembering and rejoicing at every step that this path in which you are walking, is the Path of Life that is in Christ.

The word "Path" also implies persistence. It is the same word that is translated "wayfarer" in the thirty-fifth chapter of Isaiah; and it means "traveling steadily;" "persistently treading the road." We could paraphrase the verse as follows, "He will show the path of life to those that are persistently traveling." The reverse is no less true. They that do not keep on traveling, will never know and experience deeply this "Path of Life," even though they have partaken of it enough to keep them out of Hell and to take them into Heaven.

Christ is the Way, and He is the Life. To have the Path of Life revealed to us, is to have Christ revealed. To walk in this Path of Life, is to walk in union with Jesus

Christ, the Son of God, who is the Life (Col. 2: 6). Again I must repeat that it is through the cross we walk in union with Him.

The path over which He leads you, may appear like crosses, hard things, and suffering. But to the anointed eye, it is Christ and the Path of Life. The way He causes you to take, may appear like death; but it is really life out of death at every step.

When you are called to take up the cross and die, remember that though the death is there, death is not the great objective which God is seeking to work out for you, but only a station on the path. Even though it may appear like death to you, His great objective is to impart to you more abundant life. He seeks to show you the Path of Life; but the only way in which He can do this is to show you first the path of death. For the great principle of Christ's Kingdom is always "Life out of death."

God would have us grasp this principle day by day until we are living it continuously. Do not consider the Christian life as a path of death and something somber because of the cross. Look upon it as the Path of Life; and you will reach the place where you will welcome the cross, and it will be sweet to you because it means to you Life.

We should seek a steadfast, increasing desire for Christ's more abundant life; and we should be willing to endure anything God sends in order that we may learn more about the "Path of Life" and Him who is the Life. God is able to put within us such earnest desires for a revelation and experience of this wondrous path, that no cross nor suffering that He saw was necessary for such revelation, would count with us.

If you are living in union with Christ, you are walking in the "Path of Life." If you are taking up the cross as you move from task to task in the home, in the shop, in the office; if you are yielding to the death as you do the common things and the everyday duties, you are walking in the "Path of Life."

If you are yielding to the cross, you are not merely attending to the duties of the home, or going to work, or sitting at your desk apparently going nowhere; but you are journeying in the path of the life of Christ your Lord. God would have those about you discern that you are walking in this wondrous Path of Life.

You must earnestly seek to build up a life of communion with the Lord; but this alone will not bring you a revelation of the Path of Life. You must give yourself over to prayer and intercession until your life is filled with prayer; but this alone will not bring you a revelation of the Path of Life.

Only the Gospel and the cross can reveal to you the "Path of Life." Never forget that the path of the cross and the path of life are the same. This path begins with the cross and death, but it leads to life everlasting and pleasures for evermore.

It is as you yield to the death of the cross, that God will reveal to you the "Path of Life" and cause you to walk in it. And if you faithfully journey over this living way, you will experience not only life, but Christ's more abundant life. Then His abiding presence will become "a living, bright Reality" to your consciousness, for it is in the Path of Life that His presence will envelop you.

If you embrace each cross and walk in the "Path of Life," you will receive renewed life for spirit, soul and body; and all fleshly movings and tendencies will be done away. It takes so little, so very little, to bring a veil between us and the Lord! A selfish thought or feeling, even a careless word, may break off or mar the consciousness of His ineffable presence, and may stop our communion with Him.

We read, "In thy presence is fulness of joy," or "overflowing joy." In His presence is such holy satisfaction and pure overflowing joy, that it floods your own life with blessing; and it overflows to all about you. This divine joy can be found only on the Path of Life, and it comes from crosses victoriously borne.

As we yield to the cross and walk, step by step and setting by setting, in Him and in His life, our union with Him and His indwelling become real to our hearts; and

there is born within us a confidence that in Him is the supply for our every need of soul and body. We are confident that because we are united with Him, we may receive a full supply for all our needs according to His riches in glory in Christ Jesus.

If you desire it, you may experience this fulness of joy. If you desire it, you may be in the place where there will be no despondency, no "ups and downs." If you desire these rare experiences, begin to reckon upon your union with Him and yield to the cross in order that you may walk in this beautiful Path of Life.

Determine that all that is of yourself shall be given over to death so that His life shall be manifested and flow more abundantly, reviving your spiritual life, and also your body wherever greater life is needed. You will not receive this abundant life in a moment, but you will enter an increasing and wonderful experience, which you can reach only as you journey over God's Path of Life.

And you will experience that in His presence is fullness of joy, and in His right hand are "pleasures for evermore." Precious pleasures and fullness of joy await you, which He has provided for the Redeemed. He waits to impart them together with His more abundant life to you, to me, to all who will live and walk in union with Christ, who is "The Path of Life."

He Slew More in Death Than in Life

CORA HARRIS MAC ILRAVY

SAMSON was a Nazarite, and the vow of the Nazarite was separation unto God. Among the signs of this separation were the uncut hair and the unshaven head. The history of this man, Samson, who was judge over God's people, is pathetic and tragic beyond expression when we consider what God did for and through him.

God was true to him and bore with him even when he was not true to God, but dishonored Him in his own life. But before he died, he was restored to God's favor; and we read, "So the dead that he slew at his death were more than they that he slew in his life" (Judges 16: 30).

Sampson's unshorn hair was beautiful and heavy, for we are told that it was in seven locks, which signifies that it was perfect. It should have betokened a life of pure and holy separation unto God and unto His service alone. In every setting and alliance, in all that he did, whether worthy or unworthy, he bore about on his head the seven locks which told all beholders that he was a Nazarite, separated unto God.

Think of the solemnity of his being crowned with this sacred insignia of a Nazarite, and yet for his life to be marred with inconsistencies; and especially for him to frequent the house of Delilah, a treacherous harlot. Many times he saved God's people from their enemies, and he destroyed thousands of God's enemies. But the record of his life indicates that too often his desire to please himself was stronger than his love for God.

In spite of the course that he took, as long as the sign of the Nazarite remained upon him, and he was faithful in not revealing God's secret, God honored the token of his separation unto Him; and his strength remained. This is a touching example of God's faithfulness and long-suffering, as well as of His justice, towards His people even when there is lack of fidelity on their part.

Over and over God showed Himself strong in Samson's behalf. Over and over Samson tested God out, until he may have reached a place where he did not realize that God could depart from him. But there came a last time with Samson as there comes a last time with each of us; and he gave away the secret of the Lord. Through this infidelity in revealing to Delilah the sacred secret which was between him and God, his seven locks were cut off.

With this last mark of his separation to

God gone, the presence of God departed, the favor of God departed, and Samson's great strength departed. When he was left powerless in the hands of the Philistines, he found that without God he was as helpless as any other man.

When God graciously and continuously undertakes for us, there is danger that we may look upon His undertaking as if it were our right or our own power. Whether this were the case with Samson or not, we do not know; but we do know that while God was with him he always had had great strength, and had never been defeated or captured by the enemy.

It is possible that he lost sight of God, in whom his power lay, and lost sight of the fact (if, indeed, he had ever realized it) that without God he was only a helpless man. And now we find him captured by the Philistines, shorn, humbled, with his eyes put out; and made to grind in the mills of the prison house.

But we read in the 22nd verse: "Howbeit the hair of his head began to grow again after he was shaven." Do you think it was merely because his hair grew that the rest of his history happened? No, far from it! While he was grinding in the mills of the Philistines, he had time to thing and to pray; he had time to review the path over which he had come, and to repent.

At this time the Philistines held a great sacrifice and feast unto their god, Dagon, because they believed he had delivered Samson into their hands. And they called for Samson to be brought out that they might subject him to indignities. To the Philistines, there was no significance in Samson's hair growing out, and this may have been true of Samson also.

But as he was grinding in the prison house, Jehovah was working contrition in his heart. We are not told that he repented, but we believe that he did. We are not told that he prayed as he was grinding, but we believe that he did. We are not told that he communed with God, but we believe that he did. By his last prayer we trace something of God's dealings and of Samson's penitent sufferings in the prison house. I venture to believe that his communion with God in that Philistine prison was the saddest, the most pathetic, but the sweetest, communion he had ever before experienced.

God was with him in the past; he had carried away the gates of Gaza to the mountain that is before Hebron; he had slain a thousand men with the jaw bone of an ass; and he had performed many other mighty deeds. But now without God he is blind and helpless, a most pitiable sight! We can almost visualize this man, great in stature, sightless, hair half-grown, grinding at the mills of the Philistines.

But the God of Israel heard the Philistines praising their god, Dagon, and giving him glory for Samson's downfall; and although Samson had dishonored Him many times, He turned to His servant when His servant turned to Him. I believe it was not only from a desire to be avenged for his two eyes that Samson cried out to his God, but in his heart was a desire for the honor of God; for we must remember that Samson was not an ordinary man. He was a man in authority. He was judge of God's people, Israel.

And he cried out: "O Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes." And then he said, seeing it was inevitable: "Let me die with the Philistines!" and he laid hold of the two middle pillars that supported the house, and God strengthened him to the destruction of the house and of the Philistines.

In this clause, "So the dead that he slew at his death were more than they that he slew in his life," we find a striking figure of the working of the Gospel, and what it will mean to any one who will consent to die whenever he faces the cross.

Samson was separated unto Jehovah from birth, and so was Paul thus separated: for in Rom. 1:1 and in Gal. 1:15, Paul says that he was separated from birth unto the Gospel (or to the death), obviously not only that he might preach it, but that he

might live it. God purposes that in our hearts and in our daily living we shall always be Nazarites; that we shall be separated unto Him and unto the Gospel from the hour of the New Birth.

The only way Samson could destroy his enemy was through his own death, for he could not pull down those pillars on the Philistines without dying with them. But he slew more in his death than he had slain in his life. And it means death for us also if our enemy with his power over us is brought to naught. But as we take the place of death in the testing when the enemy attacks our souls, through death we, too, shall destroy the power of the enemy against us, which we cannot do by saving our own lives in not yielding to the cross.

We do not perish with our enemy as did Samson; but, through reckoned union with Jesus Christ, we partake of His death to the bringing to naught of Satan in our lives. Our dying by the cross, and thus receiving power over the enemy, is infinitely greater and more wonderful than Samson's death and its power over his enemy. We die, and yet we live!

The extent of the enemy's power over us depends on how much or how little the death of the cross is working in our lives. Only by constantly realizing upon our oneness with Christ in His death can destruction come on the enemy in our behalf; for it was through Christ's death that Satan was brought to naught.

The reason the enemy is not utterly defeated in our lives, is because we do not take hold of the pillars that uphold the strongholds of our flesh, and by faith cause the whole fleshly structure to fall in the working of final death unto complete victory. At every testing we must enter into death so that the power of the enemy shall be utterly and finally destroyed in each place of conflict.

Paul says that not only has he been crucified unto the world, but that the world has also been crucified unto him. As soon as we reckon upon our union with Jesus Christ in His death, to the putting off of the self-life, not only do we partake of His death, but the enemy is made powerless towards us.

Samson's life and death symbolize this Christian experience. Through prayer Samson entered into death; and as he was willing to die, the enemy was slain in greater numbers than all he had destroyed when he was living. In every place where He calls us to die, if we yield our self-life over to the cross through realized union with Christ in His death, the defeat of our enemy will be greater than all our half-victories that came from half-dying.

We must determinedly take the stand that we must embrace the cross if the enemy is to be brought to naught; that the death of Jesus must work upon our self-life if it is to work on the enemy in our behalf. Therefore we choose to die in order that the enemy may be brought to naught in our lives.

We read in the Song of Solomon, "Thy hair is as a flock of goats, that lie along the side of Mount Gilead." In this Scripture, the bride's hair symbolizes separation unto the Lord, as did Samson's seven locks. Her separation unto her Bridegroom is perfect, and is likened to a flock of long silken-haired goats that pasture on Mount Gilead, which is shaped like a man's head.

The Holy Spirit makes these silken-haired goats on Mount Gilead a symbol of the bride's perfect separation unto her Bridegroom, as shown by her beautiful uncut hair. Her separation is symbolized not only by the flock of goats lying on Mount Gilead, but also by their grazing on those steep inclines.

"Thine eyes are as doves behind thy veil," or "locks." It is the bride's locks of separation that protect her spiritual vision. In oriental countries, eyes must be protected or the intense sunlight may cause blindness. It was when Samson's hair was cut, that the enemy captured him and dug out his eyes; and it is when we get over on the enemy's ground, and he takes us captive, that he destroys our spiritual eyesight.

O beloved, when we are really separated unto Christ and to the cross, our discernment will be more perfect! and neither

the world, the flesh, nor the devil, will be able to destroy, or even dim, our spiritual vision. When we are beholding Him who is invisible, we shall be able to discern between Truth and error, and we shall behold unseen things and conditions that others do not see.

Many of God's dear children have had their spiritual vision and discernment destroyed or dimmed by the world, by flattery, by the poisonous glow of error, until they can no longer discern between Truth and error. Because they did not yield to separation unto God and to the Gospel, their locks were shorn; their spiritual eyesight is gone; and if they have any spiritual vision left, they behold men only as trees walking.

Child of God, have your locks of separation unto God been shorn? Have you let your love or sympathy for some one who was in error or in the flesh, destroy your separation unto God? Have you let your love for your own flesh, your desire for your own way, your selfishness, cut your locks of separation unto God? Have you let the love of self and desire for attention and flattery mar your relation to God? Yes, it may be that most of us have had these experiences in one way or another.

Let us pray that we may have such perfection of separation unto God and unto the Gospel as will cause it to work continually, separating us from our own self-love, self-centeredness, self-seeking; separating us from everybody and from everything that would defile us or hinder God's work in our lives.

The bride's unshorn locks of separation are most beautiful in the eyes of her Beloved, who says, "Behold, thou art fair, my love; behold, thou art fair; thine eyes are as doves behind thy veil. Thy hair is as a flock of goats, that lie along the side of Mount Gilead."

Beautiful, indeed, unto Him are the bride's unshorn locks of separation! It is possible that one reason that the Scripture says that a woman's long hair is her glory, is because her long hair is an emblem of the separation of Christ's bride unto Himself; an emblem of that pure separation unto Him, which is more beautiful in His eyes than anything about her, and which renders all else about her beautiful.

You may have this rare and beautiful separation unto Christ if you desire it enough to make it the aim of your life, and if you will let God separate you unto the cross. When our separation unto God grows and assumes the proportion of the perfect number, seven, we shall have power to carry away the very gates of the enemy and plant them on God's territory.

Jesus says: "Behold, I have given you power over all the power of the enemy." The Spirit tells us through Paul that we are more than conquerors through Him that loved us; and that God always leads us in triumph through our union with Jesus Christ.

Time would fail to speak of the exceeding great promises and declarations concerning the power that is in this separation unto God, with which the Word of God is filled. If we were perfectly separated unto the Gospel and its working in our lives through the cross, our separation unto God would be perfected.

If you are a spiritual Nazarite, people will not propose things to you that they would propose to sinners and to backslidden Christians. They may consider you queer; they may deride and despise you as narrow; they may even persecute you because they do not understand you, nor admire your seven locks of separation. But under the veil of separation, you will be holding sweet communion with your Bridegroom, and will be entering into a realization of your union with Him.

There will be no confusion nor clamor in your heart when your separation unto Christ is perfected, for your heart will be guarded by the peace of God, which passeth all understanding. In the secret of His presence He will warn you of the hindrances that will cause you to stumble, and the snares which you must avoid. And your heart will be at rest in this retreat with Him under your locks of separation.

The more you live in union with Jesus Christ in His death and behold the enemy defeated, the more you will long for a

closer relation to Him, and for the power of the enemy to be more utterly destroyed in your life. Remember that Samson had to die with the Philistines; and do not forget that your enemy will never be powerless until you are willing to yield to the death of the cross.

Determine that your separation unto your Lord shall be perfect. Be willing to die in order that you may have these seven locks of utter separation which will grace all who will be the wife of the Lamb. Pray that you may love the cross and welcome its working in your life. Set Christ and the cross before you wherever you are or whatever you are doing. Do not be discouraged if you seem to be making slow progress. God's work in the human heart and life for Eternity is always slow.

Heaven is not gained at a single bound,
But Christ is the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

(*Adapted from "Gradatim"*
—J. G. Holland)

Who Is This?

CORA HARRIS MAC ILRAVY

WE ARE LIVING in a time when every day is a day of choosing and decision. Not only when we are conscious of it are these choices being presented and definitely made; but in every step and crisis where we are unconscious of it, we are choosing for Eternity. And the choices we make also embrace this fleeting life on earth.

At each step, and in every setting and happening, we choose whether we will walk with God and do His will or not; whether we will live in the Spirit or live in the flesh. We choose whether we will lay down our own lives with their ill odors in order that we may receive His beautiful, abundant life with its divine odors.

God's dealings are very solemn, for they exert a tremendous influence, both in determining our state at the end of our earthly life, and also in determining our state at the end of each constantly shifting scene and happening during our life on earth. Only as we pray and study God's ways in His dealings with His people and with us, can we learn to discern His purpose in all He permits us to go through.

As soon as we choose with God in any crisis or at any point of decision, the testings will begin to sweep in upon us from every direction. Satan will try not only to down us altogether, but he will seek to bewilder us, to make us doubt, to discourage us. But blessed are they who endure unto the end of each dealing and test, and also unto the very end of earth's preparation for Eternity.

God is going to have a company that will go through with Him triumphantly, a company that will walk with Him to the last step of earth's journey. We read of them in many portions of the Word. In Cant. 3: 6 we see this company while on the journey: "Who is this that cometh up from the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?" The bride is not seen coming up *with* pillars of smoke, but *like* pillars of smoke.

We read of them at the end of the journey in Rev. 7: 13: "Who are these that are arrayed in the white robes?" Again they are presented to us at the end of the journey in Cant. 8: 5: "Who is this that cometh up from the wilderness, leaning upon her beloved?" The word "this" in this Scripture is plural, and refers to the entire company of virgins that will make up the bride. We readily see that there is something about these two companies that causes wonder and questioning with all who behold them.

As the hosts of Israel were seen approaching in the distance, the nations did not see the multitudes of Israel, they saw only the pillar of cloud and the smoke of the perpetual sacrifice and incense. They questioned about the pillar of smoke, and asked who it was that was coming up from

the wilderness like pillars of smoke.

I wonder if those about us have been asking concerning us: " 'Who is this that cometh up from the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?' Who is this who has filled the alabaster box of her life with the rare spikenard of humility?"

God waits to lead us to those places of opportunity where we may gather the precious spices of longsuffering through patience sorely tried. He will help us gather the beautiful grace of unselfishness in order that the perfume of tender considerattion for others may envelop our lives.

Myrrh is a figure of the Gospel of Christ's precious work on the cross; and frankincense is a figure of praise and acceptability before God. This one who is seen approaching, is perfumed with myrrh and frankincense, which betokens the sweet odors of the working of the Gospel in the life. The precious perfume of yielding our flesh to the death of the cross covers the life like a cloud. The person is no longer seen living in the natural; only the pillar of God's presence and the fragrance of the life poured out are discerned by those about him.

When we live in the flesh, our weaknesses are manifested to our own humbling and to God's dishonor. When we pray about our weaknesses of character, God is faithful and brings the opportunities for us to lay down our lives, our pride, our flesh, and to fill our alabaster boxes with the precious spices and powders of the merchant.

We must go down very low to gather what He is offering. We must keep under the covering of the precious blood if we would not have our condition manifested and our nakedness and lack of spirituality appear to those about us. When we fail, we must humble our hearts and repent, and God will forgive and cover our failure with the blood. But we must remember that words once spoken cannot be unspoken, and actions once done cannot be undone.

Though the blood of Jesus Christ cleanses away all guilt of sin and failure, only God knows how difficult it is and how long it takes to live down the impressions that our failures and getting in the flesh have made upon others. This is one reason why we are warned to walk circumspectly, redeeming the time.

You must gather frankincense, myrrh, and all powders of the merchant from the daily testings if you would come up out of each wilderness like pillars of smoke, and have your life enveloped in the incense of praise and victory. Only God and your own heart may know that through which you pass in order to gather the incense, and He may not permit you to talk it over with others, even with those who are closest to you.

There is no Christian grace or gift that is not found in the wilderness. If you are willing, God will lead you step by step to the very place where each Christlike attribute may be gathered. The Christian graces that are the most precious are always hidden away beneath the common happenings and settings, which may be termed bushes of opportunity. To search out and gather these divine treasures, you must stoop very low.

We apprehend very little of how God will work in our hearts and lives if we will only let Him. Literally, gathering spices is not easy. At the time this poem was written, the merchantmen who traded in rare gums and spices, sailed on long voyages to far-distant lands to gather their wares. Very often they were gone for years in order to bring back a full cargo of their precious merchandise.

They risked their lives whenever they started out on such voyages, but they were not turned aside by the danger. Their life's ambition was to gather rare spices, from which great wealth would be theirs when they brought their precious cargo home. Thus would God have it with us. He calls us to gather spiritual spices and incense and fragrant oils from every sordid duty, humiliating happening, and from every hard trial through which He calls us to pass, and to bring them up to Him.

Are those who are watching our lives asking: "Who is this that cometh up from the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?" We are all merchantmen gathering heavenly wares in a far country during this brief space called Time . God demands that the fragrance of the precious myrrh of the Gospel shall be ever discerned upon our lives. He demands that the odors of the frankincense shall envelop and follow us in a train of divine worship and acceptability, as the fragrant smoke of the incense enveloped the priest who offered it, and permeated his priestly garments, and was like a cloud of incense following him wherever he went.

God is not glorified when our lives give out the ill odors of our flesh. Too often those about us have asked: "Who is this whose life sends forth the ill odors of pride and self?" It is solemn when this question, "Who is this?" is asked because of inconsistencies and unvictorious living, and not because of God's work upon us.

But it is blessed when this is asked because of God's deepening and refining us. It is precious to our Lord when we do not know that others are discerning His perfume on us and are asking this question concerning us. It is precious in His sight when we are so covered with the pillar of sacrifice and consecration to Him, when we are so occupied in gathering the spices His heart desires from us, that we lose sight of all others but Him.

When we reach this place of utter devotion to Him, we shall be unconscious that people are noticing us. As we are engaged in our daily duties, we shall be like the Shulammite, who was caught away to the ranks of the overcomers among the chariots of the Prince. And we shall be wholly taken up with Him who is the Perfume of Heaven.

We read in Cant. 6: 10: "Who is she that looketh forth as the morning?" This looking forth in the light is compared to the rising sun. It means such enveloping in the light of the Son of God that others ask: "Who is this that is bright with the light of God? that reflects Heaven's glory? that looketh forth as the morning?"

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun?" The entire surface of the sun is bright and glowing all the while from its own fervor and light. But only half of the moon is illuminated by the sun at a time; the other side is dark for it has no brightness of its own. The moon symbolizes the Church, and the sun symbolizes Jesus Christ.

We read that the bride looks forth as the morning. Not yet has she reached the brightness that will be hers at the end. Not yet is she clothed in the glory that she will have when she enters His presence to go out no more, for we are told that "when He appears we shall be like Him for we shall see Him as He is."

Beloved, you may live under the outshining of the light of the Son of God all the time. You may shine in His brightness and be transformed into His beauty day by day. You may be softly radiant as the moon that never tries to shine in itself, but is satisfied only to reflect the sun.

Yet the moon has tremendous power. As the poet has written, "The innocent moon that nothing does but shine, moves all the laboring surges of the world." All you need do to have a mighty influence flowing out from your life, is to let Christ fill and clothe you with Himself and with His light. Because He indwells you and His light is on you, you may be so victorious that you will strike terror to the enemy. You may be like a victorious army bringing many banners up to Him.

We read in Daniel: "They that are wise shall shine as the brightness of the firmament." In 1 Cor. 15 we find another reference to the saints shining like the firmament: "For one star differeth from another star in glory, so also is the resurrection." These words reveal that the Christian's bright shining is not only for this life, but that we are laying up glory for the ages to come.

Would you shine like the firmament? Do you want to shine like the stars? to look forth as the morning? to be fair, or "bright and beautiful," as the moon? Or

are you satisfied to be like the ordinary run of Christians upon whom nothing heavenly is seen?

In Cant. 8: 5 we again meet this question: "Who is this that cometh up from the wilderness, leaning upon her Beloved?" We have seen the bride as a pillar of smoke, with all the spices of the merchantman. We have seen her as the moon, clothed in the light of the sun. We have seen her as an army with banners. But now she is nearing the end of her journey. She has fought the good fight, she has gathered many banners to lay at His feet.

She has reached the place where her own strength is gone and she can only cling. She has reached the place where she is leaning on His breast and His arm supports her and bears her along. She comes up out of the wilderness helpless in herself, but strong in her Beloved.

And He says to her:

"Child of my love, lean hard
And let me feel the pressure of thy care;
I know thy burden, child, I shaped it:
Poised it in mine own hand; made no proportion
In its weight to thine unaided strength.
But even as I laid it on, I said,
'I shall be near, and while she leans on me,
This burden shall be mine, not hers:
So shall I keep my child within the circling arms
Of my own love.' Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come:
Thou art not near enough. I would embrace thy care;
So I might feel my child reposing on my breast.
Thou lovest me? I know it. Doubt not then;
But loving me, lean hard."

And as she comes up from the wilderness of her earthly journey leaning on her Beloved, they in Heaven ask: "These that are arrayed in the white robes, who are they, and whence came they?" And the answer comes: "These are they who have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them.... For the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes" (Rev. 7: 13-17).

CHRIST AND HIS BRIDE

AN EXPOSITION OF THE SONG OF SOLOMON

By Cora Harris MacIlravy

This book (now in its Third Edition) sets forth the ineffable love and relation between Christ and the redeemed who are pressing on in preparation for His Second Coming, which now seems very near. The Song of Solomon holds so much of inestimable value for the lives of those who would purify themselves "even as He is pure" that we believe our readers will desire this spiritual consideration of its truths.

(*See inside of back cover of the Magazine for price, etc.*)

IMPORTANT NOTICE

As announced in the January-March issue of the Magazine, we have had bound in an attractive cardboard cover as many of the twenty-three numbers of the Elbethel Magazine in its previous form as were available. This was to help meet the demand for the complete sets, which have been exhausted; the books contain a wealth of reading material precious to the hearts of hungry Christians. The price of $1.00 represents not the value of the Magazines, but only certain incidental expenses. If you desire one of these books, we advise that you send in your order promptly as the number left is quite limited.

Mary Hath Chosen

DOROTHY MARY GREGG

IT HAS been truly said, in effect, that that which we are spiritually today is the result of the choices we have made, under God's call, since His light came to us. Our choices are vitally important, the seemingly small as well as the evidently great.

That the Spirit may speak further to our hearts along this line, let us go with Him in the Word of Luke 10: 38-42 into the now-familiar scenes of the home of Mary and Martha, in that little village of Bethany, just east of Jerusalem. Three words stand out especially for our heart attention from this Sacred Record. They are the words of Jesus: "Mary hath chosen."

You are familiar with the setting. Martha had received Jesus into her house. But even though the Lord had come, Martha continued to be very busy with the common things, "cumbered with much serving;" while Mary took a place "at the Lord's feet, and heard His word."

Finally, recognizing that she would receive no further help from Mary at that time in the common things, Martha complained to Jesus about her, and somewhat chided the Lord for not adjusting the seemingly unjust situation, with the words: "Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me." "But Jesus answered and said unto her, Martha, Martha, thou art anxious and troubled about many things; but one thing is needful (or, the footnote says, "but few things are needful, or one"), for Mary hath chosen the good part, which shall not be taken away from her."

"Mary hath chosen." It did not just happen that Mary sat at the feet of the Lord to hear His word; Mary had chosen that place. It could also be said that it did not just happen that Martha was doing "much serving," with the result that she was cumbered, or "distracted," about it. They had each chosen, but Martha's choice was referred to only by inference. Nevertheless, Martha, too, had chosen.

The question here (clear to all, without doubt) is not that of choosing the spiritual to the neglect of the proper duties of life in manual labors, all of which are to be done as unto the Lord and for His glory. The question is, rather, that of choosing the spiritual when faced with the temptation of becoming involved with "many things" which are not of His ordering, at the time at least, and which consequently would result in the neglect of the spiritual.

There is no inference in the Lord's words that Mary's life was one-sided, or lacked in proper attention to the secular duties of life in their place and time. Christ would doubtless have added admonition to Mary along this line had she been lazy, neglectful of duty, choosing to sit in physical inactivity, with folded hands in meditation and supposed communion, when she should have been meditating and praying over hands busy in the dishpan or with the broom.

Neither did the Lord reprove Martha for the proper performance of necessary labors. Rather, He said, "But *few things* are needful." But Martha was distracted with *many things*. Mary had doubtless helped Martha with most, if not all, of those few really needful things before the Lord's presence wooed her to that place at His feet. And having decided that this was the place for her at the time, she chose—doubtless with clear conscience—to sit there at His feet and to give all attention to His marvelous Words of Life. Having chosen, nothing of human attitude or opinion could move her from that blessed place.

Mary's choice was not a passing thing for that occasion. Each reference to this precious woman's example shows the spirit of this same choice. She was convinced

that the place of His feet was glorious. She was convinced that He wanted her there; that she needed to be there. She was convinced that the satisfaction *His* heart would receive by her dropping all other thoughts and taking her place at His feet, would be far greater than that which any merely exterior service could give Him. She was convinced that *her* heart would be enriched by His Spirit and by His words through sitting there, as it never could be by a few words now and then as she passed the door in the course of her physical busyness. And she chose; she "seated herself" at the Lord's feet.

It was doubtless not easy to make this choice; though some might think Mary took the path of least resistance; i.e., she just dropped down and sat. Ah, no! It was the path of the greatest resistance! She knew all the time that Martha's spirit was resisting her course; and it could easily be supposed that one side of her own nature (for it seems she was the younger sister) would chide her for not helping Martha anyway.

It is very possible that Mary had even sought to persuade Martha to let the arrangements be very simple so that all the time would not be consumed in the material things, and so that they would have time to "sit at His feet." What a rare privilege! They should not miss it! Suppose they did not satisfy their natural pride by displaying all their culinary abilities; what did it matter! That satisfaction would be very passing; but the words of this Wonderful One would leave an abiding satisfaction in their souls. But a few things along the material lines were needful anyway. But, oh, this "one thing," this great thing, of sitting at His feet and hearing His word! this was the thing needful for their poor hearts; they must not miss it.

The choice was before them. Should they do just the few needful things, and sit at His feet? Or should they satisfy the urge of the natural to be doing, doing—doing things that were beyond that which the Master would desire at the time; and things which, to be calmly carried through, would demand the full attention of both of them, leaving the Lord alone, that rare place at His feet unoccupied?

Mary chose to sit at His feet! And Martha? She did not say, "I will not sit at His feet." Oh, no! she would not say that! She probably thought, as she saw Mary take her place there, "Yes, *I'd* like to have time to sit at His feet, too. It's nice that *some* people can do it (this with just a tinge of bitterness, perhaps). But *somebody* has to do the *work;* and I cannot invite the Master to a simple meal of just 'a few things.'"

And thus Martha chose her "much serving;" and in thus choosing, she chose not to sit at Jesus' feet. She chose her own works, rather than to drop at His feet and seemingly do nothing for the time being—just to sit and to let Him do. To let go, seemed impossible; her whole nature wanted to *do,* to *do,* to *do;* and she also wanted those around her to *do* according to her ideas of what should be done.

Perhaps later Martha learned that it is not *what* we do that counts; but it is whether what we do, is *the will of God,* that counts. Even the seemingly good things, if not in His will for us at the time, will not please Him. All works not wrought in union with Christ are dead works; they will not stand the test of the fire. And union with Christ means union with Him in the secret place of prayer, the place of heart-searching and consecration and intercession, as well as, and in preparation for, union with Him in His deeds of mercy and love and grace in behalf of others.

Beloved, if you and I sit at the feet of our Lord and receive from Him the searching words and the precious, rich truths that are imparted only there, it will be because we *choose* to sit at His feet. We shall never happen there; we shall never drift into a prayer life. God's commands concerning it clearly express His will; we need no further revelation about it. But we choose — daily we choose — whether we shall avail ourselves of this greatest of all earthly privileges, the sitting at His blessed feet, the hearing His words, the pouring

out of the heart's personal needs and longings in an audience alone with Him, the entering into co-intercession with Him for the building up and the perfecting of His precious spiritual body, the Church.

It is this, and nothing short of this sitting alone at His feet, that prepares one to be His channel for the flow of His ministry to others. We must have it! It is imperative that we have it! It is not of secondary, but of primary, importance. It is inseparably connected with the living of the Overcoming Life. We cannot live the Overcoming Life without a secret prayer life; which includes, of course, not only the stated times of being alone with God, but also the heart's secret, inner communion with the Indwelling One while about the common duties and amidst the crowd.

But we cannot do all our praying "as we go." Our blessed Lord "went out into the mountain apart to pray." He rose up "in the morning, a great while before day." In the evening we find Him alone with the Father in prayer; and we read of His "continuing all night in prayer to God." We are to live continuously in sweet communion with the indwelling Christ; we are to "pray as we go," certainly; but we shall do it but poorly if we do not obey His calls to drop all, to shut ourselves away from people and the activities of this life and from all that would distract, and to wait upon Him.

Day by day we choose whether we shall have this time alone with Him or not. If we have it, it is because we choose to have it, by God's grace. If we do not have it, it is because we choose something else in the time in which we should have it, and thus choose not to sit at His feet.

We are not dwelling upon the *time* of secret prayer, as such (this is a matter of personal leading from God to the individual), except to repeat that which has often been said to us by men and women of prayer; namely, that the Christian should have regular, stated times of prayer alone with God, whatever the decision may be in the individual life as to when these times should be. The Lord will call and guide.

The writer personally is finding great benefit in the early morning time alone with God, as one response to His call along this line; though the enemy fought it for years. If, possibly in view of the necessary demands upon your time which would hinder your having a prolonged waiting upon God later in the day, He has called you to this early morning prayer and you have found difficulty in meeting His appointments, perhaps the following thoughts will help you to choose His precious will for you in this place.

You may have chosen sleep instead of choosing to arise and meet your Lord in unhurried consecration and worship in the early morning. But you may say that you do not waken early enough for any lengthy waiting upon Him; yet that you feel you should have it; that He has called you to it.

But do you not waken at times for other things? Why, then, can you not waken early each morning for prayer? Is it not because you have not *chosen* to? You have not put your will, submitted to God's will, determined to have God's will, over on that side. You say when you see the results in other lives, that you would like to do it. But what you would really like, is the fruit, perhaps without the labor. You have not really *chosen* this early morning place at His feet alone with Him, to which you say He has called you.

But perhaps you say that you cannot waken without being called. Isn't God able to waken you? Yes, He is; and He will do it if you *choose* to obey Him in this, and if you trust Him to waken you. He has proven Himself marvelously to others along this line; He will prove Himself to you, too. And there will be this added sweetness of having Him personally call you to this sacred tryst with Him. You will know that in the eyes of your Lord it is surely important; and your soul will sense that it is very sweet to Him to have you pour out your love and consecration, your worship and petitions, before Him in unhurried sitting at His feet.

The whole day will be different if you do this in answer to His call—not because you have performed a duty, as such, but

because you have yielded yourself over to Him definitely in reaffirmed consecration by faith. This brings you under His control, makes easier your living there by faith throughout the day, and makes you more susceptible to the promptings and the checks of His Spirit; for it must be followed by an abiding in union with Him by faith, step by step, throughout the day if His purposes are to be carried out. — But, beloved, if you have this precious time at His feet, it will be because you *choose* it above everything else you could be doing at the time.

Perhaps His call comes to your heart later in the day that you come apart with Him for a while and sit at His feet; but there is the same question of whether you will choose this precious privilege, or will choose to be with somebody else, or to do something else. You may say that it is not that you *choose* something else, but that you just do not have time; other things demand your attention. Then is your Lord unreasonable? Does He call when it would be utterly impossible for you to obey? Our hearts know that this is not so, do they not?

Let us be honest with ourselves. We do not come apart with Him because we do not choose to. We choose, rather, to do the "many things." Let us examine our lives. Are there not many things that consume our God-given time that He never led us to do? Do we not add to the "few things that are needful," "many things" of our own choice, either for praise of men or because we just have a natural "do-do spirit"?

Are there not times when we get into things that God has given others to do, just because we choose to get into them? And the great tragedy of it is not that in one way or another we really hinder those who should perform the tasks; though we do hinder them. But the great tragedy is that, in choosing to be thus occupied, many times through the years we have chosen not to sit at His feet.

Let us not say that we did not have time to pray; for it is not true. The truth is that we did not pray because we did not choose to pray. The devil will drive and drive the child of God, even with seemingly legitimate work, to keep him from the Lord's feet. There is a saying, "The devil will find something still for idle hands to do," speaking of deeds of outright wickedness. But is it not equally true that the devil will suggest multitudinous things to keep hands from being emptied, in order to prevent souls from sitting at the Lord's feet—not necessarily evil things, but just busyness of the flesh?

Martha chose to be in that kitchen; she chose to add the "many things" (that only made her distracted and anxious and troubled) to the few needful things. She chose it! And so have we chosen comparably! Then we have been aggrieved, perhaps, when others did not co-operate with us in our fleshly works; and have told them that they would have to do more than pray. But, as the motto says, "You cannot do *more* than pray until you have *prayed*." And after we have prayed in yieldedness, we shall not be distracted and anxious in our doings; they will be His doings through us, the fruit of sitting at His feet and hearing His Word alone; and of continuing to sit at His feet and to hear His Word in our spirits when in the needful activities.

Then, again, we may choose not to sit at His feet in the secret place in answer to His call because some "Martha" will chide us if we are not doing the same things that she is doing; and we shrink from her criticism. Or we may feel that we know what she is *thinking* about us. We can tell it in the impatience of her step; we discern it in the way she rattles the pans! And we choose "Martha's" good opinion; and with conviction pressing upon the heart, but with self-righteousness arguing that we are doing our duty—and, anyway, that we cannot stand her reproach—we choose *not* to sit at the Lord's feet and to hear His Word.

But "Mary hath chosen." We were all doubtless convinced long ago that sitting at the Lord's feet was the "good part." Yet how many of us have entered into a real prayer life? How many of us sit daily

in unhurried waiting at the Lord's feet, pouring out the heart to Him, and really hearing from Him, having His Word quickened to the heart?

The point we are considering is not the wonderful, self-evident fact that this was the "good part." The point God is calling us to consider, is that Mary *got* that part *because she chose it.* Even Martha's fleshly, chiding prayer to the Lord, voiced in her presence, did not make Mary leave her place at His feet. She was not averse to work—and hard work, no doubt—in its proper time; but this was the time for her to be at Jesus' feet; and in meekness she chose to be there. She doubtless longed that Martha would come too; but if Martha *would do* the "many things" instead of the "few needful things," Mary could not afford to let this call *her* from the Lord's feet. "Mary hath chosen."

O, beloved, if you choose obedience to the call to sit at His feet, whether at morning or at mid-day or at night, or at all three times, nothing shall be able to take this "good part" from you. Jesus said it of Mary. His words apply to you and to me. He stood by Mary in her choice, against circumstances and all of Martha's complainings, and said, "It shall not be taken from her." He will stand by you if you make the choice, determined by His grace to have a prayer life in the power of the Holy Spirit.

Morning by morning, He will waken your ear to hear. He will show you the "many things" that need to be dropped from your life that are not in His will. He will give you wisdom in arranging the "needful things" so that they will not interfere with the "good part" you have chosen; and yet they will perhaps receive better, more conscientious attention than they have ever had before in your life. He will empower you to enter in, if you choose this greatest of all privileges on earth.

But if you and I are among those who sit at His feet and hear His Word, it will be because our Lord can say of us individually, "My servant, my loved one, *hath chosen.*"

Searchings of Heart at the Watercourses

CORA HARRIS MAC ILRAVY

THE GREAT issues of Eternity are many times settled by seemingly small victories or failures in our daily living. If we miss the great provisions and glories provided for us through Christ's death; if we fail to reach the eternal attainments and honors God offers us, it will generally be because of some trifling decision or choice on our part.

The fault will be ours if we do not attain, for God never begins anything which He does not purpose to finish. When He deals with us either in a smaller or greater way, He purposes to bring forth something that shall be to His eternal glory, and for our eternal good.

There are solemn warnings and precious lessons to be learned along these lines through God's dealings with Gideon and his army. When God began reducing Gideon's army of thirty-two thousand men, He did nothing spectacular; but He worked in what appeared to be a quite natural way.

He knew the hearts of Gideon's men, and there were two tests to which He subjected them. First, He tested them concerning their courage. He said: "Whosoever is fearful and trembling, let him return and depart from Mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand" (Judges 7: 3).

We can but faintly imagine how the ten thousand men who remained, must have felt as they watched the twenty-two thousand depart. And we may conclude that Gideon also was dismayed when he saw these thousands move out from his army, for he doubtless thought that his army was made up of courageous men, since they had voluntarily joined him.

He had led out his army to face an enemy so large that we read they "lay along in the valley like locusts for multitude; and their camels were without number, as the sand which is upon the seashore for multitude." This great multitude was ready to swoop down upon Gideon and his men as an eagle swoops down on his prey.

It must have been a disappointment and test to Gideon to find that more than two thirds of his men were afraid and were leaving him. The men who were courageous and were left, must have been tested when they saw those thousands leaving and only ten thousand left from the entire army.

Beloved, we have seen many go home from each deeper experience that God has offered, and into which He has led us, since we started on our Christian pilgrimage, have we not? And this should be a warning to us to humbly take heed lest in some future test of character, we, too, might be found wanting and be sifted out.

The first test of the Christian's sincerity and character is generally concerning fear. There is fear of people and of what they will say; fear of losing friends and prestige; fear of the price to be paid if we hold fast to God and are true to Him.

But the test of fear was not the only test through which the Lord carried Gideon's band. After the fearful and the trembling had departed, God began to deal still closer with those who remained, in order to reveal their heart attitude. We read in Judges 7:5, "So he brought down the people unto the water." It was really Jehovah who brought them down to the water and tested them, though He did it through Gideon.

When He thus dealt with them, nearly all were sifted out, and only three hundred men were left; a very, very small proportion of the original number of thirty-two thousand. How must the three hundred men have felt when the others were gone and only they were left with Gideon!

And Gideon was also tested at the water, though in a different way from the testing of the others. His testing could have been most poignant when Jehovah told him after the testing of the men was over and they were separated, that all excepting the three hundred that lapped water like a dog, should return home.

How insignificant this incident appeared to Gideon's band! To them it was only a spring at which they satisfied their thirst. They did not know that God was testing them out through it. In fact, it is quite likely that the ten thousand courageous men who were left after the trial of courage, may have thought the tests were over because all the weak and timid were gone. But it requires more than not being a coward to be in at God's great victories. God was about to give a great victory, and He was choosing those who would be in it.

The incident appeared to them to be an ordinary happening; they saw nothing unusual in Gideon's leading them down to the water to drink, for he had, doubtless, led them down to many springs during their march. Even Gideon did not know all that God was going to do until the test was over.

Poor Gideon! He had only ten thousand men left after the fearful were gone—less than a third of his original army—to fight the hordes of his enemies. And the Lord told him that his army was still too large, and that He was going to take away more men. It required real faith for Gideon to obey God unquestioningly.

Have we not from time to time questioned whether God were in certain guidance and happenings which we could not understand? This that happened to Gideon has happened many times under difficult guises in your life and in mine when we have not been conscious of it.

It is solemn to remember that God is constantly testing us out not only in the large crises of life, but even in the smallest incidents and details of daily living. When this fact becomes a reality to our hearts, we shall be more watchful, we shall walk more circumspectly, we shall cling more closely and prayerfully to Him.

We should be deeply impressed as we examine our own lives, and consider that the manner in which these men drank of

the water was to decide whether they would have a part in God's great victory or not. He is just as continually testing us out in the daily settings and relations of life as He tested out Gideon's band.

But there are special times and crises in our lives when, in a peculiarly final way, God deals for Eternity, though we may be quite unconscious of being in such a crisis. According to the way in which we yield to God in each testing that faces us, shall we go through life's trials either as a failure or victoriously.

When we are defeated in any situation, it is generally because we were out of victory before we met the test, or we had become slack and careless. Most failures, if not all, are because of lack of spirituality; lack of a prayer life; refusing to lay down our own lives in small places as well as in great trials.

When these conditions prevail, and God sends small tests that might be comparable to taking a drink of water, these small trials may decide our eternal entrance-in. God is ever leading us down to springs of testing; and the way we go down and go through the tests, decides our place in Eternity.

It is also true that the way in which we meet every crucial test, is the result of a course of life, a course of relation to God, a course of obedience or disobedience. More often than we realize, there comes a decisive moment of testing when eternal things are definitely and finally settled.

Rarely do most persons apprehend it when they are facing a solemn final decision. Israel's failure to enter into Canaan is an example of what I have just said; and there are many other instances in the Word where a calling or destiny seemed to be settled by a single choice or act, or by the manner in which the person went through some situation.

Our only safety lies in living continually in union with Christ; in being obedient to every check of the Spirit and admonition of the Word; in laying down our self-life and our will at every cross; in continually yielding our entire beings to God. If we do this, we cannot fail even though we are not conscious that we are facing a crucial test.

We read that Gideon brought down the people unto the spring Harod. The word "Harod" signifies, "terror, trembling, fear." Every man who was left, was tested at Harod. Even those who departed, reached Harod; though they were not led down to the water to be tested, for they had already made their choice.

God's great tests do not always appear to be "springs of trembling," but rather like trivial incidents where we make small choices, or apparently where we make no choice at all. Only after it is over do we sometimes realize the importance of the situation through which we passed. This should put the fear of God in our hearts. It should cause us to search our hearts and lives often, and to be more circumspect and prayerful.

God made this spring the place of final testing for Gideon's band. He led them down to the water, and it did not seem important to them whether they lapped the water like a dog, or went down on their knees to drink it. Thus He leads us down to the springs of testing, and many times it does not appear important to us either.

There are times when God must let us fail in order to humble us; but if we yield to go down, He will make even our failures work together for our perfecting. Vegetation that is plowed under the surface of the ground, decays and becomes a fertilizer of the soil. This could be hard on the vegetation if it were sentient; but it is wonderful for the soil and the crops.

When the weeds of our flesh and "the flower of the grass" of our attractive natural are over-running our lives, God plows them under through the working of the Gospel and the cross. Decomposition is never fragrant, and it is always unlovely. And our flesh is never fragrant or beautiful; and when God deals with it, it is always painful. If you let God lead you down to the springs of trembling, He will see that you are in at the great victory He is going to get.

The springs to which He leads you may seem trivial or they may seem terrifying;

for through James we learn that our temptations will be manifold, or variegated, which signifies many different kinds, and forms, and sizes of testings. We have found it so, have we not? The reason that He takes us through all kinds of testings, is that we may be perfected in every place.

There are some with whom He does not seem to be dealing in a marked way. This may be because their final choice has already been made, and God has stopped dealing with them except in slight ways. But those who have made God and Eternity their supreme goal, will ever be shut up to God and under His dealing and molding hand. Therefore we should thank Him for His convictions and dealings. The sweetest and holiest boon God can bestow upon you is to shut you up to Himself, for it shows that He is still dealing with you as with a dear child.

Remember that, "He who aims at the stars, shoots higher than he who aims at a bush." Cry out to God that your aspirations shall become purer, and ever be reaching out higher; that your vision and aims shall be the greatest and highest that God has offered, and that Christ has died to give you.

As others watch you at the crises of testings, they may not understand why you are so convicted and are having such a hard time. But blessed is the man with whom God deals as with a son; for "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

Again I would repeat that more often than we think, eternal issues result from the apparently tiny choices, unweighed words and actions, which in themselves do not seem to be important. We need to apprehend how dangerous it is to be out of the Spirit even for a moment; for whenever we get into the flesh, we dishonor God; we open the door for the enemy to work on our flesh; and we hazard our own eternal attainment. We also lower ourselves in the esteem of those about us, upon whose lives God intended us to be an upward pull.

In an instant, by a thoughtless word or act, even by a gesture or an inflection of voice, you can lower yourself in the eyes of another so that it may take weeks or even months to efface the impression made, if, indeed, it is ever done away. If this is true, and it is, we can see how prayerfully and circumspectly we must walk; how carefully we should weigh our words and actions before bringing them forth.

Though all guilt is removed by confession and the cleansing of the blood, let us never forget that words once spoken, cannot be unspoken; and acts once done, cannot be undone. Inexorably, "As a man soweth, so shall he also reap." Let us determine that our lives shall not be marred repeatedly by the same faults and failures. We do not need to be continually humbled by the same unlovely and ill-smelling fleshly acts.

We have been lifted above the plane of the flesh and the natural, and are called to live in the heavenlies. We are eternal spirits, even though we are living in human bodies that are still upon earth. Through union with Jesus Christ, we may have victory in every place. Already we have begun to live the eternal life which God has imparted to us through His Son. Let us examine our lives, that we may know how deply and consciously we are living in His newness of life.

Deborah sang: "By the watercourses of Reuben there were great resolves of heart. .... At the watercourses of Reuben there were great searchings of heart." When God leads you down to the watercourses of testing, He purposes that there shall be great resolves of heart, that there shall be great searchings of heart.

Beloved, when God lets hard things come, when you find yourself in difficult situations, of which the watercourses could be a figure, pray that He will give you self-discernment. Pray that there shall be great searchings of heart; that you may discern His purposes and may become co-laborers together with Him in your life's vineyard.

We look too lightly upon giving way to the flesh. Our understanding of God's purpose in dealing with us is meager and inadequate. Too often we see only some

one or something in the difficult and painful happening. We do not search and find God in it; we do not discern that through the hard situation, God is leading us to the watercourses in order that there may be greater searchings of heart and greater resolves than we have ever known before.

God is continually leading us down to the spring Harod, the spring of trembling. We are constantly coming with Him to the watercourses in order that He may test us out concerning eternal issues; concerning the place we shall have in Christ's Eternal Kingdom; concerning whether we shall reach God's best or not.

We cannot afford to harbor a thought in our hearts that does not come to us from the heart of Christ. All resentment and grudging, all curiosity, criticism and suspicion, are hindrances to our going on with God and reaching His great purpose and desire for us.

May God impart to us a spirit of revelation and understanding in apprehending that these times of testings decide eternal issues, and that every test has its bearing on the place and service we shall have in the ages to come.

I am persuaded that there comes a time when perhaps one failure or one victory, which in itself could be comparable to Gideon's men drinking at the spring, will settle whether we shall or shall not be caught up with Jesus Christ when He comes; whether we shall or shall not sit with Him on His throne and reign with Him.

God is purposing to get a great victory over all His enemies. If we yield to be led down to the watercourses in order that our hearts may be searched out and that we may make great resolves, we shall share in His victory. When He overcomes His enemies, we shall be in that army that will be with Him, and that shall also overcome; that company that is named "the called and chosen and faithful."

The Woman Came to the Threshing Floor

CORA HARRIS MAC ILRAVY

WHETHER people or conditions about us are right or wrong, God's unvarying demand is that we shall overcome in every circumstance and situation if we are to sit with Christ in His throne and reign with Him. Self-discernment is an indispensable condition for overcoming. It matters not whether others are living victoriously or unvictoriously, the supreme question before us is, How are we living?

He who is humble and willing for God to show him his condition, however humiliating it may be, is on his way to the ranks of the overcomers and to the throne. He who is willing for God to deal unto his perfecting, will go from height to height of heavenly living; and neither the hosts of darkness nor any earthly or human hindrances can keep such a life from reaching God's high goal.

We need often to consider and to weigh the interests and pursuits that make up our lives, the relation of our souls to circumstances and conditions, to God and man, in order that we may know where we are spiritually. We need not take others into these times of soul-searching, for we may fight our battles and get our victories alone with God, down in the hidden depths of our hearts where He and we live together.

The precious substance God calls us to lay up in heaven, must be gathered from the settings on earth. The women who brought spices to the tomb of their Lord, must have prepared the spices during the night, for they came early to the tomb. They knew beforehand that they were going to the tomb, and that the spices must be prepared. The spices they brought were a figure of the infinite fragrance of Christ's character and love, and also of their love for Him.

If we bring the spices of a life laid down and of divine attributes claimed, to offer to our Lord at the place of death, they must be prepared beforehand. We know not

when He may call us out to meet Him at the cross and to partake of His death; so we must ever have our spices ready. And if we have a precious cargo of spices to offer Him at the end of life's journey, we must prepare it during this dark night of our sojourn on earth.

There is a place of endurance in testings that is desirable and more than many reach; but there is a higher place than that of mere endurance. It is the place of endurance with joy. God has made it possible for us to live in the place of endurance with joy. There is an experience beyond barely getting through into victory. It is the place of being more than conqueror. God has made it possible for us to be more than conquerors through union with Him that loved us.

There is a place of longsuffering and patience with people and things that is excellent and better than defeat. But there is a place that is higher than this. It is the place of suffering long and being kind. There is a high place of selflessness and spirituality, where we let no one know about our battles and our crosses; where we confide in God alone and only He knows our testings.

After David had sinned in numbering Israel, Jehovah commanded him to go up and buy the threshing floor, and to rear an altar on the threshing floor. God did not permit him to build his altar until he had paid the full price for the threshing floor.

It is the same with you and me. When the Lord calls us to go to the threshing floor and build an altar, He selects each threshing floor, and requires us to pay the full price for it before we can build our altar, and before His fire will come down upon our sacrifice.

There is a beautiful incident in the Book of Ruth concerning the threshing floor, that fits in with what I have been saying. You will find it in Ruth 3: 14 l.c.: "Let it not be known that the woman came to the threshing floor." After her husband's death, Ruth, the Moabitess, left her friends and kinfolk in Moab and followed Naomi, her mother-in-law, back to Bethlehem.

At the beginning of the barley harvest, Ruth went out to glean after the reapers, for she and Naomi were poor. She happened "to light on the portion of the field belonging unto Boaz, who was a near kinsman of Elimilech," her father-in-law. According to the custom of that day, Boaz had the right to redeem Ruth's possessions and to marry her.

Ruth followed Boaz' reapers until the end of the harvest, and she found favor with Boaz, who showed her many kindnesses. At the time of threshing, Ruth knew that Boaz would spend the night at his threshing floor, perhaps to protect his grain; so Naomi sent Ruth to Boaz' threshing floor in order that her possessions might be redeemed and that she might become his bride.

There are precious lessons in this Scripture for our daily living and relation to Christ. We, also, are poor and needy. Many priceless possessions that God provided for us, have been stolen by the enemy, and must be bought back, or redeemed. We, too, have a Kinsman Redeemer who has paid the price to redeem us and all our possessions if we are willing to meet Him at His threshing floor, which, for us, is a cross on a lonely hill outside the city gate.

Disappointments and testings in the Christian life are not merely trials to be borne more or less victoriously. They are the threshing floor of our Kinsman Redeemer, who has redeemed us and our possessions from the enemy. Every cross that faces us is solemn, for it is the voice of our Beloved calling us to meet Him at His threshing floor in order that we may be purified, and that He may betroth us to Himself.

A woman who is worth while is willing to give up everything for the man whom she loves; and a man who is worth while is willing to give up all for the woman whom he really loves. The Lord has given all for His bride; and if she loves Him, she will give up all for Him.

When you have failed God by drifting from Him, or by giving way to the flesh, He takes you to His threshing floor in

order that He may chasten and purify you. He takes you there also in order that you may know a closer approach to Jesus Christ, and experience a deeper relation with Him. He takes you to the threshing floor that your faith may be increased and purified, and that you may become small enough to receive the greater things that He is offering you.

Have you been to the Lord's threshing floor today? and were you glad to go there to meet your Kinsman Redeemer, who died an awful death to redeem you? He took on Himself your nature, and died that He might bear away your sins and purchase you to be His bride. Do you rejoice to have a little touch of hardship and suffering for His dear sake?

Boaz said, "Let it not be known that the woman came to the threshing floor." To Boaz, Ruth was *the woman,* not merely a woman or any woman. And to Christ, our Boaz, there is only *the woman,* who is to be His bride; though every man and woman may be a part of "the woman" who will be the wife of the Lamb.

Boaz is a figure of Jesus Christ, and Ruth is a figure of Christ's Gentile bride. Boaz' love and courtship of Ruth began in the harvest field, and it was declared on the threshing floor. This is a striking symbol of Christ's seeking His earthly bride, and of the place where His wooing is done. It is in His vineyard, or harvest field, that Christ woos His bride; and it is on His threshing floor, or at Calvary, that He betroths her to Himself. It is as we deny ourselves and take up our cross daily and follow Him, that Christ reveals His love and takes us to be His bride.

Ruth went to the threshing floor because Boaz would be there. She went to meet him because he was her kinsman who could redeem her and her possessions. She washed herself, and anointed herself, and put on her raiment, before she went down to his threshing floor. It was when Ruth went down to Boaz' threshing floor that he promised her his protection.

Boaz said, "Let it not be known that the woman came to the threshing floor;" and your Boaz is saying to you today, "Let it not be known that you came to the threshing floor; that you are facing the cross; that you are bearing the cross and that the death is working upon you. 'Let it not be known that *the woman* came to the threshing floor.' "

God is calling us to the place where we shall not solicit pity by enlarging upon our testings to people. If we let others discern that we are on the threshing floor, we are not worthy of Him who bought the threshing floor for us. They who will join the ranks of the overcomers, will reach a place where they let no one know when their Lord leads them out to His threshing floor.

He speaks these words to us today as truly as Boaz spoke them concerning Ruth: "Let it not be known that the woman came to the threshing floor." Many times we have let it be known that we were on the threshing floor. Many times we have told others about the hard things through which we were passing. But they who will be accounted worthy to be in the bride of Christ, will not let anybody know that "the woman came to the threshing floor."

Because of the love she bears Him, the bride of Christ will jealously keep her sufferings in the purifying processes, a sweet secret between her and Him. To tell others about our crosses and God's dealings not only weakens us, but it dishonors Him. We are unworthy of Him who bore such sufferings for our sakes, when we bemoan ourselves because we have to go through hard things in order to be purified of our flesh.

Spinkenard is a symbol of humility and meekness. The spikenard that Mary poured on Christ's sacred body, and which He said was for His burial, was still upon Him as He journeyed out to Calvary bearing His own cross. The air about Him must have been redolent with its exquisite perfume.

As He journeyed outside the city gates carrying His own cross, the crowds must have discerned His spikenard, though they did not know what it was, nor what it signified. And it was still upon Him as He hung upon the cross and died. It was

still upon Him as they took Him down and laid Him in the tomb.

When the cross faces you, and you are called to go through hard and humiliating trials, you are really going out to meet your Boaz on His threshing floor. He wants the rare odors of His meekness to pervade your life and envelop you as you go out to meet the cross, as you take it up and follow Him. He wants the fragrance of His spikenard to be discerned upon you as you carry your own cross and follow Him outside the city wall.

If His meekness is discerned upon you as you face the cross, others will not know, unless you tell them, that you are on the threshing floor, and that the flail is beating out the chaff from your life. If you are true to your Beloved, and do not betray in any way that you are being threshed out; if you follow Him with an anointed head, those about you will only smell the sweet oils of the spikenard.

Many times our complaints and long faces have caused others to think that it was a hardship to serve the Lord, that it was hard to follow this One who has betrothed us to Himself. Too often have we enlarged upon the heavy trials we were enduring in being prepared to be His bride. No bridegroom wants a bride who makes it appear that to be joined to him is grievous.

Why do we carry a long face when we are in testings? It does not make the cross easier to bear; on the contrary, it makes it harder. In fact, the long and mournful face is a sign that we have not taken up the cross. The reason our countenance is sad, is that we want others to know that we are having a hard time. We are soliciting sympathy.

Let us hasten to reach the place where, when we are having hard battles, we are glad that those about us do not know, nor even suspect, that we are in a testing. When under heavy crosses, our heads may be anointed, and we may be glad and happy, if we "let it not be known that the woman came to the threshing floor."

James exhorts us to count it all joy when we fall into manifold temptations, which means to count every testing and hard thing as the utmost joy. The joy that we feel in the testing, is not because the hard thing is joyful in itself; but because the proving of our faith in the testing, works for us patience. And if we let patience have its perfect work, we shall be perfect, and shall lack nothing.

Ruth went alone to meet Boaz at the threshing floor. If you go to His threshing floor in the way that Ruth went to meet Boaz, you will not try to take others with you by telling them of your crosses, and thus eliciting their sympathy for you as you go through. If you go out to meet Christ at Calvary in the way He wants you to go, you will hide away the Spirit's dealings in your heart, and you will rejoice to keep all your threshing floors a sacred secret between you and your Betrothed.

Life is much more real and earnest than we have apprehended; and there is danger of letting the commonplace pursuits, and even the necessary duties, choke our spiritual living. Not only be willing, but ask your Heavenly Bridegroom to bring you to His threshing floor as often as He sees it is necessary, in order to prepare and adorn you to be His beautiful bride.

You must learn to reign by daily overcoming in your own life; you must be washed and made white in the blood and anointed with His oils if you are to be ready when He comes for His bride. You must array yourself in the wedding garment of white linen, bright and pure, if you are to be the wife of the Lamb.

God will not cause one pang of suffering, or bring one painful dealing to you, that is not essential for your perfecting. He will take nothing from you that is not harmful to your eternal welfare. He will not separate you from anybody but for your good. Boaz betrothed Ruth to himself there on the threshing floor; and it is as you faithfully go with Him to Calvary, which is His threshing floor, that Jesus Christ will betroth you to Himself to be His spotless bride.

Elbethel

A CONTINUATION OF THE ELBETHEL SERIAL

VOL. III JULY - SEPTEMBER, 1940 NO. 3

Our Wrestling Is Not Against Flesh and Blood

CORA HARRIS MAC ILRAVY

THE CHRISTIAN life, from the New Birth to the last moment of life, is a fierce conflict and struggle if we live it as set forth in God's Word. At every upward step and in every conceivable way, we shall be opposed by such a malignant and subtle enemy that it would be impossible to paint him greater or worse than he is.

We read in the First Epistle by Peter: "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand stedfast in your faith." In another place we are exhorted to resist the devil and he will flee from us. Through these and other Scriptures, the Spirit instructs us that it is the devil, and he alone, that is walking about seeking whom he may devour.

We know little about this awful enemy who is opposing us; but we do know that he is leader of a great kingdom of evil spirits, for we read that the demoniac, whom Christ healed at Gerasenes, was possessed of a legion of demons. A legion is six thousand; and some one has said that if the Devil could send six thousand demons to possess and torment one man, we may gather a faint idea of the myriads of evil spirits that are under his command.

Satan works through other people along their weak line in order to make you stumble along your weak line; though they may be as unconscious of the power that is working through them as you are. But God knows whose power it is, and He warns us to resist the Devil steadfastly.

We are not told to resist circumstances, conditions, or people that seek to stumble us. We must recognize that the Devil is back of every attack from whatsoever source; and we must realize that the power opposing us is the power of an intelligent enemy who must be resisted and even rebuked.

It is encouraging to know who our enemy is, and to know that God has given us power over all his power. It removes all fear to know that in whatever ways Satan opposes us, he is powerless; and his darts can touch neither our soul nor our body when we are under the blood.

Let us prayerfully and sanely consider this matter in order that we may more intelligently fight the enemy. There are two great spiritual powers in the Universe, and these are the power of Good and the power of Evil. The battles and conflicts of these days, which are heading up into a decisive final conflict, are not between human beings and the Devil, but between God and the Devil; between the Kingdom of God and the kingdom of Satan.

Satan is prince over myriads of evil spirits in the Kingdom of Darkness. With these he is fighting God's children to prevent their becoming overcomers and reigning with Christ on His throne. He will shoot doubts and fears into their hearts as the soldiers bomb poison gases into the ranks of their enemy.

By demon agencies Satan will try to cast discouragement and despondency over your spirit. But do not forget that back of all the doubts and fears and tests of every kind, there is an intelligent, far-reaching and well-organized kingdom and power that are opposing you; which power is

malignantly fighting God and His kingdom through you.

You are the insignificant battle field, but it lies in your power to turn the battle to victory either on God's side or on Satan's side. Remember who your enemy is, and refuse to wrestle against flesh and blood. Steadfastly resist the devil and his hosts back of the flesh and blood, and back of the testings and adverse circumstances.

Resist the awful demon powers with Satan at their head, which are opposing you, and are throwing darts at both your soul and body. There are many kinds of evil spirits; deceptive spirits; lying spirits; skeptical spirits; spirits of doubt, lust, jealousy, and manifold others. Satan knows the weaknesses of every human being and sends just the evil spirits that can the most effectually tempt each one.

There are only two great spiritual leaders and powers in the Universe; they are God and His power; and Satan and his power. We are the objects upon which these two great spiritual powers work in this terrific conflict between God and Satan. If we do not yield to the power of God, it follows inevitably that we are yielding to the power of the Devil.

We cannot always judge what is of the Devil by whether it seems to us to be good, for the Devil often masquerades as an angel of light. In the large, our great enemy is Satan and not people or conditions. But back of Satan, our greatest enemy is within the fortress of our own hearts, and is the Self-life, or flesh, which has been called the workshop of the Devil.

When Self is subordinated unto God and possessed by Him, the enemy has nothing within us to work upon. Satan, who has caused all our grief, is fighting God through human beings, whom he uses as the weapons and as the battle ground. He hates all humanity; he hates his own children as malignantly as he hates God's children.

We find this awful spiritual warfare against the Devil set forth in Eph. 6: 12: "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." In this Scripture the word "wrestling" means "hand to hand and foot to foot fighting;" it means such life-and-death conflict that he who does not come out victorious will be utterly destroyed.

Though we have read these words many times, they have not yet been made real to us, as is evidenced by our attitude towards the instruments that Satan uses against us. We behold people and things, and thus fail to recognize the malign power back of them. The machinations of the Devil are spiritual, and we behold only their results in the hard things that face us.

We do not recognize the enemy's work in the opposition and attitude of people, and in our own inward temptations and outward trials. We fail to recognize the subtlety, the awful hatred and the malignant opposition of the Devil back of the instruments through which he tests us. We see only what is before our physical eyes. It is not yet real to us that it is the Devil who is stirring us up to resentfulness and hatefulness, to jealousy and bitterness and evil surmisings.

True resistance is not done in a general, vague way. We resist the enemy by refusing in the name of Jesus Christ to yield to the movings of our flesh which he is trying to stir up. We resist him by refusing to be jealous and irritable; by refusing to give way to gossip and criticism. We overcome the enemy and evil by claiming, and yielding to, the divine working that is opposite the unholy, selfish impulse the Devil has sought to arouse in us.

It is tragic that we, who are made in the image of God, and who are indwelt by God, do not more readily recognize that our great enemy, outside of our flesh, is Satan. No matter whom or what he uses in his attacks upon our souls, we must always remember that his only workshop in our lives is the flesh, or the Self-life. When we yield to Self, we take sides with our flesh against God. And when we take sides with Self, we not only take sides against God, but we take sides with Satan.

The thing in which we make a choice may seem very insignificant to the undiscerning eye; it may seem almost commendable. But again I repeat that when we take sides with our own or somebody else's flesh, we take sides against God, and therefore we take sides with the Devil.

We must seek to find God and to understand His purposes in every happening and in every condition and relation. We must be assured that God is in every situation. If He does not send it, He permits it and gets into it before it reaches us; and He will make all things work together for our good and for His glory.

When we believe this, we shall discover something of what God wants to do in and for us through the tests; we shall the more easily find God in the things that happen; and we shall believe that He is back of every happening and every circumstance. We must also learn to discern where Satan is working through conditions, and learn to recognize his devices.

Firmly believe that God is in all things, and purposes to use them as instruments for your perfecting. Do not let your eyes be stayed on any instrument that He is using, but let them be fixed on Him. Be instant in prayer, and put on the whole armor of God that you may be able to stand against the enemy. Determinedly become a co-worker with God in what He wants to do in your life.

The two great spiritual leaders, God and Satan, are each seeking to move upon your soul; pray that the Holy Spirit shall teach you to discern between the movings of God and the movings of Satan. When you have such discernment, you will have greater experiences than you have ever had before, and you will have greater battles. But you will also have more wonderful victories; and you will have the constant consciousness of God's being with you.

How many times we have gone out to fight people, and to tell them what we think about them. It may not have occurred to us that very few people care what we think, especially if our thoughts do not agree with theirs. There is little use in telling others what you think when you do not agree with them. Your expressing your thoughts avails very little, for they have thoughts of their own, which they generally esteem more highly than they esteem yours.

Fenelon says: "Let the water flow beneath the bridge; let men be men, that is to say, weak, vain, inconstant, unjust, false, presumptuous; let the world be the world still; you cannot prevent it. Let every one follow his own inclination and habits; you cannot recast them, and the best course is, to let them be as they are and bear with them. Do not think it strange when you witness unreasonableness and injustice; rest in peace in the bosom of God; He sees it all more clearly than you do, and yet permits it. Be content to do quietly and gently what it becomes you to do, and let everything else be to you as though it were not."

Why should we want to jump from the bridge into the turmoil of muddy, troubled waters? Why do we not "Let the water flow beneath the bridge!" Why should we leap from the bridge into the freshet of human contention and strife instead of resting in peace in the bosom of God and attending quietly and gently to our own business, letting others do the same? Why do we not "Let the water flow beneath the bridge!"

As long as we are wrestling against flesh and blood, we are out of harmony with God and His will, and are not pleasing to Him. We shall never arrive at any place of high spiritual attainment as long as we are doing this fleshly wrestling. It is not only tiring and futile to wrestle against flesh and blood, but such wrestling brings forth a brood of unrest and inward turmoil; if, indeed, bitterness, resentment, and grudging are not planted in our hearts.

Talk with God often and intimately; tell Him all your heart, the good and the bad; tell Him everything. Bring to Him your burdens and put yourself, all you are and all you have, into His keeping. He will understand you and undertake for you; He alone can help you and protect you. You will find nobody else who can understand or help you.

The Devil cannot touch your life beyond what God permits any more than he could touch Job's life only as far as God permitted it. You may rest assured that in every onslaught you suffer, God tells Satan how far he can go, as He did in Job's case.

Satan is utterly helpless to test us beyond the limit God sets; and God's limit is always within the bounds of what we can endure. God has promised this; therefore whatever may be your trial, you may be confident that it is not beyond what you are able to endure victoriously. Refuse to receive Satan's suggestion that you cannot have victory in every battle, for God promises to make a way of escape with every temptation so that you may be able to endure it unto sweeping victory.

One reason that God permits Satan to attack us through people and circumstances, and also through the conflicts in our own souls, is because there is something in us that must be taken out or changed. Through the battles, He seeks to strengthen our faith and teach us to resist the Devil more boldly and triumphantly. He permits the enemy to oppose us so that we may be brought into a greater prayer life; and be driven deeper into the bosom of God.

God always has some precious thing that He purposes to impart to us through the Devil's attack. We need greater faith and divine love; we need greater humility, patience and longsuffering. Only through testings and the cross can these needs be supplied. When you face the hard thing that you cannot understand; when Satan fights you through the flesh of people and through grievous circumstances, be at peace. Keep quietly confident that through the enemy's attack God has planned to do for you something exceeding abundantly above all that you have asked or thought.

Most of us have prayed, with more or less earnestness, for divine love, faith, longsuffering. But if we begin to pray with intensity and sincerity, if we refuse to cease day or night until our prayers are answered, we shall have experiences and entrances-in that we have not had before; or even glimpsed when we began to pray.

When we prevail in this way, things will begin to be stirred, for the Devil, who is an awful enemy, will fight us on every side. He knows that nothing is impossible to them that pray and believe God. And we have a God and Saviour who is infinitely mightier than our enemy; a Saviour who has redeemed us from this enemy; and who, through His own precious blood, has given us power over him and over all his power.

DAY BY DAY

CORA HARRIS MAC ILRAVY

IT IS VITAL for us to realize that any unspiritual attitudes of heart and relations towards environings and towards those whom we contact, will turn aside what God purposes to do in our own souls and lives. If entertained, these attitudes will hinder our receiving what we are asking Him to give us; and most solemn of all, they will effectually prevent our reaching God's best for Eternity.

The things of earth and Time are not important when compared with Eternity, nor when they are chosen instead of eternal glories. And yet the things of earth are of great importance in their place; for it is from these common settings, it is from the tread, tread, tread of day by day living, that our Eternity must evolve.

Our place in Eternity and our part in Christ's Eternal Kingdom, are being inevitably determined by our daily victories and failures, and by what we permit or do not permit God to do in our lives each "Today." When a day is past, it is gone irrevocably. We cannot live again one moment of any day after it is passed; nor can we recall or change a word spoken or an act done that we have put into each day.

As moments merge swiftly and noiselessly into hours, months, and years, so Eternity is unfolding with soundless rapidity from the common humdrums of our days on earth. But we always have the present, and moment by moment we may learn the lessons that God sets before us to study and live each day. We may appropriate these

lessons into our lives unto attaining a more spiritual living today than we had yesterday. We may aspire to a greater entrance in tomorrow than we have had today.

Whatever may be your relation and attitude towards people; whatever may be the words you speak and the things you do; whatever may be your inner movings, whether from God or from yourself; all, all determines what kind of Eternity is unfolding for you out of these fleeting days on earth. Already we have eternal life, and have been living it since we were born again; though this may not seem very real to us, and we do not understand it very well.

God waits to make it real to us that there is power in the Gospel of Jesus Christ to make us just what He wants us to be. In order to attain to this, there must be self-discernment, obedience to the Gospel, and a life laid down through the cross.

The Word of God proves that we do not need to be defeated and constantly failing. The God who indwells us has put His power at our disposal, which is ready to work in every place of need in our lives. Be willing to let God give you self-discernment, which means to show you how you appear before Him. Pray! Pray! Saturate your life with prayer, and your life will surely be filled with God.

Do not limit God by questioning whether He can or will undertake for you. Sometimes the hidden cause of this attitude on our part, is that we do not want to go under His dealings and purifying processes. He offers us divine humility. But we do not want to go down; therefore we do not let Him deal with our pride that He may adorn us with a meek and quiet spirit.

We pray that He will clothe us in the beauteous image of His Son. But our prayer is not answered because we cling to our flesh and self-will; and His transforming power cannot work in and for us. If God is to perfect that which concerneth us, we must have a willing spirit, and we must be co-workers with Him in the vineyards of our lives.

If you would thus labor with Him in your own life, watch carefully the desires and petitions which the Spirit plants in your heart. Such prayers are always according to God's will; and they reveal where He would work upon you today, and what He is holding out to you for the next step of life.

Have you not at times prayed great prayers, which you knew did not pass through your brain, but were planted in your heart by the Holy Spirit? You were surprised when you heard what you were praying because it was not at all what you really desired in yourself.

All divinely originated prayers are sovereignly breathed into your heart by the Holy Spirit, and are an expression of God's will for you. They grasp you with divine impelling power, and you are constrained to utter them before God. If you persistently hold them up to God, they will be answered; for He always works out every Spirit-given desire for higher and greater things for those who do their part.

Humility is the great essential of receiving great things from God. Pray earnestly for humility. Ask God to make you willing to acknowledge your faults to Him and to any one who is concerned. Ask Him to make you willing to confess it when you have been unkind or critical or irritable, when you have been prejudiced or have held a grudge. These and other movings of the flesh are in the very fiber of human nature; they are like the color of our eyes; only God can deliver us from these fleshly weaknesses, but He can.

He can give strength where you are weak in yourself, and He can make you weak where you are too strong. He can make you divinely tolerant where you have been critical. He can make you gentle and understanding where you have been harsh and demanding. Put yourself in the hands of God and His transforming work upon you will be beautiful and amazing. He will cleanse you of everything that is not spiritual, and He will impart to you the opposite, beautiful, spiritual working.

Draw near to God and prevail that you you may see and know yourself, and that you may learn to know God. They go

together. Hold this prayer before God not only daily, but often during the day, and even in the night seasons when you are awake. Begin early in the morning before you see people, and hold this petition before Him as you mingle with others. All things are possible to the one that determinedly seeks God. Praise God and yield to Him more resolutely when you know that prayer is being offered for you by others. It is a sacred boon to have others pray for us; and we shall have to answer to God for those prayers which He lays on other hearts for us if we do not yield for them to be answered.

Moment by moment in each task, setting, relation, watch with close scrutiny your inner attitudes and thoughts. We little realize the power of our thought-life for good or evil. Many times we harbor unworthy thoughts, which we should be ashamed to have known by others. We need constantly to cry out for the covering of the blood on our minds, our thought-life, and our inner impulses.

If our hearts were suddenly laid bare, I wonder how they would appear. Would there be hidden away in them envy and jealousy? grudges, resentment, and criticism? secret sin and impurity of life? Would impure thoughts and desires be found lurking within and darkening our souls? Would there be selfish motives ruling our lives, and unbelief undermining our faith and hindering our relation to the Lord?

You will not get rid of these self-workings nor be perfected in a moment. You must be patient until the precious fruits of the Spirit ripen, as the husbandman patiently waits for the ripening of the precious fruits of the earth. If you are really seeking this intimate Companionship lived with God day by day, confidently believe that what God has begun He is perfecting; and that He will perfect it unto the day of Jesus Christ.

Always remember that you do not jump into the fullness of the experience of the grace of Jesus Christ in a moment. You enter His grace in an initial way when you are born again. From that first entrance-in, if you stand fast in the grace He has given, day by day you will grow in the grace of Christ as growth goes on slowly, but surely, in the body.

The Love That Goes Beyond

CORA HARRIS MAC ILRAVY

THE TRUE religion of Jesus Christ goes beyond all that we ask or think, both in its great power and riches, and also in its demands upon us. Therefore God is looking for those who will go beyond in faith; who will go beyond in yielding themselves over to Him and letting Him work out His will in their lives. The religion of Jesus Christ also goes beyond doing or not doing because we think we must; or because it is required; or because we fear punishment if we do not obey.

The Pharisee did all that was commanded and then boasted about it. He did not obey and do because he loved God; there was no spontaneity of love, no joy in his giving alms and tithes and in his fasting. The true Christian life is not actuated by such motives. It is a life that joyfully "Goes Beyond" any human standards.

We find a note of the ideal Christian life that "Goes Beyond," in Matt. 5:41: "And whosoever shall compel thee to go one mile, go with him two." This has been beautifully called "The Second-mile Life." These words were spoken in connection with a Roman custom of that period, which permitted the soldiers of the Roman Legions to compel citizens to furnish horses and deliver the dispatches that had been entrusted to the soldiers for delivery. The Jews greatly resented and fought against such customs.

It is needless to say that Christ was not speaking merely of the unjust customs of the Roman Legions; He was teaching a great spiritual truth that is for us today as well as for those to whom He then spoke.

In this Scripture, Jesus forbids retaliation or protecting one's own rights. We see that Christ's religion is not a religion of compulsion; it is not a religion of servants whose attitude is to give as little service as possible for the wage received.

The spirit of legalism is refusal to do aught for which one is not paid. In daily duties and in different relations of life, there are times when all of us are pressed to do more than we think we should do; and there is something in human nature that resents and resists this unjust coercion. But such resentment is not in the nature of Christ, nor should it be in His followers.

The teaching that Christ is here presenting, is non-resistence in order to avoid trouble and strife. Instead of resistance, He says we are to give even more than is demanded, rather than to have friction or contention. And we are to do this cheerfully and from the heart.

We are all more or less appropriative and self-protective. Our natural attitude is: "This is mine, and nobody shall take it from me;" and too often we mean that even God shall not take it from us. This attitude is far removed from the Spirit of Christ. He did not have an appropriative spirit; He gave all He was and all He had for us and to us. He did not hold on to His life and refuse to lay it down to save the poor human creatures that fell into sin soon after they were created.

From His example, we find our obedience must not be in order to escape punishment or to avoid the penalty of disobedience. It is something much deeper than doing more than is our duty because it is demanded of us, and because we hardly dare say "No." The grace of "Going Beyond," that is set forth in these words of our Lord, is an attitude of spirit, an interior state, that is not governed by outward command or religious custom.

Many professing Christians are serving God in this cramped way; they are trying to give the Lord only enough to keep them out of Hell, and to insure their reaching Heaven. They do not want to give any more than is necessary to protect themselves and to accomplish this end.

The Pharisee did nothing for love; he performed his religious duties because he was commanded to do so by the Law. He brought his tithes and offerings because he was commanded. He fasted and gave alms because he was commanded; and he hoped to gain something by doing what he was commanded. No doubt all of us have been thus ignoble at some time or another. But this is not the teaching of Christ.

In this Scripture, Christ forbids not only retaliation, but even resistance. He forbids us to "pay people in their own coin." Have you ever threatened or determined by word or thought to "get even" with some one who, you thought, had wronged you, and against whom you felt a grudge? We cannot harbor bitterness against any one no matter what he does or how he may wrong us.

It is well to examine prayerfully and often, our feelings and relation towards every one that touches our life. A hidden, unchristlike feeling will effectually separate between our soul and God. In such self-examination, we must keep reminded that we, too, are compassed about with many infirmities, and by unlovely, unchristlike weaknesses.

I wonder how many of us have learned non-resistance to criticism, to injury, to injustice—the non-resistance that is rooted in divine love. When we have attained to this rare and divine attribute of non-resistance, there will be no bitterness nor resentment in our hearts towards anybody.

The cause of our resisting, is lack of divine love. The cause of our going against people and holding grudges, is because we have not the love of Christ in our hearts. He is the perfect, the supreme example of non-resistance. Consider the way the Lord endured the contumely that was heaped upon Him by Jew and Gentile during His passion and at His death. But we are told that He gave no answer, not even to one word.

What compassion we should have, and what allowance we should make, for the weaknesses of others! How slow we should be to criticize and judge those about

us! We do no know the background and battles of any other human being; we do not know the heart; we judge only by the outward appearance; but God knows the heart.

Even if the injury done to you is as great as you think it is, in this Scripture the Lord says that you are not to resist evil, meaning evil that others do to you, not evil in the sense of temptation to sin and evil doing. It is only divine love, the love of God, that can impart perfect non-resistance. Human, or natural, love cannot impart power for this rare, divine grace.

Alas, how many times we have been little comfort to one another because we could not understand another person's battles and problems. We did not have the love of God that "beareth all things, believeth all things, hopeth all things, endureth all things;" the love that "covereth all transgressions." The great example of non-resistance is our Lord. He could have destroyed all His enemies, those who hated and killed Him, but He resisted them not; He opened not His mouth.

Christ died in order that we might be made like unto Himself in this and in all things. If we submit to injustice and exaction out of love for Him, we shall not harbor any anger or resentment or grudging against any one. Christ teaches us to resist these fleshly feelings in His name, and to yield to the cross in love.

When we have these movings of resentment and defending ourselves, we have not yielded in love; we have not discerned that the weakness or unworthy act in another life was no excuse for unworthy, fleshly feelings on our part; and that, as far as it touched our lives, God intended it to be His instrument to work upon us unto overcoming. Whenever we do not discern this, we lose some precious thing that God offers us.

The more you resist and fight against a hard situation, the more you suffer. The more you struggle to change people or things to your liking, the more the cross will hurt you. Everything that touches your life in people, situations, or environings, regardless of how wrong or right it is, is to the end that you shall learn to overcome.

It matters not what any one else does or does not do, how wrong or out of the Spirit others may be, how unjust the demands upon you; none of this is your concern outside of praying for others. Your business in every relation and in each setting, is to overcome, to live the victorious life. And God has made it possible for us to do it through the precious Gospel, which gives us victory; and through the Lord Jesus Christ Himself, who is indwelling us.

What time and strength we have expended in defending ourselves! If something goes wrong, we hasten to say that we did not do it; or, if we were to blame, we hasten to explain why we did it. Beloved, we shall never become humble in that way.

Oh, how rare and priceless is the deep consciousness of our own nothingness outside of God! We need to cry out to God to cause us to know our nothingness; to make us know fully and increasingly, that apart from Christ we can do nothing; and yet at the same time to make us know that in union with Him who strengtheneth us we can do all things.

Pray, pray, and cease not! Give Jehovah no rest until He makes His Church and your own life a praise on the earth. Build up a life of unceasing prayer by praying about everything; no matter what it is or how trivial it may appear, pray about it. No matter what your daily work and duties are, what your aim in life is, what you are doing in preparation for carrying out your aim in life, pray over it constantly.

God numbers the very hairs of your head. He watches over the little sparrows, and knows when even one of them falls to the ground. Therefore you may be confident that He knows all your troubles, whether small or great; and that He will undertake in the smallest detail of your life if you will only trust Him.

We must have that faith and abiding confidence in God which is fully assured that God will not let anything happen or touch our lives through which He is not going to work out something for our good and for His glory. If we trust Him, He

will bring everything out according to His will and plan.

Praying over everything not only works powerfully on the subjects of prayer, but it is mighty in maintaining in the one who prays, the soul's contact with God; and maintained contact with God makes anger, resentment, and grudging impossible. You cannot keep your contact with God and harbor any of these workings of the flesh in your heart even though you may have been deeply injured.

What one of us has not been injured? I presume if we could know some of the experiences of those about us, we should be astonished at the great injuries most persons have undergone; therefore let us be careful not to think our trials are harder than the trials of others. We might also ask, "What one of us has not deeply injured some one else at one time or another?" whether it were done consciously or unconsciously.

There is a deep meaning, a wonderful meaning, in this Scripture which God wants us to learn by having it worked out in our lives. This meaning is not exterior, but has to do with the inner attitude of the heart. It is a spiritual meaning and has no reference to material things, though it may involve them at times.

This Scripture teaches a profound principle that must govern the lives of those who belong to God's kingdom. It teaches that Christians must be willing to give twice as much as is demanded of them if, by so doing, they will avoid hindering others and will turn aside trouble, friction, and quarreling. And these fleshly workings do not always mean noisy broils, but include complaints and murmurings against people and things, whether expressed or hidden away in the heart.

Take insult, injury and all else that God permits, rather than quarrel. Remember, one person cannot quarrel or argue alone. It may be a new thought with many that, as far as each of us is concerned, we all have it in our power to stop all quarreling that tries to engulf us. The way in which we do this is very simple. We do it by refusing to take part in any contention or argument, and thus refusing to help others to quarrel.

If we refuse to help others quarrel by not entering into a dispute or argument, especially with those that are quarrelsome and argumentative, there cannot be any contention where we are. It is a wonderful gift and attainment to keep our mouths closed, and to attend strictly to our own affairs, leaving others to do the same.

If you would know the nature and attributes of divine love, study it, and imitate it, as revealed through Jesus Christ, who is the Revealer of the Father, and the Effulgence of the glory of God. Divine love always does more for its object than is required. The love that is between the children of God is divine; it has come from God. It is the love of God that has been shed abroad in our hearts by the Holy Spirit; and God's Word tells us that if we do not love God's children, we do not love God.

Everybody is imperfect; therefore do not look for perfection in others, for you will not find it in humanity or upon earth; nor will others find perfection in us. We are still in God's quarry, in the process of being shaped, polished, and perfected. God is working upon us and getting us ready for His eternal Kingdom; therefore we must exercise much compassion towards one another, realizing that we are all undergoing God's perfecting processes.

Let us swing out beyond the "must" and "must not" Christian living. Let us get to the "Beyond" in our Christian experience. Let us have that "Second-mile Religion," as somebody has named it. Let us be willing to go the second mile; willing to do more than we really have to do, for the sake of our Lord.

When we question whether the Lord would approve of some decision we are considering, our very question shows that we are doubtful about it. This is not reaching even the first mile. Do you want to be satisfied with stopping at the "first mile" in your relation to your Lord who died for you? in giving to Him who gave Himself for you? in pleasing Him who

pleased not Himself, but for your sake became poor?

Divine love gladly does all that is required, even if it is unjust. Divine love has a heart that is willing to go not only the first mile, but is willing to go the second or even the third mile, though it may not always be demanded. The one who is eager to do still more, to give still more, has the love of God in the heart. It is a rare and beautiful thing to be filled with that divine love that will "Go Beyond."

Many that work for others have a fixed limit set by their wages and their prescribed duties, beyond which they will not go a step. And it is sadly true that there are Christians who are that way with God. They go to church some because they fear God may be displeased if they do not, and may punish them. They give some money in the same niggardly way.

Oh, that we may get far away from that straitened path of "Must"! Oh, that we may ever dwell and walk in that limitless path of divine love for our Lord that "Goes Beyond"! that gives all, all! How beautiful would it be to do for His sake every kindness we could do for the members of His body!

When we have the love for Christ that causes this principle of His Kingdom to work under the direction of the Holy Spirit, it leads to a wonderful goal and ineffable experiences. It leads to a greater knowledge of God, and to a greater living of the Gospel. When we are possessed by this principle of giving Him all because of our love for Him, we shall be filled with a consuming desire to please Him by "Going Beyond," by giving Him more and more, even to life itself.

Your heart must be pressed close to His heart, your will must be engulfed in His will, if the beauty and fervor of His love are to fill you. When we love Him as He longs we may, we shall go out far beyond all limitations that could be symbolized by milestones, into the "Beyond" of divine love that gives all. And our hearts will long to "Go Beyond" in sacrificing ourselves, our time, our strength and substance, for His dear sake.

The more you build up your relation with Him and strive to please Him, the more clearly will you learn to know what He wants you to do. Then, reaching the first milestone will not satisfy you; for in doing that, you will know that you are doing only your duty. But as soon as you give the first mile freely and with all your heart, there will be a pull within you to "Go Beyond," to give yourself over to Him with greater abandonment.

Oh, yield! Give all He asks of you! Resign everything that He would have you resign! He is always gracious; He is never unreasonable; but, alas, how niggardly we are with Him! We think if we approach close to Him from time to time; if we give Him a small part of ourselves and of our lives; if we give Him of our substance up to a reasonable point, we have done all we need do, and all that He requires.

How different is this from giving Him our whole heart, with every thought and feeling, unreservedly! How different is this from bringing all and laying it at His feet and saying: "Lord, take what you want. Take everything I am, and all that is in me, to be your own and for your service forevermore. Take my life and do whatever you will with it. I hold nothing back"!

He who says this and is true to his vow, will have wonderful experiences. To give more and more to the Lord, to "Go Beyond" the mere duty mark and still Beyond, is the only thing that brings joy to the consecrated heart. It is the only thing that can give true happiness.

The life that gives and goes beyond the "Must" mark, is the very essence of Christ's religion. It is exampled in God's love for the world as revealed in and through Christ Himself and His work on the cross. God's love is the love that goes infinitely beyond. Do you know the love of God that "Goes Beyond"?

He did not save us and leave us on earth with mere salvation. He gave His only begotten Son, the very best Heaven had, for us; and with His Son He gave us

eternal life. He gave us Heaven to be our home, and has invited us to sit on the throne with His Son and reign with Him. Is not that "The Love that Goes Beyond"? Have you that love towards Him that relinquishes everything and all your own desires for Christ?

Christ shares with us His life, His love, His throne, from which He will reign eternally over the whole universe. All this is the supreme love of Christ that passes all limitations; that extends into the infinite "Beyond" known only to Deity. Have you the love that goes the second mile? or have you only the love that watches narrowly that you do not go past that first milestone?

The "One-milestone Love" attends church once a week; gives an offering that calls for no sacrifice and does not hurt; helps sew for the poor. The "One-milestone Love" is like the Pharisee who says: "I fast so many times a week, and give tithes of all things; and I pray more than the other Pharisees pray."

But the Lord says of him: "Verily, I say unto you, he has received his reward." They who give in this way, will have no reward in Heaven; for when we boast and display our good works to be seen of men, we have already received all the reward we shall ever have.

Oh, let us sink down into God so that we may know and experience His "Love that Goes Beyond"! so that we may increasingly exercise that love towards God and towards one another. When we have the "Love that Goes Beyond," our lives will be different, beautiful and Christlike, and will be an upward pull upon every life that touches ours.

Yea, and His Own Life Also

DOROTHY MARY GREGG

THE TERM "victorious life" has been used for various descriptions and degrees of a life of Christian overcoming, according to the spiritual enlightenment of the persons using the term. And, truly, it can be thus used; for the degree of the Christian's overcoming can be only up to the light he has received.

But an arresting fact to be considered in connection with this, is that, while the revelation of the general outline of the way of victory may come more or less quickly, the revelation of the detail is gradual and progressive, both as to light on the places in the life where overcoming is needed, and as to the manner and power of the application of the Truth.

It might be added that if our light on victorious living is not increasing in this two-fold way, we shall do well (regardless of our firmly held *theory*) to examine our consecration to see where we have in *experience* failed to heed the checks, the convictions, the drawings of the Spirit extended to us personally. We may have ignored the Spirit's check, conviction, or drawing because those with whom we were associated (who also talked about "victorious living," perhaps) were not similarly dealt with at the time. But we cannot afford to do this. The detail of our progress is largely an individual matter.

Let us also hold in mind that while it is true that God is more concerned with our heart-condition than He is with the exteriors of our living, this is because "out of the heart are the issues of life." It is equally true, therefore, that the exterior manifestations of our lives indicate what the heart-condition is, as clearly as an arrowhead gives definiteness of indication of the object toward which it points.

The *change* must be wrought in the heart; but the *conviction* of the state of the heart often comes through the Spirit's dealing with the outward "issues of life" in word or act or manner of living. A holy heart will send forth "issues" of holy living. A "separated heart" will result in a "separated life." And, conversely, the degree of lack of separation unto God in the life indicates the degree of lack of separation unto God in the heart. Mere talk about the victorious life does not make us over-

comers. The victorious life is Christ's life manifested through us, as our own is denied and yielded to crucifixion.

One of the heart-essentials, therefore, of victorious living is a hatred of our own life, our self-life; i. e., the workings and manifestations of the natural independent of the indwelling Christ and contrary to His will. Jesus taught clearly that not only must His follower be willing to lose loved ones and possessions for His sake; but His follower must also be willing to lose his own life, his own will and desires and plans, his own feelings and attitudes, his own outward expressions in word and action—all of his living independent of Christ—until he is brought under the complete control of the Indwelling One, conscious of his own utter helplessness apart from the Lord Jesus, utterly dependent upon Him.

His being a disciple, a learner, is progressively dependent upon this; and it calls for the Christian's increasing hatred of his own life. "Yea, and his own life also," our Lord said must be hated if any man would be His disciple (Lu. 14:26). And the understanding of the far-reaching application of this, will only be given to those who prevail for self-discernment and this hatred of their own life. For only to such are revealed, step by step, the hitherto undiscerned characteristics of their human natures independent of Christ—their self-life, which must be crucified if they are to become clearer channels for the expression of Christ.

The secret prayer alone with God, as well as the unceasing prayer, is of vital importance in this revelation. It is especially when alone with Him that the yielded soul receives much of the revelation of the beauty and loveliness of Christ, and, by contrast, sees its own unloveliness and great need.

It was after a revelation of the wonder and perfections of God that David said: "Do not I hate them, O Lord, that hate thee? am not I grieved with them that rise up against thee? I hate them with perfect hatred; I count them mine enemies" (Ps. 139: 21, 22). The following verses, calling for God's searching and trying him to reveal any "wicked way" in him, show that he not only hated the enemies of God as revealed in the lives of others, but that he hated those workings in himself that were at enmity with God and would rob Him of glory. And he says in Ps. 21: 8 to his Lord: "Thy hand will find out all thine enemies."

Beloved, not only the workings of Satan, but also the workings of our flesh, our self-life, are truly God's enemies in our lives, and therefore the enemies of our souls' progress. How much has the glory of God been fought and hindered by our fleshly thoughts and feelings, by our fleshly words and actions! How frequently has the cause of Christ been hindered in the lives of others by our fleshly choices, by our conformity to the world! How often has Satan gotten great advantage for rapid conquests in our lives because of the "Fifth Column" of our traitorous flesh, which paved the way for him by weakening our internal defenses, the "Trojan Horse" in our individual camps!

If all of this were revealed to us as God knows it, together with the realization of what we could have been for His glory if we had truly hated our own life, it could be a most depressing shock to us. But we can begin today to prevail before God in prayer for a revelation of Himself, and that, like our Lord, we will truly "love righteousness and hate iniquity," hate our own flesh, our self-life. The result will surely be that God, even our God, will anoint us with the oil of gladness, in union with our blessed Lord (Ps. 45: 7). For the measure of our consecration to the Lord is the measure of our spiritual joy.

The importance of the subject of the Christian's victory could not be overemphasized, for the bride is described in the Song of Solomon as being not only "fair" and "comely," but "terrible as an army with banners," or "bannered hosts." So many are the victories of this blessed company of "many made one" that to the enemy they present the appearance of "bannered hosts." Because of the working of the truth of the mighty Gospel in your life,

beloved, are you being given banners of victory to display for the glory of the Victorious Christ within you? are you taking your place with the "bannered hosts"?

In David's "mighty men" and their relation to him, we find a striking picture of the overcomers and their relation to the Lord Jesus Christ. Two outstanding descriptions of these "mighty men" are given by the Spirit: the one, in I Chron. 11 and 12, following the account of David's being made king of all Israel and of his conquering Jerusalem; the other, in II Sam. 23, following the beautiful "last words of David."

We learn that there were thirty-seven of these particular "mighty men" in all; and that in each case, the man was counted in the number because of some outstanding deed or deeds in battle against David's enemies; and that these "mighty men" were ranked according to their relative attainments along this line. They were *"David's* mighty men." Their fidelity to him personally is most striking, a strong proof of their deep love for him.

We recall the account of how three of the thirty chief men risked their lives on one occasion by breaking through the host of the Philistines to get water for David from the well of Bethlehem, actuated by the fact that he had expressed a longing for a drink from this well. To the heart that truly loves, personal discomfort or danger means nothing when there is a task to be performed for the object of love. This is true to a great extent in pure human love; it will be supernaturally true in the lives of those who love the Lord with all the heart, all the soul, all the mind, and all the strength. It was a love-relation between David and his "mighty men." Much more is it a love-relation between the Lord Jesus and His overcomers. Nothing short of this will bring the abandonment of life necessary.

Many of these men doubtless appeared to be anything but promising material when they, with others, joined David at the Cave of Adullam; for the four hundred who joined him there after he had fled from Saul, were largely made up of those "in distress" or "in debt" or those who were discontented, i. e., "bitter of soul." But from a "motley crowd," they became, under David's training, a well-ordered group of brave men, whose great heart-desire was "to make him king, according to the word of Jehovah concerning Israel," and "who showed themselves strong with him" to this end.

This was their attitude when David was an outcast, a wanderer in the mountain fastnesses, sought by murderous Saul. To them, he was already king, the anointed of the Lord; and they came under him as king in their own lives. They willingly suffered reproach and hardships with him, having, with him, no certain resting place. Finally, when Judah and then all Israel were taking action to make David king, these "mighty men," doubtless with great rejoicing over the triumph of their loved leader, showed themselves strong, "together with all Israel, to make him king."

There is strong encouragement for us who recognize that in the natural we have been very unpromising material for God to work upon. Our Lord is not counting upon our natural. He knows that the loveliest natural in the world will avail nothing in the spiritual conflict. He is calling us to fully recognize this as regards not only our mean, undesirable flesh, but also as regards our "nice flesh," which we may have counted as our asset.

Our Lord is asking us to take our place among those who have "no confidence in the flesh," who "glory in Christ Jesus," who "worship by the Spirit of God." He invites us to a place among His overcomers, close to His heart and His side, who know the secret that they are "strong for all things in union with the Christ, who empowers them," but that apart from Him they can do absolutely nothing.

The great desire in the heart of Christ's "mighty men," His overcomers, is to see Him glorified, to see Him proclaimed King. Their great joy will be to behold Him in the glory of His Revelation as King of kings and Lord of lords. And it seems that the glorious day of the Rapture, pre-

liminary to this Revelation, is not now far distant!

However, the above-mentioned desire in the overcoming Christian to see Christ proclaimed King, finds practical expression in a desire to have Christ truly reign in his life now. He desires to have the life utterly consecrated unto the Lord; to have no part reserved for the work of the flesh or the devil; but, with uttermost heart-loyalty to Christ, to have all His enemies destroyed in the life, whether they be the recognized works of the devil or the works of the uncrucified self-life. The experimental working out of this is not a matter of one or two experiences; it is, rather, a life-process. And it calls for a true hatred of one's "own life also."

We notice in connection with David's "mighty men" that their excellence was judged by the number of David's enemies that they had slain (and David's enemies were really their enemies too, of course). Adino the Eznite "that sat in the seat, chief among the captains .... lifted up his spear against eight hundred, whom he slew at one time."

Eleazer, next in line, one of the three chief mighty men of David, arose against the enemy after the people had fled; "and he smote the Philistines until his hand was weary, and his hand clave to the sword; and *the Lord* wrought a great victory that day." He smote, and smote, and smote the enemies; and he did not stop smiting as long as there was an enemy on the ground against him. — And so the accounts of the "mighty men" continue.

This was in the natural battle; but, O beloved, we need the same determined stand against all life "on our ground," within and without, that is not Christ's life. If we are going to be numbered among the overcomers and get God's best for us so that He will get the uttermost glory through us, there must be a relentless slaying of the flesh, the self-life, in every manifestation of it that the Spirit causes us to discern. This slaying is done through denying self and reckoning upon our crucifixion with Christ, unto the step by step putting off of all that is unlike Him.

His hand will find out all His enemies (Ps. 21: 8); that is, discernment upon the workings of our flesh and the devil must come from Him, and will as we seek His face. But though "He shall thrust out the enemy from before" us in the process of giving us this discernment, to us "He shall say, Destroy them!" (Deut. 33: 27.) Our own hand of faith must grasp the Sword of the Truth of our death with Christ at Calvary, and pierce it into our own self-life.

The devil is fighting God and His glory in our lives; but it is the weaknesses of our self-life that give him advantage. We must hide away in Christ by faith, yielding all self-desires and will to the crucifixion, if Satan is to be defeated. Sometimes the battles come "thick and fast," like the eight hundred and the three hundred slain by the "mighty men;" and spiritual lethargy would give over to the enemy. But we must not yield to the enemy; we must "arise" in union with our Lord by faith; we must firmly grasp the Word of Truth, the Gospel of our Salvation and Victory, and let our hand of faith cleave to the Sword as we smite our Lord's and our own fleshly enemies and Satanic enemies until the banner of final victory is given us to display.

Pride, that great enemy of the glory of God and of our spiritual life! in how many different forms and degrees does this enemy come against our spiritual progress, in number like unto the eight hundred! Petted, injured pride is like an animal, pierced but crouching at bay, full of resentment because of its injury, ready to fight more fiercely for its life. But over each form of pride crucified, will rise the beautiful humility of Jesus; and truly exalted by God will be that one who, through faith in the Cross, smites and smites and smites all forms of the pride of the flesh and of the devil that assail his soul.

So is it with jealousy and with many other fleshly workings. Pampered and euphoniously called by another name, jealousy will carry on its cruel, destructive work in our own spiritual lives and against the lives of others. But no enemy can

stand before the Sword of the Spirit when wielded by faith in the Name of Jesus.

The power of the blood of Christ avails against all that is not of Him. Of the battles of those who determinedly by faith take their place in death with Christ, covered by His blood, it can ever be said, "And *the Lord* wrought a great victory that day." Like the "mighty men" of David, we must take position and wield the Sword by faith, determinedly, relentlessly. God will then work for us unto the rebuking of our enemy and the manifestation of Christ's blood-bought victory.

Do not pity yourself because the battles are long, fierce, and numerous, and because your "hand" is "weary." Your Lord will not let you be tested above that which you are able to bear in Him; and the reception of self-pity into your heart spells certain defeat. It is one of Satan's subtle darts by which he would effectually weaken your resistance.

We are so prone to pity our flesh, to be easy on it; to deplore our humiliations through its weaknesses, but to shield it from real crucifixion. But if we would be overcomers — weak men made Christ's "mighty men" — each of us must hate, "yea, his own life also."

Filled Unto All the Fullness of God

CORA HARRIS MAC ILRAVY

GOD'S PROVISION for His people is infinite. We need to examine our hearts and lives to know how much we really believe, claim, and obey His Word. In connection with what I have been saying, I would call your attention to a marvelous, but familiar Scripture in which is expressed one of God's greatest offers, and one of the highest attainments that He could set before a poor human creature.

In Eph. 3: 18, l. c., we read, "That ye may be filled unto all the fullness of God." As we consider this transcendent, but familiar Scripture, let us throw wide open all the doors and windows of our souls Godward in order that we may hear what He would say to us. We think we believe all God's Word, but do we believe *we* may be filled unto all the fullness of God?

There is no place in Paul's writings where he rises to such heights of sublimity as in his prayers. All his prayers are profound and limitless; and among the most exalted are those that are found in Ephesians. Especially is this true of the prayer found in the third chapter of this unparalleled book.

We find in this prayer the most profound utterance concerning man's relation to God that could be expressed through man by the inspiration of the Holy Spirit. From verse sixteen to the end of the chapter, the verses are linked together to form a golden chain of truth that has no break nor end. It begins with God; it comes from God to man; it returns to God.

In its embrace this unbroken circle-chain of Truth carries man Godward, ever higher and higher, if he yields to be carried. The more we prayerfully meditate upon this portion of God's Word, the greater heights and depths of exalted privilege and experience are discovered to our enraptured souls.

This prayer consists of four transcendent petitions, which are essential to experiencing the verse that we are considering. Each petition leads to a still greater petition; and each petition leads to a still greater experience. The only way in which you can reach the place of being filled unto all the fullness of God, is by taking these steps laid down in God's Word.

God not only purposes that every saved soul should be filled unto all the fullness of God, but this is His command and His provision for all. If we faithfully seek to attain to this ineffable experience, the glory and the presence of God will fill and clothe us so that it will be discerned by all. And when we come together for worship, the very place where we assemble may be shaken as of old.

There is a mysterious relation between

God's Spirit and the spirit of man. Man has a relation with God that no other creature has ever had or ever will have. It is a relation that should fill us with holy fear and awe; it is a relation to which we must yield, and which we dare not treat lightly. The Spirit of God dwells in the deepest recesses of man's spirit, and it is because of this mysterious relation between man's spirit and God's Spirit, that man can become the temple of God.

If you would journey to the heights of God, you must be strengthened with power through His Spirit in the inner man. Here the "inner man" means man's spirit, which is the deepest and purest part of his spiritual being, the part that worships God. It also includes the soul, which is the lower part of man's spiritual being, and embraces the intellectual faculties, affections and will. It is in our spirit that God's Spirit works to bring our faculties and powers and, through them, our members and entire life, under the control of God.

The Jewish tabernacle was the temple of God, but He was manifested only in the Holy of holies. It is in the inmost depths of your being that the Spirit of God dwells. Christ has come within you in order that His life may pervade your life within and without.

His dwelling place is ever in the purified spirit of man. He would speak His words with your mouth; He would love with your heart; He would live His life through your body. Though we may be far from this blest estate, this is what He offers, and this is the normal life God has purposed for every Christian.

The power with which the Spirit strengthens us is meant to reach our worship, our thought-life, our desires, and all the impulsing and tracking powers of our hearts, where we live alone with God. Being strengthened with power by the Spirit, is indispensable if you are to be filled unto all the fullness of God.

We are finite, but God is infinite. Even with our limited powers of apprehension, we can catch a little understanding of the profound fact that only God could cause the Infinite to indwell the finite. We have not yet fathomed all the great truths God waits to reveal to us; the deep knowledge He would impart to us; and the great experiences He offers all who will yield their hearts and lives to Him.

The Spirit must strengthen our will that it may be conformed to God's will. "Conform" means "to mold together by close, continued contact." May we yield until, "by close, continued contact," He fits and shapes our wills together with His will; until all self-will is removed; until all selfish desires are purged away and we will and desire with Him. It may be a slow process, but it is possible for our wills to be perfectly fitted to God's will and engulfed in it.

Our natural wills are often fickle and unstable because we are shallow and unstable. One moment we desire one thing, but the next moment our first desire has faded and we want something else. It is beautiful, though rare, for man's will to be so perfectly absorbed in God's will that there is no discord nor friction between man and God's desires.

Wherever we are not thus conformed, and He undertakes to fit us into the mold of His will, there will at first be friction that is painful to the flesh. But if we are willing, He will continue to deal with us in order that we may be made "capable" of His closer dealings; "capable" of the greater perfecting that He would do upon us; "capable of God!"

The word "capable" means "to take; to receive; to contain." It also connotes the thought of "inward power that is able to grasp and hold." Beloved, are you capable of God? You may be if you will. You may have an inward power that grasps and holds God if you will; that can receive and contain God in reality and power of undertaking if you will.

The Spirit's work is to the end that Christ may be revealed, and may indwell us in a greater way; that He may come to us over and over in such increasing self-revelation that each coming appears like a new arrival. Each greater realization upon the indwelling Christ makes it almost seem

as though we had not before realized upon His abiding within us.

Only through the constant working of the cross can your self-life be put away. Only as the self-life is put away can room be made for Christ's greater presence to be revealed within. The working of the cross unto receiving more of His resurrection life and its power is, as it were, a series of resurrections experienced by you through the operation of the cross.

We are children of the resurrection. As the death continually works, the life that we have received from Christ continually increases. "Resurrection" means not only the raising of our bodies from the grave at the resurrection of the just; but it means the increased working of the resurrection power that is ours in the life of Jesus Christ, through the continual working of the cross.

Because Christ is indwelling us, the same mighty, endless life that is in Jesus Christ, who is now seated on high at the right hand of God, is in you and me and in all the Redeemed. Repeat this over and over; believe it; meditate upon it. Trust God to make it real to your heart and operative in your daily living. This life, which Christ died to give us, is called Eternal Life, or Newness of Life; and God has endued us with power to walk in it.

The word "dwell" signifies a settled, permanent residence; and there is also the thought of intensity. It is not merely a casual abiding; the thought is of continuity and unchangeableness. Christ has come in to take possession of our entire beings within and without. With a great price, not of silver or gold, He purchased me, spirit, soul and body, to be His own, and for Him to indwell.

My body is now His dwelling place, not mine alone and selfishly. He lets me live with Him in this body; I do not let Him live with me in my body. I am supposed to have descended from the throne of my life, and He is supposed to be enthroned within me. Now I have only a subordinate place, a place under Him, in my heart and life.

I was dead in trespasses and sins, and He, who is the Life, came in and made me alive. He actually raised me up from eternal death and imparted to me His own eternal life. If we really believe this, if we take our stand upon it and live it, God alone knows what our lives will be. All may experience this wonderful union with Him who is Life indeed; who is the Effulgence of God's glory; who is the only Revealer to man of God the Father.

"May be filled" indicates a crisis, a new attainment. The thought is of a vessel that is connected with a reservoir outside itself, from which it is continually being filled to its utmost and growing capacity. The little cup cannot hold the great reservoir, but the cup can be filled to its full capacity from the great reservoir, as the reservoir is full up to its capacity. Man cannot hold the utmost of the Infinite; but he can be filled by Infinity until he is as full for man as God is full for God.

This is what God is saying to you for your life, and concerning your relation to Him. By constantly maintaining your union with Christ, there can be no turning aside of anything that God would work within you or do for you, if the channel is always clean and open for the flowing from God to you.

To experience this Scripture, means to be filled to our utmost increasing capacity day by day; it does not mean to receive a few drops now and then. Your present capacity may be very small, comparable only to a little thimble, but it can be full; and the more you bring your small capacity to God for Him to fill it, the greater it will become.

After a while your "thimble-capacity" may become a cup-capacity; and as you bring the "cup-capacity" to be filled, you will have a larger and larger capacity. Therefore, beloved, if you have only a small capacity Godward, bring it to Him as quickly and as often as you can, and ask Him to fill you with Himself unto your utmost possibility.

The peculiarly supernatural characteristic about the human soul is that it is divinely elastic. The more we let God fill us with Himself, the more our spiritual

nature expands; and the less we receive from Him, the smaller and weaker the soul becomes. Our poor, little souls are shriveled up more than most of us realize because we have not let God fill them unto suffering.

The human soul not filled with God is like a collapsed rubber balloon—wrinkled and unbeautiful. But if you begin to breathe into this little balloon, the wrinkles begin to straighten out; and the more you fill it with air, the larger, smoother, and more beautiful it becomes.

We need to open our hearts Godward so that the Spirit of God may breathe into them, expanding their capacity; straightening out all the unlovely wrinkles of Self, and making us "capable of God." This can be effected only by the inbreathings of the Holy Spirit. It hurts to have your soul's capacity for God and for eternal entrances-in enlarged, and the wrinkles of your flesh straightened out by the Spirit's dealings.

Getting into the flesh stops the flow from God to our hearts, and the heart begins to shrink and get smaller. Have you not at times felt your soul contract? Have you not at times felt leaked out and empty? Have not your words, even your thoughts, seemed hollow, like speaking into an empty rain barrel? This was because you yielded to your own flesh or to somebody else's, and stopped the flow of life and virtue from God.

It is a transcendent prayer to ask to be filled unto all the fullness of God! It is a solemn prayer for it brings great responsibility; and yet it makes possible ineffable experiences. To think that, though our capacity may be very small, we may be filled from the infinite fullness of God! To think that we may be filled as full, according to our creaturely capacity, as God is full in His infinity!

The profound expression, "The fullness of God," transcends all human understanding. Only God knows its fathomless depth of meaning. He is the Creator of all things; the Eternal, without beginning or end; the Omnipotent, who is the source of all power; the Omniscient, who sees and knows all things, past, present and future. And we are to seek to be filled unto all His fullness.

We are told that God is love. He desires to pour Himself and His love out upon you and into you; for the distinctive attribute of divine love is its desire to give itself to its object. "God so loved the world that He gave...." Calvary proves that the deepest desire in His heart is to pour Himself and His love out upon His needy creatures. He wants to fill us to our utmost capacity with His unstinted life, love, attributes, and all else that could be named that comes from Him.

In union with the Son, in whom all the fullness of the Godhead dwells bodily, we are made full. God calls us to draw upon the great fullness that is in Christ for us. There is no excuse for us to be needy and unvictorious, for us to be weak and sick.

If you are saved, Christ in all His fullness is indwelling you. What has Christ's indwelling meant to you? How have you treated Jesus Christ and God's provision for you in Him? What has the fullness of the Godhead in the Son and your being made full in Him, meant to you? Are you constantly appropriating into your life the infinite fullness that is in Christ for you?

Your capacity should be greater today than it was yesterday. You should be more "capable of God" today than you were yesterday. If you are willing to have your capacity for God increased, your little thimble may become a cup; and your little cup may be ever enlarging. This is what He offers to every redeemed soul. Therefore, dwell deep and yield to be enlarged so that room may be made within you for the depths of God. To be filled like this means to be imbued with the Divine.

God's ideal of the Christian life is that every Christian should be filled unto all the fullness of God. Do not permit the realm within you, which Christ intended for Himself, to be filled by some poor human creature or by something else. Let Him make room within you for Himself and His fullness, and He will become life for your soul and body, and fill you unto all His fullness.

We are not sufficient for these infinite heights. But He is sufficient. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."

Think On These Things

CORA HARRIS MAC ILRAVY

WE ARE LIVING in the days of preparation for the Coming of the Lord; and God is rising up early to make the Church ready to meet the descending Lord. He has made provisions for both soul and body, which are infinitely beyond all that most of us ask or expect; and there is no reason why we should not be strong, unmoved, and victorious.

He constantly comes to examine us and test us out; He visits us every morning and tries us every moment (Job 7: 18). As I am writing, and when you are reading what I have written, "His eyes behold, his eyelids try, the children of men" (Ps. 11: 4); and that includes you and me.

The thoughts and motives of our hearts, our conscious and unconscious attitudes, even the slightest subconscious movings within us of which we may be wholly unaware, are naked and laid open before Him with whom we have to do. He waits to reveal to each of us what His scrutiny has found. He waits to reveal also the power and remedy for all within us that must be changed or removed.

In Phil. 4: 8 is found an inspiring revelation of the secret of a holy, God-centered life; and what is required if we are to have the God of peace as our constant Confident and Companion. "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatosever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Our thoughts and aspirations must be filled with God's Truth and the things that are true and sincere; they must be filled with holy fear and the things that are honorable. We must strive to be just in our dealings and relations with others, and we must pursue after purity and chastity in the hidden depths of our own hearts. The things that are love-worthy and that will attract others to Christ; the things that are of good report and are gracious and worthy of our Lord, must ever be set before us.

From this Scripture and many others, we learn that thoughts have a mighty power and a most important place in the building of our character, and in determining our eternal destiny. The idea many of us have held, that our thoughts mattered little if they were restrained from outward expression, is utterly wrong and untenable.

The act of thinking is performed through a process of the brain (how, no scientist can tell us); but the origin of our thoughts is our own essential spiritual beings. Our thoughts are deposited in our hearts, and issue thence in words, acts, and attitudes. Back of all our words and actions are the thoughts that are in our hearts; and back of the thoughts in our hearts, are the essential "You" and the essential "I;" therefore thoughts are indeed mighty things. They are the powers that have a large part in building our character; and in shaping our opinions, attitudes, and our outward conduct. As a man thinketh in his heart, so is he (Prov. 23: 7).

But it is strangely true that our thoughts also influence our essential inner being. There is a mysterious reciprocal working going on in the soul, which we might call a "pendulum movement." The inner impulse that urges your thoughts out to God, is increased by your mind and desires being more centered on Him. And your thoughts being more occupied with God and the things of God, increases your soul's urge in the "God-direction."

From out of these thoughts within come the issues of life. In whatever direction your thoughts trend, whether heavenward or downward; on whatever side your thoughts take their stand, whether with God and His Word or against God; from your thoughts, and of their same nature, comes the outflow of your life. From them comes the outward manifestation of your very self — what you are, how you are, and whence you tend.

It is because of these facts, and because all the issues of life flow from within, that we are warned to guard our hearts with all diligence. Out from the heart, and from the thoughts in the heart, comes a mighty, irreversible influence on soul and body for Time and for Eternity. Rotherham translates this, "Above all that must be guarded keep thy heart." This means to protect the heart so that naught that is not from God shall enter it or feed the thought-life.

With every power and impulse, take sides with God, and let your heart receive and believe Him and His Word in the face of all that may appear to be opposed to it. This means to repeat, whether with your lips or not, what God says about all things; and to claim as yours the promises He has given along all lines.

Over and over in Paul's writings we meet the words, "I know!" "I know!" We find the same confidence expressed in the writings of John; and also in the sayings of our Lord Himself, who declares, "We speak that which we know, and bear witness of that which we have seen."

Have you reached the place where you can steadfastly declare you *know* God's Word is true? where you can affirm and reaffirm God's promises and truths because you have experienced them and have proved that they are true? We may all reach this place of unvarying assurance concerning all matters that pertain to both soul and body.

It is thinking upon the things that are honorable instead of upon the things that are dishonorable; upon the things that are just and pure instead of upon those that are unjust and impure; upon the things that are lovely and of good report instead of upon those that are unlovely and of ill report, that makes the issues of life beautiful and refreshing to all about us.

When our thoughts are occupied with divine virtues and praise, there is no place for criticism and trouble-making, for conceit and selfishness. When our thoughts are filled with pure, lovely things of good report, there will be no place for doubting God or fearing to repeat His words after Him. Not only will the peace of God guard our hearts and thoughts in Christ Jesus, but the God of peace Himself will be with us.

Fill your heart and thoughts with God's Word. Fill your life with His Truth by obeying and living it. As you habitually seek to incorporate His truths into your life, you will learn and prove that God's words and promises are true however things may appear, and however long you have to wait for the manifestation of the answers to your prayers. Whatever God has provided and promised for soul or body that is along the line of your need, that promise is made to you as though given to you alone.

We read in Prov. 1: 31, "Therefore shall they eat of the fruit of their own way, and be filled with their own devices" (or "thoughts"). We find here that the choices and movings of our hearts, whether towards God or towards self and the world, will finally fill us with themselves, and with that which comes from them.

Attitudes of the heart inevitably mold the soul, the life — yes, even the body. Again I would repeat that our thoughts are born and developed by the state of our essential spiritual being. And, in turn, thoughts and attitudes persistently entertained, affect the state of our inner being. This mutual molding is going on all the while.

Examine your face in the mirror, and you will discern in it an index of what you are in your heart. Listen to your voice, and in its tones you will discern sounds that reveal what you really are in the depths of your being—sounds that reveal your real self. This is true of those who

harbor selfishness, jealousy, and gossip. All these fleshly traits are revealed in face and voice.

But we may rejoice that it is also true of those who think on things that are honorable, true and lovely. Thoughts that come from Christ's own heart and find their home in your heart, will write the beauty of Christ on all your daily living. They will soften the lines of your face and make your eyes like doves' eyes. Heavenly thoughts will make your voice sweet with heavenly melody, which no course of vocal culture could impart or imitate.

We are told in Prov. 14: 14 that "the backslider in heart shall be filled with his own ways." We are not told that he committed crimes, but that he backslid in his heart. He lost his first love, and this resulted not only in his soul's slipping away from his Lord a little, but in his being filled with the ways of backsliding. Doubtless few about him discerned or understood what had happened or what had caused the change.

In the same verse we are told that "a good man shall be satisfied from himself." This is because He who dwells within the man, will fill and possess the man's heart and thoughts if He is not hindered. He will move out from the heart into the words and actions that issue thence into the daily living. More and more does our beautiful indwelling Lord seek to possess and fill each of us with Himself. He would have all eyes behold His image upon those whom He indwells.

The reason our spiritual progress and development have been so slow, is because God has not possessed our hearts and thoughts. Only as much as God possesses your heart does He possess you and your thoughts. Only as much as God possesses you does He give Himelf to you. It may not be easy at first to fix your mind upon God and to have your thoughts filled with the praise and virtue He enjoins for your meditation. But remember that all God offers and commands is possible, including these precious attainments that we are considering.

Are you satisfied with your relation to God, and have you made Him your close Confidant and Companion? Are you satisfied with your spiritual condition and your experience of God's Word, and are you claiming His promises and provision for soul and body? Are you yielding yourself to the Living Word, and is your soul being centered upon Him so that God is planting His thoughts in your heart?

If you are aiming at these high attainments, you will find that the unworthy thoughts will gradually disappear; and your inward consciousness of God's presence will constantly increase. We know that we can reach this experience where God and eternal verities will fully engross our hearts; for many times we have had our thoughts filled with something or somebody or circumstances, to so great a degree that we could not stop thinking about them.

In Job we read the solemn words, "The things which I fear cometh upon me, and that which I am afraid of cometh unto me;" or "I feared a fear, and it came upon me." This is not, as some would have us think, a proof that Job's thoughts brought his calamities upon him. It was his lack of faith that caused him to have such thoughts and fears; and it was his lack of faith that opened the door for the Devil to bring the thing he feared upon him.

Fear in the heart is always a proof of lack of faith and rest in God. Fear always opens the door for the thing feared to come upon us unless God in His mercy prevents it. God never implants doubt or fear in the heart of His child. "God gave us not a spirit of fearfulness; but of power and love, and a sound mind." (2 Tim. 1: 7 A.V.)

If our minds are stayed upon Him, no doubts nor fears can get in, for the faith, which He imparts, will prevent aught touching us that is not His will. God is able to bring every thought into captivity unto the obedience of Christ; and we are told that the weapons of our warfare are mighty before God to do this very thing (2 Cor. 10: 4, 5).

How wonderful would be our lives, how peaceful our hearts, if all our thoughts

were fully brought into captivity unto the obedience of Christ! Our thoughts have seldom been under our own control, and more rarely have they found their home and resting place in God.

We have let our thoughts wander whither they pleased, settle wherever their fancy led them, and feed upon whatever the flesh desired. In fact, many times our thoughts have wandered around so aimlessly that we could not tell what had occupied them. In permitting this, we lose or weaken both our power of concentration, and also our power of deep, prolonged meditation upon God and upon His Truth.

There is a place of spiritual attainment where our thought-life is sanctified in Him and in His Truth; where we repeat His words after Him and hold fast to His promises and faithfulness. There is a place where our thoughts are filled with the things that are true and pure; with the things that are lovely and of good report. There is a place and a relation with the Lord where the God of peace is consciously and constantly with us.

When we reach this place of spirituality, we shall discern the suggestions that are from Satan, and shall not embrace them and repeat them after him. Then we shall clearly discern our own fleshly movings that hinder God from working in our lives, and hinder His answering our prayers.

Determinedly think upon the true and honorable and just; upon the things that are pure and lovely and of good report, and you will discern the presence of God enfolding you. Stay your thoughts and faith upon God and upon His Word; refuse to let your thoughts dwell upon the dark and negative and unworthy, and God will honor your stand. As you take sides with God and with His Word, your spirit will become purer and more divinely buoyant; and your thoughts will take a firmer stand in God and in the Truth.

Assurance and Victory Through the Blood

CORA HARRIS MAC ILRAVY

IN THESE DAYS God is uncovering more fully the tricks of the enemy. He is revealing how the enemy has appropriated and misconstrued some of the precious truths of the true Christian religion, and has incorporated them, in their changed garb and perverted applications, into certain cults that deny or minimize the power of Christ's shed blood.

The great importance of the sacrificial blood is stressed throughout the Bible. In the Old Testament, the blood of the Jewish sacrifice was a figure of the blood of Jesus Christ. In the New Testament, the blood of Jesus Christ signifies the death that Christ suffered on the Cross of Calvary to redeem men from sin and Satan. Through Christ's sacrifice and shed blood alone, salvation was provided for sinners.

Jesus says in Matt. 26: 28 that His blood was poured out for many unto the remission of sins. And we are told in Heb. 9: 22 that all things are cleansed with blood, and that apart from the shedding of blood there is no remission of sins. For any one to presume to belittle or tamper with the sacredness of the blood of Jesus Christ, and the important basic place it holds in the Christian religion, is essentially blasphemous. The dark origin of such teaching is easily discerned.

One reason that has made it possible for Satan to appropriate and wrest certain Scriptures, is because the Church and Christians at large have not received, proved, and lived the mighty truths of the Gospel as they are set forth in the Word of God. Dr. House is correct in saying, "Because Christianity has not tilled all its own soil, there have arisen many cults."

After thus perverting the Truth, the enemy casts upon some of God's children who are standing for the pure Gospel, a hesitancy amounting to a fear, of referring to the truths which have been perverted, lest onlookers may think they are following

error. The adherents of these cults affirm that there is no sickness, no Satan, and no sin—in fact, that there is no substance.

When sick, those in these errors declare that they are not sick; that what appears to be sickness is merely "an error of mortal mind;" i. e., a matter of wrong thinking. Relying upon their belief that there is no sickness, they trust their repeated affirmations to this stand for deliverance from the apparent (?) condition of sickness.

This is quite different from the attitude and the course pursued by those who are trusting God for healing. The true Christian knows that sickness and bodily afflictions are realities, for both are spoken of repeatedly in the Bible and in connection with Christ and the many healings of diseases and infirmities, and the many deliverances from demon possession, which He wrought when He was on earth.

The Christian believes that all sickness comes directly or indirectly from Satan. But he also believes that healing for the body and victory for the soul are provided for him through the death that Christ suffered on the cross to remove all results of the Fall. Because he trusts God's Word, he repeats God's words after Him, and believes that by Christ's stripes he is healed (I Peter. 2: 24); by faith he declares this promise and claims its fulfillment in each present time of need.

If a sum of money were deposited in the bank in your name, and for a specific purpose, you would as confidently consider the money yours before you drew it out of the bank as you would after the cash was in your hands for you to use.

This illustrates the attitude we should hold if we believe that when Jesus died on the cross, He bore away all our sins and sicknesses in His own body on the tree. It is no make-believe for those who are trusting Christ's Finished Work, to claim confidently their healing as soon as they pray, and to believe it is theirs even before the healing is manifested.

We receive healing and victory from God through faith in Christ's work on the cross, and not through faith in any power of our own thought processes, or through repeated affirmations that we are healed. Affirmations without faith in God can receive nothing from Him, though they may bring spurious gifts from the enemy, Satan. It is through the power of Christ's Finished Work on the cross for soul and body, that healing and victory are claimed and received. In this, as in all things, Christ is all and in all.

If you have fulfilled the conditions necessary to receiving from Him, do not fear to repeat His words and to claim whatever He says He has provided for you. Our thoughts are molded and colored by our faith or lack of faith in God. Because this is so, we might say that, in a certain sense, our thoughts make or hinder us according as they take sides with or against God.

If we have prayed for the supply of any need of soul or body, and we have not received an answer, let us prayerfully examine what our inner attitude was when we prayed. Did we take sides against God and His Word by harboring doubts and fears in our hearts? A lack of assurance or a negative attitude towards believing that He will do what we ask, will make it impossible for us to receive from Him.

If we had always taken sides with God, and with His Word as being true, even though we were not conscious of faith, we should have received from God many precious benefits. If we had dared to repeat with childlike confidence what God says in His Word about His answering prayer, about His healing the body, about His giving victory; and if we had refused any contrary thoughts, all our prayers would have been answered.

We must receive and rely upon His words as though they were spoken to us personally, as, in a very real sense, they are spoken personally to every Christian. We must repeat His words and promises to Him with the quiet assurance of Abraham, who, in the face of impossible conditions, believed that what God had promised He was well able to fulfill.

The Devil will fight you by trying to throw doubt on the Word; by insinuating that these great experiences were only for apostolic times, or for preeminent saints.

Or he will say that no matter how many others have received from God the things for which you are praying, they are not for Christians today, especially for any one as unworthy as you are.

Regardless of any doubts and misgivings that Satan may try to insinuate into your heart, keep on repeating God's words to Him, pleading the power of Christ's shed blood against the enemy. Leave yourself in God's hands as you thus take your stand, and He will work upon you in His purifying processes, bringing you into the state where He can send the answer to your prayer, and where you can receive it when it comes.

He will work upon you until, before you behold the answer to your prayer, your heart's vision will behold the thing done. As you continue to take this stand and rely upon His Word, in God's perfect time you will behold the answer; and you will receive blessings and enablings for both soul and body which you have never been able to claim and receive before.

Under no stress of circumstances should we express or entertain a thought of defeat, for this is a sign of unbelief, and it dishonors God. We should not say nor even think that we cannot get victory over our weaknesses and wrong habits. We should refuse to say with our lips or show by our faces that we are discouraged; we should refuse to harbor the least thought of discouragement because the healing or the spiritual help for which we have been praying, is not quickly manifested.

God's Word says that by the stripes of Jesus we were healed (R.V.); and we must claim this word of God in connection with every bodily infirmity or attack upon our souls. God's Word declares that we can do all things through (or in union with) Him that strengtheneth us. We must dare to apply this promise to every difficult situation and hard testing that God lets face us.

He has promised that no temptation shall take us but such as we can bear; and He promises that He will not let us be tempted above that we are able. He says that with every temptation, He will make a way of escape that we may be able to endure it. Therefore, when we come into hard places, we must believe and declare that we have power to go through them victoriously.

When His words are hidden in our hearts, we shall dare to declare whatever God has declared, and to claim all He promises. As our faith grasps Him and His Word, we shall feed upon His faithfulness (Ps. 37: 3, R.V.); and we shall confidently call the things that are not as though they were (Rom. 4: 17).

Then we shall look upon the answers to our prayers, and the things that have not yet been manifested, as already ours because we are relying upon the God who has promised. In God's own perfect time, those things that we are claiming, which God has promised, and which Christ has died to give us, will be manifested, and will become our inalienable possessions.

CHRIST AND HIS BRIDE

AN EXPOSITION OF THE SONG OF SOLOMON

By Cora Harris MacIlravy

This book (now in its Third Edition) sets forth the ineffable love and relation between Christ and the redeemed who are pressing on in preparation for His Second Coming, which now seems very near. The Song of Solomon holds so much of inestimable value for the lives of those who would purify themselves "even as He is pure" that we believe our readers will desire this spiritual consideration of its truths.

(*See inside of back cover of the Magazine for price, etc.*)

IMPORTANT NOTICE

As announced in the January-March issue of the Magazine, we have had bound in an attractive cardboard cover as many of the twenty-three numbers of the Elbethel Magazine in its previous form as were available. This was to help meet the demand for the complete sets, which have been exhausted; the books contain a wealth of reading material precious to the hearts of hungry Christians. The price of $1.00 represents not the value of the Magazines, but only certain incidental expenses.

Elbethel

A CONTINUATION OF THE ELBETHEL SERIAL

VOL. IV OCTOBER - DECEMBER, 1940 NO. 4

Whatsoever Thy Soul Saith I Will Do

CORA HARRIS MAC ILRAVY

THERE has never been a time in the world's history when men needed to know how to pray and how to believe God, as in these days. Formal and set prayer can effect nothing at a time of such calamitous and portentous conditions as now prevail over the earth. Only maintained contact of the soul with God, which means power with God and a life of constant communion and intercession, can avail.

This Dispensation is rapidly drawing to a close; great cataclysms of judgment and changes upon the earth and in the Universe, are hastening to engulf the world and them that dwell thereon. Therefore, all Christians must hasten to make ready for the stirring events that lie just ahead and are almost upon us. There is nothing that is unimportant in these days, however trivial it may appear to the casual glance.

Whether we will it or not, whether we recognize it or not, every moment of every day we are preparing—ever preparing for an unknown but definite Something; and for a sure and definite Destination, which we shall inevitably reach according to the aim we consciously or unconsciously set before us, and according to our preparation. You cannot escape this mysterious preparation, which is unceasingly going on, and the destiny to which it leads, any more than you can stop the moments from gliding on into Eternity.

It is a sad delusion to assume that what we do and how we do it, will have no bearing upon Eternity unless we let God work out His plan in our lives. Every one is irrevocably preparing for those endless ages which the whole world is facing. We are either pressing on to reach God's great goal or we are making ready for a lower place. And we may be preparing to be "saved as by fire." Every man is making himself ready for what will be his eternal destiny.

We may not be conscious that we are doing anything definite and lasting when we are not yielding to God's dealings; but we are constantly deciding in these days on earth whether we shall reach God's high calling in Christ Jesus, or whether we shall have only a small entrance-in, or whether we shall fail Him altogether. This which we are considering is very solemn; and it should reveal to us the great solemnity of life, as well as the great responsibility that life lays upon us, from which we cannot rid ourselves. Let us habitually and often examine ourselves in order that we may know what preparation for Eternity has been wrought in us during each day.

Ask God to show you in each happening and in each passing relation, what has been done; what your preparation has been; and to what it has tended. Such preparation is surely being done by every human being. Moment by moment sinners who will not receive Christ are preparing to go to hell, though they do not know it, and might feel insulted and resentful if any one told them that they were on their way to that place of eternal darkness. Some are preparing to reach heaven only as by fire; others are preparing for a little greater entrance-in.

At the close of life, every man will "go to his own place." It will be the place that he himself chose by the life he lived and

the choices he made while on earth, the place for which he prepared himself. Thus every person will join the company of which, by these same choices, he chose to be a part; and every man will be, in the life to come, what he chose to be during his life on earth.

Many times as I have quietly listened to the clock's ticking, God has reminded me of the profound solemnity of life, and of the tragic passage of Time, one moment of which cannot be recalled; nor can we ever live it again. We can stop the ticking of the clock that reminds us of the swiftly fleeting moments, but we cannot stop the ticking away of Time itself; we cannot even delay its passage for one second. Inexorably each moment moves on with all we put into it, to be engulfed in Eternity. But though we cannot delay a second of Time, through prayer and yielding to God, we can decide what shall fill those moments.

We read in I Sam. 20: 4: "Whatsoever thy soul desireth (or "saith"), I will even do it for thee." These words are a figure of what our Lord is ever saying to us concerning what our souls are uttering of desire and prayer. This Scripture applies not only to the things our hearts desire that are for God's glory, but it may also apply to the things we insist upon having that are not God's will; to those desires to which we hold tenaciously, and which we are determined to have no matter what it costs.

We have heard of the mother whose child was dying, and who demanded from God that He would not let her boy die no matter what it might mean for him to live. God granted her request. The boy lived. But he grew up to be a murderer and was afterwards hanged. It can be an awful thing to receive the thing we demand of God; for it is possible to importune Him for something our flesh desires until He lets us have what we have clamored for.

In Ps. 106: 15 we read concerning Israel: "He gave them their request, but sent leanness into their soul." In another psalm we are told that He gave them the desire of their heart, and sent them flesh which rotted while yet in their mouths. We can see what a terrifying thing it might be to have our own desires granted. Because of this tragic side of receiving the desires of our hearts, we should be afraid to entertain any strong desire unless we know it is centered in God.

Not only is the soul's preparation for its eternal destiny ever going on, but the heart is always speaking though you may not be aware of it. And that inward converse, those hidden-away choices, and the demands that your soul is voicing, will, in their appointed time, be manifested without in your words and actions.

Our desires are ever speaking — often clamoring—in what we deludedly think is prayer. But true prayer is always the voicing of the will of God. There is no stability in fleshly requests, which are so changeable that one moment we desire one thing, and the next moment the first desire may be forgotten and we may be begging for something else.

How often we have said or thought, "I wish I had this; I wish I were in such a place; I wish I were rich!" The human creature is prone to wish for something other than he has, and to desire to be something which he is not. All for Self! And no doubt many times all of us have begged God for something which, if He had granted our request, would have wrecked our lives, and might even have lost us our very souls.

Desires are continually forming within you along spiritual, natural, or selfish lines. Therefore, frequently examine and search your heart; for it is in that hallowed shrine within where you and God meet and dwell together alone, that He reveals to you your need, and points out to you your failures.

It is within your heart that God plants holy desires and yearnings from His own heart; therefore, keep your heart very quiet and holy. It is in your heart that you and He must examine the desires you have, as you walk with Him up and down in your heart at those quiet times of prayer and communion with Him. We should ever be holding an audience with Him, though it may be only stillness in His presence.

The Living Word discerns all the thoughts and intents of our hearts. This is a sweet and comforting thought when it begins to be real to us, though at times it may seem almost alarming. It is true that as far as other human beings are concerned, we must live our lives absolutely alone. But in another sense, as far as our Lord is concerned, if we are living our lives with Him, we are never alone.

Not only our words, but our thoughts are heard in heaven; we are always naked and laid open, even to our inmost hidden depths, before the eyes of Him with whom we have to do. He knows us utterly before we speak or even think. We cannot hide from Him one smallest desire, thought, or impulse. He understandeth our thoughts afar off, and is acquainted with all our ways; for there is not a word in our tongue, but He knoweth it altogether. (Ps. 139: 1 ff.)

We are shut up to God for we cannot reveal our real selves to any human being, however near and beloved he may be. Therefore, we are compelled to be strangers, unknown and little understood by all others. But there is One who made us for Himself alone, who understands and knows us far beyond all we can tell Him or even know ourselves. He knows every flitting desire; He hears all our thoughts, attitudes, impulses, of which we may be wholly unaware.

Do you know that many of those happenings which came into your life that appeared dreadful, that appalled and dismayed you, came in answer to what your own heart had been saying, wishing, desiring, before God? You may not have been conscious of what your heart was saying; you may not have willed your heart to beg and entreat as it did. But consuming desire continued to clamor within you, though you may have tried to put your desire away.

Finally God said: "You shall have your desire;" and the thing you had feverishly prayed for, came to pass. But that which you coveted so eagerly, did not prove to be what you thought it would be; and you wondered why He called you to go through such hard, painful things. You did not recognize that the reason the hard things happened and the suffering came, was because of what your soul had been saying before God.

We can see why God warns us to guard our hearts diligently; why we must often examine our thoughts and inward attitudes. We can see why we must seek to know what is being desired in the depths of our beings, why we must carefully listen to what our souls are saying before God. For God demands truth and purity in the inward parts.

Have you learned to listen to your heart in order to know what it is saying before God? for all the heart says is before God. If not, begin today to listen to your inward feelings and attitudes in order that you may know what is going on within you. You may not at first discern much, but remember that your heart is ever speaking whether what it is saying, is worthy or unworthy, noble or ignoble, spiritual or fleshly.

Not only is your heart constantly speaking, but God is constantly listening to what your heart is saying. When we criticise others, though we may not say anything with our lips, our heart is speaking before God and He hears it. Many times the dealing that humiliates us, is sent because of that talking that went on within us.

Often the reason we fail so ignominiously may be because of our lack of mercy and tenderness towards others, and because of what we said about them in our hearts. We may not have spoken our thoughts to any one, but God heard our thoughts and knew our soul's condition, and He allowed the suffering and dealings to come in order that we might be chastened.

We little know to what heights of ineffable experiences we should attain, and what glory God would receive from our lives, if we carefully and prayerfully kept watch over the thoughts and attitudes of our hearts. If we thus guarded our inner beings and learned to hearken to what our souls were saying, we should learn to know the fear of God.

Then we would cry for Him to purify us

and to write His laws upon our hearts and plant His desires within us, as He has promised to do. If we put ourselves in His hands and pray for His dealings, He will change that inward speaking that is full of Self, and will make every impulse and outflow from our souls to His glory.

In Ps. 21: 2 we read: "Thou hast given him *his heart's desire,* and hast not withholden the request of his lips." In the first verse we read, "The king shall joy in thy strength, O Jehovah; and in thy salvation how greatly shall he rejoice!" The result of this joy in Jehovah and rejoicing in His salvation is that God gave unto the psalmist the desires of his heart, and the request of his lips was granted.

What a wonderful thing it would be to speak with the heart and with the lips so acceptably before God that He gave us all the desires of our hearts! As soon as you begin to joy in His strength and rejoice in His salvation, there is a consciousness of His imparting inward power; there is a quiet awareness that you are standing close to God; there is an assurance that He is for you and that you are for Him.

We read in Ps. 37: 4: "Delight thyself also in Jehovah; and he will give thee the desires of thy heart." When we delight ourselves in Jehovah, He drops the desires of His own heart down into our hearts; and then He grants us those desires that came from Him to us. It is solemn to know that if we delight in Him, He will put His own desires into our poor, little, shriveled-up hearts; and when we are where He does this, we may be sure that our hearts will be enlarged.

Having God put His desires within us is not always joy; it may be painful for it demands great purging away of our own selfish desires. But even one divine desire dropped from God's great heart into the human heart, will also mean unspeakable ecstasy, though it may bring suffering because of the purifying that must be done for His desires and plans to be wrought out.

If you are longing to hold such relation to God that all the desires of your heart may be granted, begin to delight yourself in Him (literally, "let your exquisite delight be in Him"), and all your heart's desires will be satisfied. When all your "exquisite delight" is in Him, your heart's doors will swing wide open Godward so that a channel will be made between His heart and yours, through which He will plant deeper and purer desires within you.

We are told in Isa. 65: 24 that before we call He will answer. He not only hears and answers what is spoken with the lips before we speak it, but He hears and answers what is spoken in the heart, before it is breathed; and many times before we even know the thoughts and desires that are in our heart. The great reason that we have not, is because we have not been asking either with our lips or in our hearts. True desire and asking means more than praying now and then, or even praying somewhat oftener.

You may hold sweet converse with your Beloved all the time. It is possible to hold constantly before Him the petition He lays on your heart for yourself, for others, and for His Kingdom to come. The Godward urge, the craving for communion, the petitions He drops within you, can press upon your heart so steadily and so heavily that it seems to bring physical as well as spiritual pain.

Give your soul over to intimate converse with Him; to communion with Him; to waiting in silence before Him; to interceding for others. Keep your heart low at His blessed feet; your mind stayed on Him; your thought-life pure and holy. He is glorified when you ask great things, when your soul reaches out for the most that He has promised and provided for the redeemed through the death of His Son. If He has planted within you a desire for His highest, do not be afraid to pray great prayers, for He is glorified by giving largely.

Pray over your prayers before you pray them. Ask God to strengthen your heart-desires and purify your will so that when you begin to hold a petition before Him, you will never cease importuning Him until it is answered. Pray that you may be sincere and solemnized as you hold before

Him your heart's longings. Ask Him to make it real to you that to pray is a mighty and solemn thing, that it is assuming a great responsibility to labor with Him that the prayer shall be answered.

Ask Him to make it real that to pray is to enter into a vow between you and God that His will shall come to pass. Pray over your prayers until God solemnizes your heart and shows you that to pray is not a light thing, that it is not mere words or a religious exercise.

Pray over your prayer-life and prayers until He lets you know a little of what it may mean to have even a small prayer answered, for petitions do not come singly. They are linked together so that one leads to another. They are ever evolving into greater desires and greater visions; therefore into greater prayers. Learn to ask and believe largely, and He will give largely.

Something Between

CORA HARRIS MAC ILRAVY

CHRIST has left us an example, and calls us to follow in His footsteps and thus to be conformed to His example in all our inward and outward living. When Indians went out to attack the early settlers, they traveled single file, each one stepping in the footprint of his leader.

It is to this Christ calls us. He says: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." We little realize the joy and adoration that would fill our hearts, and the transformation that would be wrought out in our lives, if we faithfully obeyed these words.

In Jn. 12: 27 we find some profound and touching words spoken by our dear Lord following His entry into Jerusalem: "Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour." The crowds acclaimed this One and brought palm branches to Him. They spread their garments before Him and shouted Hosannas to His name. But a few days later, it may be that some of the same crowd that acclaimed Him King of Israel and spread their garments before Him, cried with the rabble: "Away with Him! Away with Him! Crucify Him!"

Have we ever acclaimed Him, and dishonored Him soon afterwards? When He has moved in our soul so that we thought we should never be untrue to Him again, that we should never forget His sweetness again, did we forget Him in a short time? did we soon dishonor Him by our unworthy actions?

Christ knew what was before Him when He rode into Jerusalem that Palm Sunday. He knew all the shame and ignominy that lay before Him at every step. He knew it all! But this blessed Son of God moved on towards the cross as He had ever been moving on throughout Eternity. And from the time that He died, His mystical body has been following Him to the cross, and journeying behind their Leader to the Glory that lies beyond the cross.

When our Lord considered the path over which He must journey, the ignominy that He must endure, the agony He must suffer, He did not consider the price too great which He must pay to lead many sons to Glory. He never turned aside. He never forgot His mission.

He knew all that God purposed to do in redeeming a sin-cursed race. As He talked with His followers while still with them on earth, in His omniscience He beheld them after He left them, growing into their places as stones of the eternal habitation of God in the Spirit. He beheld them in the ages to come clothed in His beauty and image. He beheld them as the wondrous medium of God's eternal Self-revelation to the Universe.

But, beloved, there was Something Between! There was Something Between! There was for Him suffering untold be-

tween His looking into the future and beholding the many sons in Glory, and His leading the many sons to Glory. There was suffering for them also between their present state of humiliation and their being clothed in His glory. The cross lay between God's plans and their fulfillment. Christ knew the glory that God purposed to receive from Humanity and from the bringing forth of His mystical body, the Church. He knew that before every step of His own path, and before every step of their path, lay the shadow of the cross.

The cross of Jesus Christ stretched out its arms to the Garden of Eden, and grasped Adam and Eve. From that time to the end of this dispensation, His cross has grasped every one who would be grasped by it and by the Christ upon it. Oh, how we should love the cross! how we should love to bear it when we remember that it grasped us and saved us from eternal darkness and hell!

There was a path the Son of Man must journey before this wondrous plan of God could be carried out. There was a path He must journey before the stones of obscurity, which He came to earth's quarry and searched out, could grow into the eternal habitation of God in the Spirit.

There was a path to travel, and this path led outside the city wall. As Christ spoke these words to His disciples, "Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour," He beheld that lonely path that faced Him. He knew it led away from the familiar scenes in which He and His disciples had companied together. He knew that it led away from the roads and villages through which they had journeyed in familiar and loving converse. He knew that His path would lead away from the hearts that now claimed to love Him. Far away!

He knew that His beloved followers would not be with Him in that lonely path which led outside the city. He knew that they would forsake Him and flee before He traveled that path, and that He would be alone as He passed through the city gate to the "Place of the Skull."

This path led to His being given into the hands of the enemy, and in His not exercising the omnipotence which was resident in Him; the power that created the men who would murder Him; the power that brought into existence the very earth upon which they walked. That path which He saw facing Him, led to His being made sin for you and for me. And He yielded to be given over into the hands of Satan and his agents in order that He might lead the many sons to Glory.

As He looked upon those precious followers and beheld them with Him in Time and in Eternity, He rejoiced. But even as He rejoiced over them, He beheld the path over which He must travel for their sakes, and He said: "Now is my soul troubled; and what shall I say?"

He must go over the path; He must endure the suffering which was on the path, if He would see His beauty upon those whom He came to redeem. And all of these things were between Him and His beholding these redeemed ones crowned and sitting on the throne with the glory of God upon them. These things were between Him and their being the medium of God's Self-manifestation throughout the ages of Eternity (Eph. 2: 7).

Yes, Christ's path was a lonely path! always a lonely path, beloved! Though His precious disciples followed Him, they did not understand Him and His mission until after He was risen and had left them. It is touching to consider this path over which Christ walked with His followers here on earth. But, beloved, He beheld them even then as they would be after He left them, as they would be after Pentecost, as they would be while they were being martyred for His dear sake. And He beheld them as they would be when God's work upon them was finished and they were perfected and glorified.

He has left the path over which you are to walk with Him; and if you search closely, you will discern the print of His feet upon the daily happenings and environings that enwrap your life with all its problems and contacts. Look closely! Search very closely, Child of God, until

you discern His footprints upon the path of your everyday living over which He is leading you to Glory.

Christ never turned aside. At each step, He placed His feet where God wanted His feet to go, until the last step was taken, and His feet were fastened to the cross by the nails. There is a beautiful spiritual experience where, if you look for it, you will discern His footsteps in every onward step of your Homeward journey.

Alas, how many are looking for Christ's footsteps in the common settings of everyday living? How many in the churches are looking for His footsteps that they may walk in them? How many of us are searching for His footsteps in every setting in order that we may walk in them? I fear not many of us are doing this.

Though He had just come into Jerusalem riding on an ass; though palm branches and the garments of the crowd were laid down before Him; though they shouted Hosannas and acclaimed Him King of Israel, yet a little later He said, "Now is my soul troubled," which means that His soul was in turmoil, roiled as water is roiled after a gale.

His heart was not troubled with doubts and fears as your heart and mine become roiled. He was not shrinking from death, not even from the death of the cross; but His heart was troubled because He was approaching the hour when He must become that accursed thing, SIN. We have been so full of sin that we cannot apprehend the shrinking of the Holy Son of God from sin. We cannot apprehend what it meant for the Christ of God, who had never been touched by aught unholy, to come in contact with sin; and not only to come in contact with it, but to be so united with sinners that He was made to be SIN.

Even in these days of Modernism and Godlessness, there is much talk about the cross. But we must turn from all sickly sentimentality about the cross, as well as from all opposition to the cross, and learn that the cross of Jesus Christ meant death for Him; and that it must mean death for all His followers.

The only meaning and experience of the cross for you and me, is to have the death that Christ accomplished on it, operate upon our self-life through our reckoning upon our union with Christ in His death, and yielding for each cross that comes, to be applied. To realize upon this as the only meaning and truth of the cross, is that to which we are called; and to realize experimentally on the working of the cross, is the greatest experience any human being can have. In it are embraced all other experiences.

Oh, that we may desire and prevail for God to multiply the crosses according to His will as He sees we can endure it! Oh, that He may cause us to discern quickly each cross He sends, and to yield joyfully to its working!

The message Christ died to give us is not concerning a cross as a theory or as an ornament. It is the message of the cross of Jesus Christ in action upon human lives. It is the message of the power of His cross working day by day as we yield to it through union with our Lord. And this is the only message that God has entrusted to man to preach and to live.

Our Lord says that He has gone to prepare a place for us; but the place that He is preparing for each one, depends upon the place each one lets the cross have in his life. When we fully realize our unworthiness of the least of His benefits, we wonder that He should prepare a place for us or want us with Him where He is. But the reason for this is that He is love, not that we are lovely or lovable.

Christ went to the cross in order to accomplish the will of God, and we must go to the cross in order that the will of God may be done in us and through us. Christ went to the cross in order to accomplish His redemptive work, and we must go to the cross in order that His redemptive work may be accomplished in us.

Let us look away from earth to the Lord until we have caught the vision of Christ and His doing all the will of the Father; until our souls are filled with zealous yearning to do the will of God in our life and place. If we get this supreme outlook and vision, we little know what it will

mean in our hearts and lives. It will be like a lodestar by which our souls are drawn Godward, and we lose sight of people and things. This is the will of God, that we should be conformed to the image of His Son; that by the inward molding of His Spirit through the Gospel, our wills may be absolutely laid down.

Christ prayed that the Redeemed might be with Him and behold His glory; but if we are to behold His glory in its fullness at the end of life's journey, we must begin to behold it while here on earth. And the only place where His glory shines and we can learn to behold it, is at the cross.

Jesus looked beyond the cross and beheld the disciples with the glory of God upon them. If we would look away from the faults of others, if we would look beyond the cross, we should be more beautiful to one another. But I fear many of us have not learned to discern what another one will be when God gets through with Him. We see only his weaknesses.

May we learn to discern in the lives of others, the places where the cross has worked, the places where the flesh has been conquered. May God help us to discern the places where He has cut deeply into another life so that it is beginning to reflect the glory of the Lord. Diamonds and precious stones have no beauty until they are cut and polished. Thus it is with us. God must cut and polish our lives in every place if they are to reflect Christ and His beauty.

In the life of every Christian who is following the Lord, though he may have been saved only a little while, there are always some places that have been chiseled and where the polishing has begun; some places where, if you look closely, you will discern the image of Jesus appearing. Christ's disciples did not reflect His image very clearly when He talked with them on earth; but He looked beyond Time and beheld them at the end, when they would be like Him because they would be beholding Him as He is.

They were not yet built into their places in the foundation of the heavenly city; but He looked forward and beheld them forming a part of the foundation of that wonderful city, the bride of the Lamb, which is to come down from heaven. He beheld the many sons He was to lead to Glory. He beheld the Millennium reign of righteausness over the earth. He beheld the overcomers sitting with Him on His throne and reigning with Him. But there was something that must first be met before this which Christ beheld, was worked out; and that was His going to Jerusalem to die on the cross.

Never, until Christ became a Man and died and rose again, had Humanity stood in God's presence. Only then could He take Humanity with Him into the unapproachable light and glory of God's immediate presence. These living stones that God is preparing for His eternal habitation will be bright and beautiful when His work upon them is finished.

For Christ, a price must be laid down to bring the many sons to Glory. A price must be paid before God's plan for sinful men could be accomplished. And that something that must be laid down, that price that must be paid, was a Life; a sinless Life, a Life most precious, a Life most beautiful; even the Life of the Son of Man laid down in a horrible death.

Jesus said: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." You alone must decide whether you will come after Him. Do not be carried away with your feelings and the acclaim of others. Do not be carried away when some one praises you unduly; for if you are true to God, without any question or doubt there will always be a cross lying just beyond the praise and acclaim.

Do not hope to reach God's highest without crosses multiplied, whether in one sphere or in another. This is true not only in spiritual things, but also in your everyday living. You may get a vision of wonderful experiences, but there is something between you and realizing your vision, and that is a cross.

It will be a disappointment and perhaps a surprise to find a cross standing between you and the wonderful experience God

offers. But if you stand true to God, He will take your heart in His tender, loving hands, and He will purify and mold it, and utterly separate it unto Himself until it makes no difference to you whether people praise or condemn you, whether you go alone with your Lord or not.

God has made it very real to my heart that if I go with Him, at every onward step there must be a cross before me upon which my self-life must die that His life and the power of His resurrection may appear. This is true whether we are in the business world or in the home; and it is to the end that we may be conformed to His image.

Oh, may we take deeply into our hearts this solemn truth we have been considering! It is an unchanging and inexorable truth that the cross is between us and every onward step of our Godward and heavenward journey. The cross is between us and every greater knowledge of God. The cross is between us and the throne Christ offers to share with us. The cross is between us and Heaven.

They Pressed Upon Him to Touch Him

CORA HARRIS MAC ILRAVY

THE ONLY way that our lives can be what God intended them to be, is by exerting every power to build up our relation with the Lord, and to maintain deep, spiritual contact with Him. Our attitude towards doing this is figuratively presented in Mark 3: 10, l.c.: "(They) pressed upon him that they might touch him."

The word "pressed" means "to seize;" "to crowd through all obstacles." It also means "to fall upon with more or less violence." When He was on earth, the multitudes who beheld the working of the mysterious power that flowed from Him, and in their efforts to touch Him and be healed, pressed upon Him so violently at times that it appeared they might do Him bodily harm or even crush Him.

Spiritually, pressing upon Him to touch Him, signifies intense effort to build up the closest contact of the soul with the Lord. Many years ago, God began to plant within me a deep hunger to reach the place where I would constantly dwell in the abiding consciousness of His presence. He made me know that merely desiring a great experience from Him would not give me the experience I craved.

In sovereign grace, He puts within us great desires; but only by our own choices and efforts, and by yielding to His processes, are these great goals reached and experienced. Unbroken heart-contact with God is attained slowly; and, like all great spiritual experiences, it is easily disturbed or even turned aside.

There is nothing that will work death on the flesh as deeply, as determinedly pursuing this aim that we are considering. Seeking continued touch with God bans all fleshly and willful living; it forbids our seeking to have our own way and our making selfish choices. The whole question of receiving all that God offers, is not whether we may have it; it is whether we want it enough to pay the price for receiving it.

If you do not want God's best and highest more than anything else, you will never have it; and most people do not want it more than anything else when they realize that a laid-down life is the price they must pay to reach the highest He offers. If you want this rare relation with the Lord, you will have to lay down many things, and leave many things, and stop many things.

God has given us tastes of the conscious realization of His presence; but some of us may have been so lacking in spirituality that we felt almost relieved when we were again down on the plane of the natural. Our hearts were so weak spiritually that we could not endure the rare atmosphere of His holy presence any more than the valley dwellers can endure the rare atmosphere of high altitudes.

But they who live on high heights, either literally or spiritually, become strong-hearted, and can no longer live on low planes. This is what God is calling you to do. He is calling you to rise to the highest planes of spiritual living and experience; to draw so close to Him that you will constantly live in His presence in the heavenlies, where He has seated you in union with Christ Jesus your Lord. May God so move upon us that we shall not be able to get away from His call to rise to higher heights, and to abide in unbroken touch of soul with Him.

If you reach this blessed, but rare, experience, you will have to pursue it with determination. If you should stumble or fall down, you will have to rise up quickly and hasten faster after the Lord. If you build up your soul's touch with God, you will receive everything God has for you; you will attain to all He sets before you; and all your needs will be supplied for soul and body.

If you are living in God's presence and in unbroken communion with Him, when you pray about the needs in your life, they will be supplied; when you ask God to heal your body, it will be healed; when you pray about the weaknesses of your make-up, God will bring the cross and strengthen you to take it unto your purification. But always your supreme aim is to strive after a closer relation to Him, to yield for Him to perfect your soul's touch with Him.

It is God's will that all the workings of the flesh should be done away. It is God's will that, little by little, we should be transformed into the image of Jesus Christ. It is God's will that we should have power with Him, and power in prayer. It is God's will that we should have unvarying victory in both soul and body.

It is through the cross that these precious bestowments are wrought out; and the crosses will increase as we draw closer to God, as we pray greater prayers and yield for them to be answered. But the joy also will increase; the glory will shine brighter, and our soul's vision will increase and become clearer.

If you determine to reach the place where your soul is in unbroken touch with God; if you pursue after it with all the ransomed powers He has given you, He will adorn you with His attributes; His patience, love, and faith, His holiness and joy. If you eagerly press upon Him to touch Him, your life will increasingly become the outshining and expression of your Lord.

Most of our temptations are along the same lines. They come through the same circumstances or the same persons; or through the same unlovely characteristics of our own make-up and fleshly weaknesses. Therefore we must watch at the weak places of our soul's domain, where the enemy has so easily found entrance in the past. We must learn "to stand continually upon the watch-tower" and discern his approach when he is still afar off. A dear child of God who is now with Jesus, used to pray over and over, "O Lord, cause us to discern the enemy afar off." It is a wonderful prayer to hold before God.

When we do not watch and pray, God may let us fail and be humbled before people; because to be humbled in this way through our flesh, seems at times to be the only way in which He can make us know our weaknesses. It seems to be the only way He can cause us to discern the unlovely, fleshly workings where we have been habitually failing.

If you have been defeated over and over in the same settings and places, or in your relation to the same persons, set your battle array in that vulnerable place in your life. Focus your watchfulness and prayers upon it as the Ancients used to set their battering-ram against a city wall, and batter it until it fell.

Seek in every way, in every place, in every relation, to build up your touch with your Lord. Pray and talk intimately with Him as you move from room to room in the home; as you go from duty to duty, from testing to testing. Hold your heart open before Him as you go out on the street. Seek to have your mind and thoughts centered upon Him wherever you are and whatever you are doing. If you practice this, your life will rapidly move

Godward, and He will keep you in perfect peace because your mind is stayed on Him.

Those about you are constantly watching you. They know your profession, and no doubt they have seen your lack of spirituality in the past. As you abide in touch with God, they will be surprised as they watch your life being changed. They will marvel as they behold the unlovely workings of your self-life, which have so often marred your life and hindered you, and doubtless have stumbled other souls, being done away through the cross and God's perfecting processes.

In order to have unbroken soul-contact with Christ, and to have our needs supplied, we must first discern that we are poor and needy. We cannot have a need supplied until we know we have the need. We must also be fully assured that the supply for all our needs is in Him.

Do not forget that being poor and needy, and knowing that we are poor and needy, are two different things. We read in Revelation of those that were wretched and miserable and poor and blind and naked, who thought they were rich and had need of nothing. Could anything be more tragic than to think that we were rich and had need of nothing and were all right, when we were poor, and blind, and naked, and had need of everything, and were all wrong?

Could anything be more humiliating than to think we were all right in our salvation, in our make-up, in our boasted knowledge and wisdom; and find that we were not saved, that our make-up was unlovely, that our knowledge was ignorance, and that our wisdom was foolishness? We may be saved from the humiliation of such an experience if we trust God and go down in humility.

God will let us discern our needs as fast as we can endure the revelation. He will show us our need in one place, and present the cross to deal with it; then He will pour in the oil, and comfort and encourage us. He will show us our need in another place, and bring another cross to do its work. And His encouragement and comfort will be repeated. If we had let God work upon us as fast as He wanted to work, today His power and presence would be constantly resting upon us; and we should be different persons from what we are, with different experiences.

We read in Matthew: "They besought him (entreated and begged of Him) that they might touch him." In Luke we read: "They sought (meaning with eagerness and fervor) to touch him." In Mark we read: "They pressed upon him (or fell upon Him, as it were with violence) in order that they might touch him."

In each of these Scriptures, the thought is of unalterable purpose and intense determination to reach a supreme goal. Oh, how little of this intensity of desire and purpose do we feel and display in our efforts to reach the high goals God has set before us!

We should be deeply convicted when we read of the way that the multitudes pressed upon Him to touch Him when He was on earth, and compare their zeal with our own lack of desire and fervor. How little have we worshiped and communed with Him! How little have we sought Him for the perfecting of our characters, for the putting away of our weaknesses, for the healing of our bodies, for the purging away of those feelings that are not from Him! We have no right to harbor any feeling that has not been planted in our hearts from the heart of Christ.

How differently have we sought Him with a single eye and for Himself alone, and not for His benefits, from the way in which Paul and the disciples sought and followed Him! They left all to follow Him. How many of us have left all, or even a little, to follow Him!

Are we eagerly seeking Him in this way, and beseeching Him to give us unbroken soul-contact with Him? Are we pressing upon Him, and entreating Him that we may touch Him so that the weaknesses in our make-up and character shall be changed? Are we falling upon Him violently, as it were, and praying that our self-life shall be purged away? that our bodies shall be healed? If we ask ourselves these and like questions, we shall see

why our casual, hasty prayers, and even why our more earnest prayers, are not answered; and why the things we have asked, are not done.

God has made it possible for us to dwell in the consciousness of His presence, to have a life of unceasing prayer, to have maintained soul-touch with Him. But most of us have not yielded for Him to do these ineffable things for us. We have not prayed with all the fervor He would put in our souls, that we might have this rare relation with Him.

"The kingdom of heaven suffereth violence, and the violent take it by force." We have not fallen upon Him violently, refusing to be turned aside, and besought Him to deepen us in Himself and in the Truth; to purify us and make us humble and victorious. We have not fallen upon Him violently and besought Him that our bodies might be healed. If we had done this in regard to both our spiritual and physical needs, we should now have deep spirituality, and our bodies would be well; for "the kingdom of heaven suffereth violence, and the violent take it by force."

Let us thank God that we may begin today to lay hold upon Him for our needs; that today we may begin to build up a deeper, continuous contact and relation with Him. Let us determine that from this time we will fall upon Him, and beseech Him, and entreat Him, for these precious gifts and experiences for ourselves and for others, and for the Work of God, which He offers and has so richly provided.

Touch of the soul with Christ may be quite different from what we think it is. When He was upon earth the crowds thronged and almost "crushed" Him; and we read of many being healed, and of wonderful miracles being wrought. But many of the thousands that thronged Him, received nothing; for the conditions of receiving from Him were the same then as they are now and always have been.

Only they receive who have purity of heart and faith that can receive. It is not spending hours in ostensible prayer, or making much commotion and demonstration, that causes His arm to move. It is living in union with Him, which is another way of saying having a continuous soul-touch with Him, that imparts faith to receive from Him.

When Christ was on earth, He was filled with healing power that was always ready to flow to the sick and afflicted. His healing power is the same today. It is just as ready to flow to us and work for us now if we humble our hearts and yield over our lives to seek Him, as it was when He was on earth.

Only the heart that yields to be constantly purified, can maintain vital touch with God. Most of us may not realize how often our hearts are defiled by selfish desires and impulses, by heedless "living like folk." There must be sincerity of purpose and motive; there must be humility and diligence in searching our lives and our relation with everybody.

We must often and prayerfully come out of ourselves, as it were, and search ourselves and question our hearts. We must examine ourselves with the unbiased, earnest attention with which we scrutinize something that is of the utmost importance, something through which we hope to attain great honor and reward.

We should be solemnized as we keep reminded that it is the great God of heaven and earth who stoops to work upon us. It is He who is seeking to shape us into the image of the Son of His love, and to prepare us to reign with Him throughout endless ages. Remember, to touch God or to be touched by God, is a solemn thing.

When we hate our own flesh as Christ says we must if we are to be His disciples, or "learners;" when we hate the workings of the flesh as God hates them; when we have pressed upon Christ unto maintained soul-touch with Him, the cross, regardless of the suffering, will not be grievous. Then our vision will be lifted up above earthly conditions, and we shall never again have the same attitudes towards people and things that we have had before.

When we have fallen upon Christ in the way which we have been considering, our heart's outlook will be clarified, and our

desires and aspirations will rise above the foolish things of this world. When we are living in this intimate relation with the Lord, our vision of Christ and our consciousness of His reality will increase and deepen day by day.

Our Expectation -- From Whom?

DOROTHY MARY GREGG

IN THESE important days, in which developments over the earth surely indicate to us that the Second Coming of Christ is near, it is vital that we miss nothing of the purifying of heart and life that should be ours in preparation for His Coming.

This purifying work is inseparably connected with the presence of "the hope" in our hearts, the hope of His Coming, the hope of being like Him because we shall see Him as He is (I Jno. 3: 2, 3). It is the hope of being utterly freed from all unchristlikeness, all workings of the self-life, and of being—up to our capacity—fully clothed upon with His beautiful characteristics, His wondrous attributes, His glorious perfections.

What a hope is this! Wonderful beyond our poor powers to apprehend! for in our present state, even at best, perfect holiness, absolute absence of any impurity or defilement, is beyond our real apprehension except to the extent to which the Holy Spirit gives us this sense of the holiness of God! "It is not yet made manifest what we shall be.... We know that.... we shall be like him."

And every one who, by faith, lets this assurance of the Word grip his heart until it becomes a living hope, receives with it a longing for present purification, for the putting away now of everything that is contrary to the purity of Christ, the holiness of Christ. The man or woman who receives this longing, is one who waits in the Lord's Presence. The very waiting upon Him in prayer in His holy Presence results in a God-given realization of our own defilements, our utter unworthiness. We may look somewhat good to ourselves when, comparing ourselves with ourselves and measuring ourselves by ourselves, we are "without understanding." But the vision of Him will make us say with Job: "I abhor myself, and repent in dust and ashes."

Beloved, there is no good to be expected from the natural man, no good to be expected from us apart from Christ's control. "The flesh profits nothing." It was the Lord Himself who said so. How much are we convinced of the truth of this statement, the conviction of which is so vital to the purifying of the life?

Our place is the place of utter nothingness as far as self-expression is concerned, the place where He is all—our life, our wisdom, our righteousness, our holiness—our all. By revelation of the Spirit we know it is a beautiful place: the place of rest, of peace, of deep unspeakable joy; the place of power, as a channel through which He can express Himself! This is the place He is offering you and me—the place hidden in Himself, the place of the revelation of His beauty and power.

Paul sets it forth in his words: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." "No longer I, but Christ"! This is the secret. The "I" dead to all of its own life-expression within and without; raised up in union with Christ to be nothing but a channel for Him in the expression of His beauty of character, in the flow of His service to others.

This is His high calling. This is the perfection to be fully realized "when we see Him" and are made, up to our capacity, fully like Him. This is the hope that now fills us with longing for present purification; for the purging from our lives of all pride, expressing itself in self-confidence with all its varied manifestations in thought and act towards God and man.

Oh, the abomination of our pride! In the sight of a holy God, in the light of the "meek and lowly One," how loathsome

it is! Yet how tender and longsuffering our Lord is as He takes us through the processes we must have to be purged of it, to become more and more like Him! Called, as we are, to be of those "who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh," how unseemly is our lack of humility, our pride! How low we should be at His feet in the consciousness of our utter helplessness in ourselves, our nothingness! and yet how confident that He is all-sufficient for all things in us and through us! Wonderful Jesus!

Beloved, there is only one place for the resting of your expectation; and that is in God, in Christ. The Psalmist said, "My expectation is from him." There is nothing to be expected but failure from the flesh, our own or any one else's, whether the realm of its operation be international or national, the town or the home, the church or the individual. Eventually it is always proven that the flesh profits nothing in the real issues of life.

The farther we go in the history of mankind, the more we see the colossal failure of everything that is merely human; and by the sure Word of Prophecy, we are prepared for the revelation of its ultimate, absolute failure. Christ *alone* is the Hope of the individual, of the Church, of the nation, of the world. Christ, our Hope! Hallelujah!

From what source are you expecting? It will take close examination in His searching light to answer this question truthfully. Often only the stripping from us of people and settings can reveal to us the extent to which our expectation was from them, like dross in the gold of our faith. Often only as He lets the efforts of our human powers result in most evident failure, do we discern how much confidence we had "in the flesh."

And we must see it, whether by the Spirit's searching in the place of secret prayer (which is the easier way) or by the humiliation of failure in the test, before we can renounce it, yielding it over to crucifixion through reckoning upon our death with Jesus. But God is faithful to give us this self-discernment if our hearts are willing to receive it.

"My soul, wait thou in silence for *God only;* for my expectation is *from Him. He only* is my rock and my salvation." "He only"! Oh, the clamor of our hearts many times as we begin to "wait"! These waiting times are painful, but so fruitful to the yielding heart. And the Lord graciously waits until the clamor is silenced under His dealings; until the soul's reaching out to this or that person in expectation of deliverance or protection or satisfaction, ceases, and it says, *"He only!* He is my All!"

Neither the mount nor the valley must see us with our vision upon aught but Him. "They (Peter, James, and John) saw no one, save Jesus only." Moses and Elijah had places of great privilege as His servants, instruments of His glorious working; but the soul's vision cannot rest even upon such faithful ones, though they be wonderfully used by Him for our edification. He, and He alone, must fill the vision.

As His precious servants are used by Him for His ministry in our lives, there is ever the danger of our resting our vision upon them, and of our expectation's being from them. But—while we should esteem them very highly in love for their work's sake, and should be ready to receive from Him through any channel of His choosing —our *expectation* must be from *Him.*

In Paul and Barnabas at Lystra we have a graphic picture in God's servants of the loathing of "leader-worship," as they rent their garments and cried out: "Sirs, why do ye these things? We also are men of like nature with you; . . . . turn unto the living God." Would that today there were among us more of the spirit of rending the garments in personal abasement when, in any degree, the glory and praise that belong to Christ are given to His instruments! Some have it; praise God!

The waning of the power and glory of God at any time among God's people can usually be traced to getting the soul's vision and expectation off the Lord and on the human, with the glorifying of the human.

"How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?" How subtly is this poison injected into the minds and hearts of God's people by Satan!

It is vital that ministers be clothed in that humility that will bring keen discernment upon any touch of this temptation to self-glory, and that will say with the messenger of the Revelation, "See thou do it not; .... worship God"! For the one that *receives* glory of men, does so to the detriment of his own faith, that secret of his power with God and man. His faith flourishes only as, keeping his own expectation on the Lord, he directs others past himself, to see "Jesus only" and to firmly expect from Him alone.

Faith increases; the power of endurance is ministered to the soul; a state of unmovedness under Satan's attacks is reached, as the vision of the heart is kept fixed upon the Lord. The Psalmist's confidence rose from the assurance that he would not be "greatly moved" to the assurance that he would "not be moved" at all, as he fixed all his hopes on Him, declaring his expectation to be from Him only.

We are weak spiritually to the extent to which our expectation is divided — part from self's natural capabilities, part from people, part from the attending circumstances and their developments, part from the Lord. A divided heart is a weak, fearful heart. David says, *"My* expectation is from him." And then, in the joy and assurance it brought, he says: "Trust in him at all times, *ye people;* pour out your heart before Him: God is a refuge for us."

Many times our hearts have been inspired to trust, by the evident results in others of a lively expectation from Christ. How real the inspiration thus given to pour out our hearts before Him, our wonderful Lord! And it is with this pouring out of the heart before Him in the secret place, together with the working of the cross, that He is revealed; and thus He begins to woo the heart away from its self-confidence and its expectation from people and things.

The revelation of Jesus and His beauty and power should progressively be ours day by day, the revelation becoming clearer with each denial of self, with each embracing of the cross unto the putting off of the self-life. At the full revelation of His glory in His Second Coming will be revealed "the exceeding riches of His grace in kindness toward us in Christ Jesus," as we are instantly transformed and made like Him.

But now we are to be continually girding up the loins of our minds, and we are to set our hope perfectly on the grace that is being brought unto us day by day, if we are yielding, in the ever-increasing revelation of Jesus Christ. This will result in our being transformed through the Gospel into His image, from glory to glory.

We are, by obedience unto prayer, to *set* our hope upon Him. As we pour out our confessions of the things He shows us in secret—the pride, the love of self, the giving people and things His place in our hearts, to say nothing of the jealousies and other workings of the flesh—He will forgive, and His precious blood will cleanse. And the heart will be able to say with deeper and deeper meaning, concerning all the needs of life or circumstances, "My expectation is from him."

Need I say, in these days of distress over the earth, that Christ, our Hope, is the great need of poor, tempest-tossed humanity? With the tribulation period seemingly just ahead for the world (when souls who turn to Christ will do so only at great risk of life itself) is it not mercy that has caused our God to lift His hand and to let the present developments come that some souls might be constrained to flee now to Christ, our Hope, their Hope? Yes, it has proven to be so. Let us, therefore, yield our hearts to be purged of their pride and self-confidence and self-seeking by pouring out our confessions at His feet and trusting His precious blood, that His heart may be satisfied in us, and that we may in power direct poor, bewildered souls to put their trust in Christ, our Hope.

In the little or big problems that are facing you just now in your personal life; in the problems in the Church; in the problems in our nation and the world,

from whom are you expecting? Is your expectation from Christ? Are you convinced that the flesh profits nothing, neither yours nor any one else's? that Christ is our only hope?

The world will not believe it; and one of the last colossal manifestations of their wicked hearts of unbelief towards the Son of God will be their acceptance of the Antichrist—to what an awful end! But some will believe it. Oh, let us be among those, by His grace, who let Him be their All, who have no confidence in the flesh, but who glory in Christ Jesus, seeing as the solution of all their problems and needs, and of those of all humanity, only *Christ, our Hope!*

Are you seeing "no man save Jesus only"? Does your heart say, "My expectation is from *Him*"?

His Resting Place Shall Be Glorious

CORA HARRIS MAC ILRAVY

FROM time to time as I have waited before the Lord in worshipful stillness and meditation, my heart has been stirred with longing by a beautiful Scripture found in Isa. 11: 10: "And his resting place shall be glorious." It is understood that the local application of this chapter is to conditions that prevailed at the time in which it was written.

But there is a larger, prophetic, and spiritual application which points forward to the everlasting deliverance and glory, which will be brought to God's Ancient People and to the Church when the Messiah's Kingdom and reign are set up at His Second Coming.

At that time we are told that in Him shall all the Gentiles trust; and that "His resting place shall be glorious," which primarily refers to His sanctuary in the temple at Jerusalem. The Church also, which is the oracle of His presence and His resting place, with every member in it, shall be glorious because it will be filled with the visible glory of God.

The preparation for becoming His resting place and having our part in Christ's manifested glory, must be carried on and perfected in these inglorious days on an inglorious earth. As we yield to be purified and filled with Him, with His holiness and His life, He will find a resting place in our hearts. When the clamor and activity of our flesh are purged away through the cross, Christ will make His resting place within us glorious.

If we are to be filled with His glory, we must be watchful and prayerful, for we have all experienced how easily the Spirit's moving is stopped or hindered. God is ever moving on our souls to bring us down low at His feet. But too often, and in an incredibly short while, His moving is disturbed; and we find that we have become the same common and earthy creatures we were before this blessed experience. And many times we are not close enough to God to know what has caused the change, or brought the cloud that separates between Him and us.

Whenever God moves on our hearts, He purposes to do a great and eternal work. It means more than we yet apprehend, to reach the state where the presence and glory of God continually fill and clothe us. The reason that many of us have experienced so little of being filled with His glory, is because He found no resting place within us.

It matters not how much or how little we have "experienced Christ" and His glory, all who are saved and therefore indwelt by Him, may have this ineffable experience if they are willing to meet His conditions. He is ever seeking to make for Himself a resting place within the human heart and life.

It is for this that He became a Man and died to redeem a sin-sick race. Every redeemed soul can live in this blest experience as continually as he desires it; he may enjoy as much of God, and he may be filled with God as much as he desires to be.

God moves within us not that we may be

thrilled and blessed and happier; but because there is a great and eternal work that must be done in us to prepare us to be filled with Him, and to be to His glory in the ages to come.

He purposes that His dealings with us shall bring forth beautiful and enduring fruitage. He intends that our hearts shall never again return to the same condition, or have the same hard and selfish impulses that they had before He dealt. He purposes that we shall never be the same again. His purpose in convicting us, in checking us, and in sending the crosses, is that He may build a resting place in our hearts, and may fill His resting place with His glory.

Always remember that God's glory is not merely an illumination or a vague imagination; it is not something concerning a mysterious abstraction called "God." God is a real and living God. His glory signifies all that He is in His divine perfection of nature, character, and attributes. As we yield to the cross for the putting off of our flesh and our natural, His glory, as described above, will be imparted to us.

When we learn to yield to Him, His life and attributes will fill those places within us where hitherto our unlovely life and attributes have appeared. When we yield for this to be done, He will find His resting place in our heart, and He will make it glorious through His own Self-manifestation. This revelation of His glory is made, first of all, to our own souls.

We must be very watchful and prevail to be filled with the spirit of prayer and of praise in a greater way than we have yet experienced, if He is to find His resting place in our hearts. We need the softened heart that remains tender when we go from our tryst with Him to attend to our common duties and to mingle with people.

He purposes that we shall be co-laborers with Him in the eternal work He is seeking to do upon us. To labor thus with Him, we must humble our hearts and let the Gospel work in our lives, removing selfish desires, and imparting to us the supreme desire for Him and His will, together with love and adoration for His cross.

He plants within us heaven-high desires; and we must not shrink back when He presents His will to us, and we discover that if these great desires are satisfied it means self-denial and suffering. We must not take sides with our flesh when we find that to take the cross means death to our self-life; but we must embrace the cross with joy, for Christ died to give us the cross, and it is the cross that gave us Christ.

Let us learn to humble ourselves quickly when we have failed and grieved the Spirit or offended a brother. When the opportunity to humble ourselves is presented, let us take heed not to stiffen up and refuse to go down. When we do this, the Spirit's dealings grow less and less until they may cease altogether. And therefore the blessed work is not done which God purposed to do upon us.

God's work is not for Time alone, but has to do with our reaching the special place He is preparing for each of us in Eternity. Inexorably, in every such incident, we are choosing whether we shall reach God's special place for us, or be in some lesser place than God purposed we should have in Christ's Eternal Kingdom.

When you find that the impression of His dealings upon your soul has become dim, wait upon Him and He will show you what caused it. It may have been a careless thought, an unchristlike word or attitude, the unnoticed decrease of holy desire and hunger for God, that robbed you of the inspiration and longings God's dealings had brought, and caused the waning of what He was doing in your soul and life.

Beloved, are you beginning to experience what it means to be filled with the glory of God? Being thus filled means something far more profound than exhilarations or ecstasies. It means having your Beloved so fill you that His divine life and nature pervade your life, and His divine attributes take the place of your human attributes, which have become defiled and distorted through the Fall of Man. The reason we do not have a greater experience

of being filled with the glory of God, is because we have not yielded our own lives to the cross so that He could find a resting place within us.

He is ever seeking to take up His abode and rest in the heart and life of every one that belongs to Him, and for whom He died. The greater the measure in which we yield for this, the more will He make His resting place within us glorious. There must be holy soul-quietness if Christ's presence is to be manifested within and upon our lives. There is a discipline in soul-stillness and hush that many Christians know little about.

Nearly thirty-five years ago God again sent down an outpouring of the Holy Spirit upon the earth, accompanied by great power and manifestation. Many rejected this visitation of the Spirit. Many of those who received the Baptism in the Holy Spirit during the first years of that outpouring, have failed Him by going off into formalism, Churchianity or back into the world. And many others did not yield to God that they might reach God's great plan in sending the outpouring.

Therefore the movement did not bring forth the great results God purposed when He first graciously visited His people. Jesus said, "Ye shall receive power when the Holy Spirit is come upon you." All of us know how much of the power of the Spirit we have today; or whether we have kept even as much of His power as we received at first.

If we had let the Spirit take full control of us when He came in, today would find us mighty in His power and in the Gospel. And Christ would so inbreathe and live out His life through us that our hearts would be His home, His throne, His resting place.

From His resting place within our hearts, He would direct our purified wills and affections, our Spirit-given desires and aims. Wait before Him until He shows you whether you have let Him have His resting place in your heart, and whether He has begun to make it glorious.

You cannot be filled with the glory of God unless He has a resting place in your heart. He seeks to make each place in the human heart and life that is yielded to Him, a place of rest for Himself, and also a place of rest for the one whom He indwells. His life and presence should pervade every weakened or impoverished part of your heart and life, and bring with it His glory.

Only as the inner life sinks lower into humility, and thus deeper into Him, can we have the peace of God that passeth all understanding, guarding our hearts and thoughts in Christ Jesus. And this inner soul-rest always comes from His finding rest and quiet within us. When we begin to live this divine inward stillness, we shall cry out, "I adjure you, O ye daughters of Jerusalem, that ye stir not up nor wake my love until He please."

The great essential of God's finding a resting place in us, is humility and embracing the cross. We may have as deep consciousness of Christ's indwelling and of His inward resting place being glorious as we desire to have, and no more. This is true of all Christian attainments and experiences.

We have today as much of God as we have wanted to have. He has made His resting place within us as much as we have desired it, and no more. The fault of our shortage along these and all other lines is our own, for we must acknowledge that God is true and faithful even though it leaves every man a liar and a failure.

This offer of God to fill us and clothe us with His glory, is a wonderful offer. Epecially is this true because it can mean nothing less than being filled and clothed with Him, Himself; since His glory means all that He is in perfection of attribute and character.

The Spirit through John tells us that when He appears we shall be like Him because we shall see Him as He is. The Apostle Paul exhorts us, "Put on the Lord Jesus Christ," which means to put Him on as we would put on an all-enveloping garment. But in order to put Him on in this way, we must put off our own flesh.

When you were saved, the Son of God, who became a Man and died for you, came

to dwell in your body; and He is still indwelling you whether it is real to you or not. What has it meant for us to receive God the Son in salvation? It should mean our being filled with divine life and power, our living in continual victory. If we are not victorious in the incidents and trials of daily living, our salvation is not the manifestation of the salvation that Jesus died to give us.

We have power through the Gospel and through the uttermost salvation which it brings, to be saved in every situation, to be victorious all the time and increasingly. Because of His great love, God sends all kinds of tests that through them we may become more than conquerors through Him who loved us.

The glory with which God promises to adorn His resting place, begins in the depths of our being, and is revealed to our own hearts before it is manifested without. If He is to find His resting place within us, we must learn to walk before Him as softly as the bride in the Song of Solomon walked. She adjured all about her not to wake her love until He pleased.

We must watch our thoughts that they do not clamor with fleshly desires, that they are not grudging, murmuring, and critical. When our hearts and thoughts are brought into captivity unto the obedience of Christ, there will be holy quiet in our inmost being, which is His temple; and His glory will brood over His resting place in the shrine of our spirit.

Then His glory and beauty will fill and adorn the temple, and we shall be all-glorious within. Do you not long to be all-glorious within? Do you not long for Him to find undisturbed rest within your soul, so that His glory and beauty shall shine through your purified human nature and reveal Christ to other sad and weary hearts?

Habakkuk says: "The Lord is in his holy temple: let all the earth keep silence before him." Is it real to you that your body is the temple of God and that He is in His holy temple? What ought it to mean to us to have God Almighty indwelling our bodies? to have the God who made the heavens and the earth not only *with us*, but *within us*?

In these last days before the return of the Lord, we must earnestly pray and seek to realize upon Christ's indwelling. We must give Him the supreme place in our hearts and lives by subserving everything to Him that pertains to our inward or outward living.

To have His glory manifested within us means for Him to manifest Himself to our heart. Such an ineffable experience is worth any sacrifice. It is worth the laying down of all that is of self and of the world. It is worth giving over everything to have God vouchsafe such a Self-manifestation of Himself within us and upon us that others will discern Christ manifested in our daily living.

When we live a life hid with Christ in God, people will not hear and see us any more; they will hear and see Him who has found His resting place within us. They will discern His attributes appearing upon our life, His presence shining from our eyes. And our voices that are so often raspy and harsh, will become more like His voice, which is as the sound of many waters.

We easily forget that He is ever and as really present as though we beheld Him. Too long have we spoken our own words, and cherished our own thoughts and feelings, and directed our own choices and actions! And we have too many times forgotten that He bought us with a great price, and that we no longer have a right to use and direct our members and lives.

These swiftly passing days profit nothing outside of whatever they harvest for us for Eternity, and the degree to which we build up our relation with the Lord. When He has found His rest in us in this deeper way, we shall have the cry of the spouse: "I adjure you, O daughters of Jerusalem, that ye stir not up, nor wake my love, until he please."

I am persuaded that the hearts of all who attain to being in the bride of Jesus Christ will cry out to every impulse within them and to all about them, that naught shall disturb their Beloved until He please.

There is very little left of this period which we call "Time." As far as we can judge from the apparent fulfillment of prophecy, the Lord may appear at any moment. What we do to prepare for Eternity, must be done quickly.

When we let Him find His resting place in us, He will fill us, and clothe us, and will beautify us with Himself and His glory. None who is naked will be found in this blest company of the bride of Christ; for we are told that it has been given unto the wife of the Lamb to array herself in fine linen, bright and pure.

He who dwells in our hearts waits to fill us and clothe us with Himself, for only thus can He fill and clothe us with His glory so that it will shine through us to others. Are you preparing to be a part of this company that the Spirit calls "The wife of the Lamb"? You may be if you desire it.

"The wife of the Lamb"! Oh, mysterious, transcendent words! Oh, glorious, blood-bought company that will stand at the right hand of her heavenly Bridegroom, all-glorious within, and arrayed in the gold of Ophir!

Is the Seed Yet in the Barn?

CORA HARRIS MAC ILRAVY

BEFORE our eyes the drama of life and death is continually being enacted. We live by faith, not only spiritually, but physically. All we eat must undergo death before it can give us life. Not only is this true concerning meat foods; but vegetables, bread grains, and all else we eat must die that we may live.

On every side we behold the working of the universal principle of "life out of death." But our eyes are so dim that we do not always discern the unseen; our ears are so dull that we do not hear spiritual sounds; our hearts are so heavy that we do not receive what God extends to us. Therefore we do not get from God's speaking what He intends us to receive.

We read in Hag. 2: 19: "Is the seed yet in the barn?" The question in this Scripture might imply that the seed was not in the barn, but that it had been sown, and yet there was no sign of a harvest. Or it could imply that the reason there was no harvest, was because the farmer had not sown the seed, but had left it in the barn. There are precious warnings and lessons for Christian living and development in this Scripture.

In His Word, God uses the seed as a symbol of the heavenly, and of our most precious bestowments. Christ solemnly applies the figure of the seed, its planting, dying, and bearing a harvest, to Himself in relation to His crucifixion. He likens Himself to a kernel of wheat that must go into the ground and die if a harvest is to come forth.

We read also: "A sower went forth to sow." This is a solemn word, reminding us that there can be no harvest without the sowing. Jesus Christ is the great Sower, but we are supposed to be sowing seed of God's Truth in our lives all the time. There is a time for preparing the soil for the seed; there is a time for sowing in preparation for the harvest; there is a time for gathering in the harvest.

We do the sowing in these days of preparation on earth, but the great harvest will be gathered in the Hereafter. God's Truth has not been left in His barn in these days. Early and late He has abundantly brought forth the seed of His Truth to all who would receive and heed it. He holds us responsible for every tiny seed of truth and dealing He gives us in the messages or in the Word we read, in the exhortations or in the testimonies we hear.

The landholder gives the seed to his farmers that they may sow it, not that they may keep it in a dish or in a box or in the barn; and God gives you precious seed that you may sow it in your heart and life as soon as He gives it to you. He does not give His seed out of season, but at the very time when it should be sown. If there is

to be any increase, the seed must die; and in order for it to die, it must go into the ground. It will not die and bear fruit in a dish or in a box or in the barn.

But there are ways for the seed not to bring forth a crop even though it is sown. If it is sown in unprepared ground, it will not grow a crop. If it is sown in prepared ground and is not watched and cultivated, tended, weeded, and watered, it will not bring forth a harvest.

No one ever heard of a crop growing from seed stored in the barn. No one ever heard of a crop coming from seed that was sown on stony ground, or even upon good ground if not cultivated. There is only one way for the seed to grow, and that is for it to be sown in good, prepared ground; and afterwards faithfully watched and cultivated until the crop grows and ripens.

Many over the earth are praying for a revival; but He asks them whether the seed He has already given them is still in the barn, still in the notebooks where a few thoughts were hurriedly jotted down, but perhaps have not been even read once since the seed was given.

He is calling His people to break up the fallow ground in their own hearts that the seed of His precious Truth may be planted within them. "Fallow ground" signifies ground that has been tilled and prepared for seed-sowing, but in which no seed has been sown. He is saying: "Why do you cry out for a revival? Break up your fallow ground that the seed I have already given you, may be first sown in your own heart, and in order that through your living the Truth and through your prayers, seed may be sown in the lives of others."

The prayer for a revival will not be answered until Christians and pray-ers begin to break up their own fallow ground, until they hasten to have the seed of the Gospel incorporated in their own lives. God waits to do a greater work in our lives than we have yet known. He calls us to humble ourselves, and to let the cross cleanse us from all that hinders our prayers from being answered. He will surely answer the prayers of all who do this.

Break up the fallow ground! Gather out the stones, the thistles, the nettles, and all that hinders your prayers from being answered, all that hinders God's harvest from coming forth. He has given us wonderful seed in His Word and through His servants; but some who have sat under it, have not known what to do with it. They have not broken up the fallow ground; or if they have, they have not sown it with the seed God gave. And the ground that has not been broken up, cannot receive seed.

The reason that we do not receive the Truth and have an abundant harvest for our Beloved, is because the soil of our souls has not been broken up and prepared to receive it; or if the soil has been broken up, we did not plant the seed. We may have gathered the seed that God gave, but we may have left it stored in our little granaries, where it could not bring forth a harvest.

We must gather the seed in our memories or write it down or store it in any other way that will preserve it for us. But if this is all we do, we shall have no harvest; for if left in the barn or granary, it can do nothing for us; nor can God give Truth we have not lived, to others through us.

As soon as He gives you any seed of Truth, it is time for you to sow it. When He sends you a message on humility, it is time for you to seek with earnest prayer to incorporate humility into your heart and life. Break up the fallow ground that was once made soft and mellow through God's dealings, but in which you did not plant the seed at that time, and which now has become dried and caked over with pride.

Let God convict you and melt your heart in order that the seed of humility may be sown. By constantly humbling yourself through prayer and yielding to God, your heart will become softened and contrite; it will be kept tender, broken up, and alert; and thus it will be always prepared for any seed that God may send you.

All the stones of hardened fleshly movings must be gathered from the heart, with every evil and bitter root of criticism,

grudging and hatred. We must constantly watch that no thistles and thorns are growing within our vineyard that would wound the hearts of others and hinder their receiving the truth God sends them.

All we need do to be ready for any seed God may send, is to keep our hearts open towards God, and to pray that He will prepare us for whatever seed He intends to send. Then when the seed falls, there will be no need for it to be stored in our little granary until our heart is prepared to receive it.

If God has been dealing with you, convicting you, and taking you down before His face, when the message comes, it may seem like a continuation of His dealings. It will strike deeper in your soul; it will reveal greater needs in your life than you have been conscious of before; it will melt your heart before God, and cause the tears of contrition and repentance to flow.

What rich harvests of victory we should have had; what abundant harvests of divine graces would have adorned our life, if at each step of the way our heart had been prepared for whatever seed of Truth God sent! What new and old fruit we should have laid up abundantly for our Beloved (Cant. 7: 13)!

If all the truth God has sent us had been sown in good ground, ground prepared by obedience to each cross, by prayer and communion, by fellowship with His sufferings, humbling the heart at His blessed feet, God alone knows what abundant fruitfulness we should have attained today. We cannot be satisfied with a thirtyfold of humility, a thirtyfold of prayer, or a thirtyfold of victory. We cannot be satisfied with a thirtyfold of faith, a thirtyfold of divine love, or a thirtyfold of anything that God offers.

We have kept much seed of precious truth in our barns, though we may have brought it out and displayed it to others as something already lived and possessed, and as bearing much fruit. We may have displayed it with an air of, "See the great truths I know and have experienced." But too often the truth and experience claimed, were not manifested in our lives so that those about us beheld in our daily living what God had done in the life of a poor, unworthy human being.

"The sower went forth to sow." Have you always gone forth to sow in your own life the seed God has given you? The sower must go forth to sow if he is to have a crop; and you must go forth to sow if you are to bring forth fruit for His glory. There is only one place in which God's seed must be sown, and that is in the human heart and life.

You will never receive anything from any moving of God, nor from anything that He offers you, unless you definitely, consciously, and determinedly hold it fast in your heart. You will receive nothing from the seed of truth He gives you unless you prayerfully hold it up before Him and prevail for the harvest to come forth. Only as the seed is thus held within your heart and up before God, can it fructify.

If you do not receive and hold in your heart the dealing that God extends to you, whether directly or through somebody else; if you do not present yourself to God in connection with it, for Him to work and deal with you, you will receive little or nothing from the work God seeks to do within you. It is astonishing and tragic how little most of us receive from the truth heard, and from the dealings God extends to us by the Spirit.

Hold before God in prevailing prayer what He has provided for you, and what He shows you that you may have. Hold before Him what He offers to make you, and what He shows you that you may be. Cry out that in every place and relation, He will give you what He eternally planned for you. Pray that you may be obedient to the vision He gives, that it may increase until you behold it in all the beauty of its full revelation. Prevail and yield that you may receive all He offers, and become all He would make you.

What God reveals to you along any line, is at first only a beginning of the revelation He purposes to give you. As you obey and follow the light, the first glimpse will increase and become clearer at every onward step. At first you may apprehend

but little of what true humility would effect in your life; but as you let Him lead you down, the revelation will increase and become more beautiful and desirable. He will give you a glimpse of what it would mean of having His glory upon you if you were living the Gospel and were embracing every cross.

When the farmer plows up the ground and sows his seed, there is no outward evidence to the onlooker that the seed has been sown in that field. The ground is seen to be broken up, but the seed is out of sight, hidden away in the earth; only the farmer knows that the field has been sown.

Thus it is with the sowing of God's seed in human souls and lives. When God begins to urge us on to greater experiences and perfection, He offers us precious attainments that stir our hearts with desire. He shows us the rare beauty of humility, meekness, patience, and all other spiritual attributes; His dealings convict us of our lack, and rouse within us hunger for our lives to be adorned with these lovely attributes.

At the same time we may appear to others to be less spiritual than we were before His conviction worked upon us. In fact, His dealings to break up the fallow ground of our hearts may have so disturbed our peace of mind and stirred our conscience that we appear to be further than ever from having a harvest of these divine graces.

But the seed must remain in the ground alone, and we must abide alone with the seed that God has given us, if it is to bear a harvest. We must watch and tend it as co-laborers with Him in farming our own lives. However barren our lives may appear to others, we must hold fast our confidence and hope, for we know that we have received precious seed, and we know that God has given it to us. And the rich harvest will come in its time if we faint not but patiently wait for the precious fruit to appear.

Therefore, if the fallow ground of your heart has been broken up; if you are holding before God the truth He shows you that you must have in your life, be cautious in sharing this sweet secret with any one unless He leads. Be satisfied to know that God is working in the depths of your soul as the miner works, unseen and unheard, in the bowels of the earth. He is working to bring forth in your life rare treasures of the gold of the divine. He would try your character by fire until all dross is purged away, and He sees His own beauteous image appearing upon you.

There is so much pride, impatience, and selfishness lurking within most of us that it is difficult for those about us to believe that we have the seed of humility, patience, and emptiedness in our hearts; and that we are holding them before God, prevailing that they shall fructify and bring forth a bountiful harvest for His glory.

When God brings us the seed of patience and calls us to put off impatience in all trying settings, let us hold this precious seed of patience up before Him and prevail that by His grace it shall be planted deep within us; and that we shall let it have its perfect work that we may be perfect and entire, lacking nothing (Jas. 1: 4).

The kernel of grain must remain in the ground for its perfect length of time before the harvest appears. The seed of the Spirit's beautiful graces, of conviction and dealings that God brings you, must be hidden away in your heart for the perfect length of time before your life will begin to be adorned with their fruitage. God knows how long it will take for each seed to grow and ripen; He will bring it forth in its appointed time.

Nourish the seed that God drops into your heart; take heed that you do not make a display of it to make yourself important. You have nothing real at first to show except the seed of truth He has given you; there is nothing you can display until the seed grows and fruit begins to adorn your daily living. As you yield to the death of the cross, He will cause the seed to become stronger with the life that flows through it, until it pushes its way up into your daily living and the fruit of the seed appears without upon your life. Then you need not speak of it for all will behold it.

Plant in your heart the seed of gentleness and meekness through faithfully living the Gospel. Plant in your life the seed of a prayer life, the seed of meditation and communion with God, which others do not know you have. Be willing that only you and the Lord shall know about the seed that He is giving you and that you are sowing, until its fruitage begins to appear and to adorn your life. If you do this, you little know what it will mean; what times of meditation and communion you will have alone with your Beloved.

Do not become weary of watching and praying over the seed that God has given you. You may not discern much progress in your spiritual experience. You may almost despair of building up a prayer life. You may fear that you will never be adorned with patience and humility. You may wonder if you will ever have the beautiful fruits of faith, hope, and love enriching your life. But if you are faithful and obedient, all the seed God gives you will be sown and will bring forth much fruitage to lay at His feet.

Beloved, is your seed yet in the barn? or have you gone out early while God's dew of love and wooing was on your soul, and gathered some rare seed of Christian graces from the Word, or through some one who was further along than you were? Have you gathered deep and precious dealings from the Spirit through humbling your heart and waiting on God?

After gathering the seed, did you sow it in your field and tend it, and cultivate it, and water it with your prayers and tears? Remember, your receiving the seed, or hearing the Truth, is purely by God's sovereign grace, and is only the first step. Your part is to sow it and watch it day and night, to cultivate it and pray over it, until it brings forth fruit thirty and sixty and a hundredfold.

VITAL CHRISTIANITY

CORA HARRIS MAC ILRAVY

THERE is no vocation, profession, or pursuit of any art that proves the caliber of a person's character as stringently as living the Christian life. I do not mean thinking or claiming we are Christians, or trying to live the Christian life, or living it half way. I mean living Christianity as it is laid down and described in the Word of God and exampled by Christ. How many professing Christians, not excepting you and me, do you believe are truly and consistently living the Christian life according to this definition of it?

To be a true Christian demands an intense love and devotion to Him after whom Christianity is named. It demands a spirit of sacrifice and self-abnegation, and such discrimination as separates not only the precious from the vile, but the most precious from the precious. It demands strong, pure soul-conviction of what can or cannot be done in the name of our Lord and unto Him.

It takes such stalwart character as not all have cultivated, to live this new life derived from Christ. There is no place in the true Christian life to let down or to slow up. There is no place where you can take a vacation or stop pressing on for even one moment. If you try to slow up or stop, you will slip back, for you cannot stand still.

It demands stronger character and stability; it takes greater endurance and courage; it takes greater heroism, to live the true Christian life than is demanded by any other pursuit or calling that the world offers.

Paderewski, the great pianist, declared that if he neglected practicing one day, he knew it; if he neglected practicing two days, his critics knew it; if he neglected practicing three days, his audience knew it.

To truly live Christianity means to live the new life received through union with Christ. This is really the life of Christ, for the new life He has given us through the new birth is His own eternal life. In view of this truth, we can see why living the Christian life demands strong character; and strong, Christlike character does not happen; it must be built. God has created us and put us on earth in order that we may build Godlike character for Eternity.

Elbethel

A CONTINUATION OF THE ELBETHEL SERIAL

VOL. IV JANUARY - MARCH, 1941 NO. 1

He Showed Them His Hands and His Feet

Lord, when I am weary with toiling,
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy Hands—
Thy nail-pierced Hands,
Thy cross-torn Hands—
My Savior, show me Thy Hands.

Christ, if ever my footsteps should falter,
And I be prepared to retreat,
If desert or thorn cause lamenting,
Lord, show me Thy Feet—
Thy bleeding Feet,
Thy nail-scarred Feet—
My Jesus, show me Thy Feet.

O God, dare I show Thee
My hands and my feet?

—B. T. BRADLEY

Go Forward!

Cora Harris MacIlravy

A WELL ROUNDED out prayer life is not only rare and beautiful, but, because of the critical conditions over the earth in these days, it is absolutely essential for our lives to be filled with prevailing prayer. Unceasing prayer signifies unbroken touch of the soul with God. There are, however, conditions that must accompany our prayers if they are to be effectual, one of which is instant obedience to God's voice.

We find an example of this in Deut. 2: 3, "Ye have compassed this mountain long enough;" together with Exodus 14: 15: "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." Prompt obedience to God and constant humbling of the heart before Him, are essential to a real prayer life. The petitions must also be according to God's will, and inspired by the Holy Spirit, not by our own wayward thoughts and desires.

You cannot be light and frothy, and have an effectual prayer life. You cannot run hurriedly into the presence of God, prattle a few words and as hastily run out again, and pray so as to move the arm of God. You cannot be giving way to the flesh and the self-life, and realize upon the presence of God.

You cannot harbor unchristlike feelings in your heart, and lack humility and yieldedness, and enter into God's presence and build up a prayer life. Though you may spend hours in ostensible prayer, if you are holding ill feelings in your heart towards any one, if selfishness or bitterness or touchiness is moving in your heart, your prayer cannot rise to God and bring back answers and blessings.

The Israelites were not obeying God. They had come up to the border of Canaan and, contrary to God's perfect will, they had sent spies over into Canaan to spy out the land. Their ulterior motive was to verify God's words. Many times we have followed a similar course. We could not believe God because of our lack of close touch with Him, so we appointed some one to find out for us whether what He said were true or not.

I fear this is a weakness to which some of us are often prone; but you can see how preposterous it was in the Israelites; and it is no less inconsistent in us. As far as was consistent with His will, and as far as He saw it would be wise to tell them, God told Israel what was in the land; but they would not believe Him. So before they entered Canaan, they chose some of their men to go over and find out whether what God said was true.

Oh, the inconsistency of the human creature! If God says anything, how presumptuous it is not to believe Him; but to want to have His word confirmed by some human being, who cannot see things aright. How inconsistent is it to trust man, who may not be reliable in telling even what he thinks he knows; and who may willfully give a discouraging report.

When the spies returned, all but two brought an evil report; and in spite of the wonderful fruit of the land that they brought back with them, the people believed the evil report of the spies instead of believing God. And they murmured and complained and blasphemed in their hearts, until God said: "Surely as ye have spoken in my ears, so will I do unto you: your dead bodies shall fall in this wilderness .... surely ye shall not come into the land."

Then with the same stubborn spirit of disobedience that made them believe man instead of believing God, that made them refuse to go into the land when He commanded them to do so, they were now determined to go up into the land when God told them they should not go in.

We are told that they compassed Mt. Seir many days. "Compass" means "to revolve around;" and the word "Seir" means "rough, prickly." This mountain was not smooth and lovely, with a beautiful landscape which they could enjoy. It was prickly, rough, covered with the bristles of nature. Day after day the great hosts of Israel revolved about this mountain; disobedient, complaining, murmuring at every step; refusing to do what God told them to do.

He did not tell them that they should revolve about the mountain until they died; but He condemned them to go back and forth in the wilderness until they died. Finally God spoke to them and said that they had been revolving about that mountain long enough, and He commanded them to take their journey.

This is what He is saying to you and to me for the coming year. What is that mountain about which you have been revolving? that insurmountable thing in your life, in your body, in your environment, about which you have been revolving? What is that great hindrance obstructing your path, perhaps because you have not been humble and obedient? Have you examined to see where you are to blame for not entering in?

You may have been telling people how many times you have been around the hindrance; how long you have been praying about it; how earnestly you have asked God to remove it. You may have said, "I have been round and round this mountain countless times, and I am still revolving." Of course every one knew that you were revolving about it before you told them.

Are you still revolving about that weakness which God called you to put away at the beginning of last year? Are you still revolving about that place that God told you must be perfected? still revolving about that door which He set before you, which was the entrance into heavenly experiences; through which God has long been calling you to pass? Not entering in, but revolving about it?

No doubt many times, you have found your mountain bristly and rough. Whenever you have come near it, you were pierced; whenever you have approached it, you were hurt; over and over you have been wounded and humbled on your mountain. But though you wept, as did Israel, you kept revolving about it.

And you may have kept crying out to God, "O Father, take this mountain away! Deliver me from this weakness that has been mine so long; and which has humbled me and wounded me and dishonored thee so many times! O Father, perfect me in

this place where my flesh has been so strong!" But at the beginning of this New Year, the voice of God comes: "Wherefore criest thou unto me? You have compassed this mountain long enough; now rise up and go forward."

I believe this is a more or less true description of many of our experiences. God would have us prayerfully consider the weaknesses and defects in our lives which He has pointed out to us many times, and about which we have revolved perhaps for years. He would have us determine that we will revolve about them no longer; He would have us refuse to fall down and get hurt on the roughness of our testings, and wounded on the bristles of our strong unlovely make-up, any longer.

If we obey God's call, He will enable us to move out at His word; and as we do this in faith, He will move our mountains out of the way, and we shall walk victoriously over the places where they have been. Then there will be a manifestation of God's work on us before those that are watching us; and they will see that we have actually stopped revolving about the same mountains.

Do not comfort yourself by thinking that your mountain is hidden. Your mountain is not hidden! Not at all! Those that know you, have sometimes become almost dizzy as they watched you revolving about your mountain; and well-nigh hopeless, they may have thought, "Here he comes again revolving about the same old mountain."

Many times the place that to you is a mountain is not a high, wide mountain; it is so small that you can scarcely make a turn. Very often it is only a little weakness in your make-up; or a place of too strong self-will, or a place of petty, but pronounced selfishness, from which you should have taken your journey long ago.

It is a proof that we have not lived up to our privileges when we find ourselves falling down and getting up over a weakness in our lives that God pointed out to us perhaps years ago; and getting up only to fall again: in fact, compassing our mountain. I firmly believe that they who are always compassing the same mountains of weakness, are surely on their way to the wilderness; if, indeed, they are not already in it. How different is it when we believe God, when we obey God, when we walk on at His command and go forward, though a thousand insuperable obstacles seem to confront us.

In the 25th verse God says: "This day will I begin to put the dread of thee and the fear of thee upon the peoples that are under the whole heaven, who shall hear the report of thee, and shall tremble, and be in anguish because of thee." In view of the great provision that God has made for us, I wonder how we appear to our enemy. Are we so victorious that he is trembling because of us? or is he maliciously amused at our antics as we revolve about our mountains? You may be sure that he is well acquainted with you and me and our mountains.

We can make no real progress spiritually as long as we fall down defeated by the same trials and weaknesses that we have been facing over and over perhaps for years. Our mountain may be a weakness, or a peculiarity of make-up; it may be entrenchment in the self-life, or some physical affliction in our body.

But we do not need to keep that physical affliction, that weakness in our make-up, that lack of humility. If we are willing to pay the price, if we determine not to revolve about our mountains another day, if we obey God and go forward, He will make all our mountains a way, even a beautiful highway into the heavenlies where God has raised us up to live with Christ our Lord.

Oh, let us rise up and take our journey after our Lord during this year with greater obedience and yielding to the precious cross than we have ever known before. Then if our Lord should not come before 1942, we may find at the end of this year that our mountains have become "A raised way—even a high road, and the Highroad of Holiness shall it be called; there shall not pass over it one who is unclean; but He Himself shall be one of them traveling the road." (Isa. 35:8, Roth.)

Know Ye That Ramoth-Gilead Is Ours?

CORA HARRIS MAC ILRAVY

GOD IS CALLING us to contend for the possessions that Christ has provided for us, and which the Devil has stolen from us or hindered us from receiving. You will find a helpful reference in connection with this thought in I Kings 22: 3: "Know ye that Ramoth-gilead is ours, and we are still, and take it not out of the hand of the king of Syria?"

"Ramoth-gilead," or "Heights of Gilead," was a strongly fortified Levitical city of refuge beyond the Jordan. It had been captured many years before by the Syrians, and had been held by them ever since. At one time the king of Syria agreed to restore Ramoth to Israel, but he did not keep his word; and Israel was not strong enough nor aggressive enough to compel him to do so. Though Ramoth-gilead was not retaken by Ahab at this time, later in the time of Joram, Israel took it away from the Syrians. The difficulty in regaining it shows what a strong fortress it was.

I am not, however, desiring to present the historical details concerning Ramoth, but the spiritual and figurative application of this incident. There are some precious spiritual truths for our instruction in this Scripture, which apply to our Christian life and spiritual warfare; truths that search us out and shed light on the wiles of our powerful enemy, and also upon our daily living.

God has provided vast riches and eternal possessions for us in Jesus Christ, which we have not experienced or even glimpsed; and which we are letting the enemy keep us from claiming or possessing, while we grovel around in spiritual and bodily poverty. Notwithstanding these great provisions, we remain helpless and do not set our faces to have what is ours by God's own provision.

Ramoth means "high places." Figuratively, it may represent heights of spiritual provisions and experiences; transcendent possibilities, which are ours if we will believe and claim them, if we will contend for them. But if we do not contend for what God offers, we shall never possess these heavenly riches.

All the heights of the heavenlies are yours and mine to dwell in. All the power that is in the heavenlies is a part of God's great plan for us for Time and for Eternity. All is ours, whether we claim these riches or not. Our spiritual possessions and attainments even of what God has showed us, are very small and paltry compared to what God has provided for us. And infinitely more than what we have seen, does God offer us through Christ Jesus our Lord.

How much of what you have glimpsed have you claimed and do you possess today? Realms of limitless vision and victory are ours in the heavenly places, to which God has lifted us, and where He calls us to live. Boundless, untasted blessings with ever-increasing knowledge of God and the power to live the Gospel, are laid up in Christ for the redeemed.

There is a relation to God that He has made possible, which not all Christians are experiencing. It is possible that our lives, with every member, faculty, and power, can be under the continual control of the Holy Spirit. We need to consider what we know God offers us, and what we know that Christ died to give us. We need to pray for grace to go out and claim these spiritual riches which we have glimpsed, so that we may receive greater revelations of God's will and of what He has for us in Christ.

The ocean of God, of His provision, of His Infinity, stretches afar; and, at the most, we have touched only the edge on the beach of that boundless ocean of grace. He has provided constant victory for us; He promises always to lead us in triumph; He says that we are more than conquerors through Him who loved us. We may have

it all if we go out and take it away from the enemy.

Are we living in a place of rest in Christ where nothing disturbs, nothing distresses, nothing causes a ripple on our souls' fair surface? There is a place of tranquil rest in Christ where nothing within or without, nothing from Satan, people, or circumstances, can perturb us. Paul's life was filled and enveloped with this sublime rest. He could say, "None of these things move me." This rest and peace have been given to you and to me also, for Jesus says, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you; let not your heart be troubled."

There is a submission to God's will that is exemplified in Jesus Christ and in many of His followers, that God has given to us too. It is ours! It is already given. It is more than submission to the divine will, though it includes that. It is such love and adoration towards the will of God that makes us love it better than all else we have ever treasured in our lives; and we can say with F. W. Faber:—

"I worship thee, sweet will of God,
And all thy ways adore,
And every day I live, I seem
To love thee more and more."

Whether you ever claim God's provision or not, healing for every inability in your body is yours; strength for every weakness in spirit, soul and body is yours. If you had a fortune left you in a country across the water, it would be yours though you never claimed it, and even if you starved to death.

Oh, what rest and peace are ours for the claiming, whether we receive them or not. Instead of divine rest and serenity of soul, our hearts are easily disturbed by trifling vexations, criticisms, and apparently fruitless prayer and efforts. How easily we become irritable and discouraged! How easily we question and are filled with doubt!

We look at the things before our faces and are therefore blind to unseen things and spiritual realities. If you are to have tranquility of soul, you must behold the things that are unseen; you must yield that the weight of glory may be wrought out for you through the afflictions that are only for a moment.

They who dwell in the depths of God and are ever conscious of His enveloping and indwelling presence, are not disturbed by doubts and fears, by fleshly hopes and desires. The Ramoth of experiencing the heights and depths of God, the Ramoth of His provision for us for both soul and body, is ours.

But with too many of us, many of these Ramoths of God's precious promises and gifts are being largely held from us by the enemy. Through the Gospel, or the cross, all weaknesses of character and make-up may be done away. He is calling us to seek the things that are above, to have that divine beholding of unseen things that will establish our living in the heavenly places in union with Him.

When we behold God's power and presence manifested upon another life, it is easy to wish we could have that wonderful experience. When we see a marvelous healing of a hopeless disease upon another, it is easy to wish we could be healed. But when we are wishing for some great experience and not going out to claim it, the enemy just laughs at us. He knows that if we had faith and spiritual courage, we could go out and claim all the possessions that God has provided and given us.

It means something to pray and fight the battle of faith for ourselves and for others. It takes strength and continuance to pray and prevail for ourselves or for others, holding on until the answer comes. It takes courage and fidelity to start out to get something from God and to refuse to let go until we have our petition.

He will strengthen you and teach you how to pray and how to stand, as you hold fast to Him until you receive your petition. It is true that the Word of God tries us until it is fulfilled, but whatever we ask according to His Word will surely be given us in God's perfect time.

The reason we have not received all that God has provided for soul and body is because we have been still and have not gone out and taken it away from the

enemy. If we are going to bring back the precious things the enemy has stolen from us, we must have an aggressive spirit and take the positive side; we must stand on God's Word until what He says, comes to pass.

It is God's responsibility to defeat the enemy in our behalf. All we have to do, is to stand until God enables us to claim all He has promised. We must stand on the Word of God, no matter how things appear or what the symptoms and signs are. If everything seems to be going to rack and ruin, we must hold steady and stand on God's reliability.

Through the cross there must be a purging away of the weaknesses and the too strong strains in our character. The more set and stubborn a person is along one line, the weaker he will be along some other line. This is because he has not been, as it were, shaken up by God's dealings so that his strength is sanctified and evenly distributed throughout his charatcer. You may find a figure of this process in trying to mix water and a heavier liquid, such as glycerine, together. The heavy liquid sinks to the bottom of the bottle, and the mixture must be thoroughly shaken up if the ingredients are to be evenly blended.

Christ has given you power over all the power of the enemy. This means that today you have power over all the power that God permits the enemy to send against you. Do you dare to declare this and to claim it in every testing and situation? Because we have not believed this, because we have not declared and claimed it, Satan has exacted many things from us, and has left us weak and powerless in many places.

But even if he seemed to rob you of the power God had given you, the power is still yours. Even if he seemed to rob you of the healing God had given you, the healing is still yours. As you believe this and stand upon it, God will honor your stand, and will enable you to go out in the name of the Lord and take from the enemy all that he has exacted from you, and all that he has hindered you from claiming.

Purify your life by putting away everything that displeases God; build up your relation with God, and make everything straight between you and Him, and between you and man; and what you claim from God of His provision for you, you will surely receive. You cannot stand with faith on God's Word and not have it come to pass.

Instead of contending for our possessions for soul and body, too often we are indolent and unbelieving. We do not hesitate to say concerning our prayers not being answered, "You know my faith is weak;" as though our lack of faith excused all lack of victory; as though we had reached a place of exemption from blame because we had weak faith. We need ask ourselves why our faith is weak, for we all have the privilege of living by the faith of the Son of God, who is indwelling every saved soul. Indwelt by God and being weak is not consistent, is it?

We must yield to everything as being sent or permitted by God, and look upon it as a preparation for Eternity. We must stoutly claim what God has given us, and determine that we will have it. It will mean a setting of your heart, of your will, of your mind, as you have never done before. Settle yourself before God and contend for your possessions, however things look, whatever appearances are. Refuse to look at conditions, symptoms, the work of the Devil. Look away to Christ and Calvary.

Do not feel around to see whether what you ask is being done. It does not matter when God does it, whether it is done first or last; if what you ask is according to God's Word, you may know it will surely be done. He has given it to you. The more you turn your eyes and your thoughts away from things and conditions, and fasten them upon Him, the faster your faith will increase.

Be careful not to give away your victory by exploiting your symptoms. We have lost many victories by talking. Just as God was about to work for us, we began to tell some one how poorly we felt, and bear witness to how the Devil was working; but we did not mention anything that God had done.

Even if you do not see what God is doing, steadfastly believe that He is working. Refuse to speak of what the Devil is doing unless you speak of it in connection with making a request for prayer. We are not called to be witnesses of the Devil; we are called to be witnesses of Jesus Christ, and of the power of His Finished Work on Calvary.

Just before Christ's ascension and among His last words, He said: "These signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

His provision that no harm should come to them if they took up serpents or drank any deadly things, clearly signifies their doing this accidentally. We find an example of this promise's being fulfilled in Acts 28: 1 ff., where a viper fastened on Paul's hand as he was gathering sticks for a fire at Melita after the shipwreck. Missionaries in tropical countries, where many venomous reptiles and insects abound, have to trust God definitely to protect them.

This Scripture offers neither authority nor ground for deliberately drinking poison or handling snakes. Such teaching and practices are rank fanaticism. There has been much of this "taking up serpents" practiced in certain religious groups in different parts of the country, with the results of numbers of deaths from snake bites, and consequent trouble with the authorities. It has brought reproach upon Christianity, upon different Movements, and upon the Word of God.

With how many of us is the power Christ promised, fully operating in our lives? With how many Christians, laymen and preachers, is found the power to lay hands on the sick and have them always recover? With how many is there the power to believe God for protection; the power over evil spirits? The reason we lack this Ramoth of power is that the king of the realm of darkness came and took it away from us; and we are still, and do not take it out of his hands.

What would the Church be today if every Christian in the Church had claimed and held fast to his possessions? What would the world be, what would Europe, Asia and America be today if the Christians had claimed and held on to their possessions? If Christians had claimed all Christ bought for them on the cross, I firmly believe that the Lord would have been here long ago. There is scarcely a church that is not honeycombed with worldliness, skepticism, and Modernism.

If you have not victory in your make-up, it is not because it is not yours. If your body is not healed, it is not because the healing is not yours. It is because you have been still and have not gone out and taken these possessions from the enemy. When we fully possess our possessions, we shall prosper and be in health because our souls are prospering.

Can you think of any Ramoth that God says He has given you, that the enemy has taken away from you or has kept you from enjoying? There is not a thing that you need that God has not given you. There is not a weakness in your make-up for which God has not made a supply.

There is a special part of the victory that Christ bought on the cross of Calvary that belongs to you for each place where you must have victory. There is a special portion of the healing that He bought by His stripes for all the redeemed, that was provided especially for your every physical attack or weakness. No one else can claim what He bought for you.

Beloved, meditate on this solemn fact that if you do not claim the special power and blessings that Christ provided especially for you through His Finished Work, they can never be claimed by any one else. They are, as it were, like unclaimed letters in the Dead Letter Office. The reason is that all has been provided for every human being; but each must claim his own provision. No one else can claim for another, or claim another's share.

All of this is to the end that by claiming what God has provided for us, we may magnify the Work Christ did at Calvary

to the glory of God. Therefore determine that no longer will you "be still" and let Satan keep those possessions which he has stolen from you and is still holding. Determine that you will go out and claim your Ramoths from your enemy. Determine that you will go out in the name of the Lord and battle against him and bring back all your possessions that he has stolen away.

Wholly for Christ

DOROTHY MARY GREGG

CHRIST HAS purchased us through His blood; we are *His*. The price covered our whole beings, spirit, soul, and body, with all their motivations and expressions; we are *wholly* His. This is basic; it is part of the declaration of Christ's wonderful Finished Work on the Cross of Calvary and its attested efficacy through His Resurrection.

With all that has to do with this Finished Work, it is finished in us by the appropriation of faith as God, step by step, brings us to the inward development that makes possible that appropriation for any particular lack in the character and life. As far as the doing away of that old unregenerate state that made us children of the devil, is concerned, this is effected in the first working of faith that opens our beings for Jesus Christ to come within as Saviour, in the New Birth. This should soon be followed by that wonderful filling with the Holy Spirit called "the Baptism in the Holy Spirit" (Acts 2: 1-4), the fulfillment of the "Promise of the Father" (Joel 2: 28, 29; Acts 1: 4, 5), being "clothed (or "endued") with power from on high" (Luke 24: 49), etc.

But thereafter the experimental appropriation of Christ's Finished Work is progressive. It is a step by step appropriation unto the working in and through us of His attributes, through the development of Christlike character and life. Yet, in spite of the fact that the experience of holy living is progressive, we are called to look upon ourselves from the beginning as being wholly His. We are His purchased possession—His to do with as He wills: His to purify and purge; His to transform through the cross into His own beauteous image; as well as His to comfort and upbuild. Wholly His! And that we individually yield ourselves up to our light each day to *live* as wholly His, is the great desire of His heart. But wherein we do not in life actually bear the marks of His ownership, this also will He more and more reveal unto us.

In writing to the Corinthian Church of his own life and ministry, the Apostle Paul by the Spirit gives us much light and inspiration along this line. He says: "The love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again" (2 Cor. 5: 14, 15).

The object of Christ's death for us is very definitely stated here; that is, that we should "live unto Him" — wholly unto Him, for it is to be "no longer unto self" that we are to live. Not only is it not to be unto sin in its gross consideration, but it is not to be unto ourselves, our own desires, our own wills, our own self-workings. God's purpose is that we shall live wholly unto Christ, wholly for God through Christ.

There is a two-fold danger in connection with the Christian's heart-attitude towards holy living. On the one hand, seeing the will of God that he be wholly separated unto Him for holy living, he may take the stand that by one act of faith he has been experimentally changed in character unto the full attainment. This leaves no recognition of the need of progress through the daily denying of self and the embracing of the cross. One great experience, he thinks, has given him perfect love, has introduced him into a state of holiness which leaves

nothing to be desired but the maintaining of that state.

This false conception has produced in some a discouragement because, in spite of their profession of this high experience and state, they have been forced to see weaknesses and lacks of holiness in their lives. In others, this false conception has resulted in the blinding of the eyes to the evident lacks of true holiness, and has therefore resulted in a self-righteous holding to a profession above their actual experience. This is the danger on the one hand.

On the other hand, the Christian who knows that his actual experience of life-separation unto the holiness of God must be progressive, may fail to catch the vision or to be susceptible to the Spirit's urge that daily he must yield himself to be wholly for God and to live wholly unto Him up to his light. He may make the thought of a gradual work, an excuse for slow development because of failure to yield to God. And though it is true that we shall never be in a state before the Coming of Christ where we can boast of *absolute* sanctification of life, we may make this an excuse for not being wholly separated unto the Lord *up to the light we have.*

Instead of this attitude, we must be subject to conviction and repentance for all such lacks in our present experience, and also be ever conscious that advancing light walked in, will reveal many unchristlike places in us, and will reveal the beauties and perfections of the holiness of God, of which we now have little or no conception.

With the clarity of its presentation in the Word of God, there could be no doubt of the fact that Christ, our Holiness, comes within us in the New Birth. Nor could there be any doubt but that the work of the blessed Holy Spirit, especially following the Baptism, is that of revealing the indwelling Christ and of leading the yielded soul on in the revelation of the power of His Cross and of His Resurrection, unto ever-increasing holiness of life.

The degree of the Christian's holy living is in accordance with the degree of his letting Christ, his Holiness, live out His life in and through him. "The more he denies self and takes the cross, the more holy is the life he lives;" because the more is he made a channel for the life-expression of Christ, his Holiness.

To live unto Christ, must have for its foundation abandonment to the working in us of His cross, His death. To be wholly for Christ could only mean being nothing for self. This, the Lord would have our aim, attested by the daily passing of the judgment of death upon ourselves.

The daily yielding of our flesh, our self-life, to the death of the cross, is that which brings the constraining of His love that makes any path, whether hard or easy in itself, to be attended by inward joy and delight in His presence. When His love constrains, nothing seems hard; and our text says that His love constrains us *"because* we thus judge, that one died for all, therefore all died."

When you touch Calvary, you touch the love of God. You cannot yield to the power of the working of that death upon your self-life, without experiencing the wonderful life-flow of that love so marvelously poured out there. What sweet constraining! And how lightened are the burdens! how different seems the path, when His love constrains! But let us hold in mind that its active flow, conscious to our hearts, comes as we have living contact with Calvary's power.

There are two aspects of Christ's work on the Cross referred to in our text; namely, His substitutional work *for* all, and His *identification with* the sinner, thus effecting the sinner's vital *union with* Him in His death and resurrection. "One died for all, therefore all died."

Is it real to you, Child of God, that since Jesus Christ died *for* you, therefore *you died* in Him? that His death was your death? Is it real to you that you were made dead to all that He bore for you; that is, to all that came through the Fall—not only to the outbreaking sins, but also to the weaknesses of the human, the workings of the self-life?

This was done in Christ's Finished Work; it was perfectly accomplished in

His Work on the Cross. But it remains for us to pass this judgment of death upon our own self-life. No one can do it for us. The Spirit will convict us, and will work to bring us to the attitude of a genuine hatred of our own life, which is necessary for us to have grace to yield it to crucifixion. But the reckoning, the passing of the judgment of death upon the self-life, must be done by us individually. However, when we by faith actually accept the place of death to the unchristlike in union with the Lord in any testing, counting ourselves to be dead to it on the basis of our death with Christ in His Finished Work, the mighty power of His death operates in us unto the crucifixion of the self-life that would naturally manifest itself in that setting.

It is one thing to see Christ as the Substitutional Sacrifice for your sins, dying in your place. It is quite another revelation to see that His death was your death, that you were identified with Him, united with Him, in it; and that it is His will that you accept that place of death in Him by faith unto the putting away, step by step, of all that is not of Him.

You are His, wholly His, by right of purchase. But to have this ownership manifested in every place in the life, is another thing. It is the working of the cross that stamps the *mark* of His ownership upon the various parts of our lives, that testifies to the onlooker that we are Christ's indeed. Only the working of the cross will result in the manifestation of His life-attributes.

To live wholly for Christ and unto Christ up to our light, demands our yielding the self-life to crucifixion each time we discern the cross presented to us. He died that we might die in Him. He died that we who live, should no longer live unto ourselves; the death was unto the entire putting away of the old order of things, the selfish living unto our own wills for self-satisfaction and glory. He died that we who live, should live unto Him who for our sakes died and rose again; an entirely new life, of Christ as to its Source, through Christ as to its power, unto Christ as to its aim; entirely taken up with the glory of God. Wholly for God! Only the death of Christ, effecting our death to sin and self-centeredness, could make this possible. "I have been crucified with Christ," in each place must precede "and it is no longer I that live, but Christ liveth in me." (Gal. 2: 20 R.V.)

The living unto self is the secret of all our defeats under the devil's attacks. The living unto self is the human cause of all the miseries in the world. It is abominable and like unto Lucifer's rebellion against God, for the human creature to live unto self; and it opens our lives to the devil's further subtle workings.

It was this choosing self-will and self-satisfaction under Satan's temptation that made Eve fall in the beginning. It is the effort of Satan now to induce us as much as he can to live unto self, for self-will, self-satisfaction, self-glory. Herein is our spiritual weakness; herein is his power over us. But to live unto Christ, is the secret of spiritual power and victory over the enemy. To live, up to our light, as wholly His, is to be fully protected against the thrusts of the devil.

This is the negative side; but how even much more precious than this, is the relation thus increasingly established with our wonderful Lord! By faith taking the position that we are wholly His, and then yielding to each cross as it comes, will bring to us such beautiful revelations of Him and His power as will satisfy the depths of our souls. No planning for self, no desire for self-will or glory! Just willing His will, desiring that He shall be satisfied, that His Name shall be glorified! This is the life of the new creature; it was to make it possible that He died.

Beloved, are you wholly for God up to your light? Is everything on the altar? Is your consecration complete? Or are there reservations in your heart? Are there things once yielded to God that you have now taken back? Are you, secretly perhaps, holding on to some things or some persons in a fleshly way? "Seekest thou great things for thyself?" Are there self-seeking ambitions and plans in your heart?

Or are you wholly for Christ as far as

you know? Is there a cry in your heart that His cross shall work in your life to the uttermost? that the definite marks of His living, experimental ownership of you shall extend to every avenue of your life? that you shall live no longer unto self, but unto Him?

The measure of your consecration is the measure of your spiritual joy, of your victory, of your power with God. He invites us to get into the Secret Place and face these questions alone with Him. It is there, alone with Him, that we shall hear from Him the most clearly. Prayer and the cross are inseparably connected. If a life does not have its secret prayer, it lacks consecration unto the embracing of the daily cross to any great extent; it lacks discernment to see the cross when it is presented.

To live unto Christ necessarily includes a prayer life. In fact, it includes in our relation to Him, and through Him to others, all those inward and outward workings that marked His relation to the Father and to others as He walked the earth in His human body. To live unto Him means that His life and attributes are ours, and that we are made channels for their expression to others. Such a life will be humble with His humility, meek with His meekness. All its outgoings of heart, soul, mind and strength will be unto Him; and He, in turn, will use it as His channel for the manifestation of Himself.

As God draws the soul with longing for a life of ever-increasing separation unto Him in holy living, the efforts of the devil against that soul necessarily become more subtle. It is not likely that the gross things will tempt such a one, but Satan must seek to pervert the precious results of God's working in the soul. Pride of appearance, of worldly position, etc., have perhaps been discerned and dealt with. But, ah, here is this coming spiritual attainment, this greater separation unto holy living! If the devil could just defile that with pride, he could thus bring about its downfall! Pride of spiritual life! So-called "spiritual pride"! And so the devil begins his subtle efforts to lift the person's estimation of himself on the basis of spiritual attainment.

As Andrew Murray says: "There is no pride so dangerous, because none so subtle and insidious, as the pride of holiness. It is not that a man ever says, or even thinks, 'Stand by; I am holier than thou.' No, indeed, the thought would be regarded with abhorrence. But there grows up, all unconsciously, a hidden habit of soul which feels complacency in its attainments, and cannot help seeing how far it is in advance of others. It can be recognized, not always in any special self-assertion or self-laudation, but simply in the absence of that deep self-abasement which cannot but be the mark of the soul that has seen the glory of God. It reveals itself, not only in words or thoughts, but in a tone, a way of speaking of others," etc.

As stated above, this pride of spiritual attainment does not always manifest itself in our telling how holy we are. But if it is in our hearts, it can usually be discerned in our relation to others, in the manner of correcting others, in the manner of referring to self's spiritual experiences when seeking to help others to a deeper life of overcoming. And those who contact us will feel the presence of this "spiritual pride" even if they do not know how to analyze our state.

Let us earnestly pray, and continue to pray, for the pure humility of Christ; for a deep consciousness of our nothingness; for a deep, abiding recognition that what we are, we are by the grace of God. Let us cleanse ourselves, by yielding to the cross, from all defilement not only of flesh, but also of spirit, "perfecting holiness in the fear of the Lord."

We constantly need self-discernment. His spiritual impartings to the soul can come only when the soul is down in a measure of humility; and after these impartings have come, they are, in turn, a call to a going down into deeper humility. But if there is the receiving from Satan of any of this subtle "pride of holiness," there will be a certain self-gratification. Also, this pride can bring a dominance over other lives seemingly not so advanced

spiritually. This is a very subtle working, and effectually hinders the free flow of the Spirit through those that come under its dominance. The constant, paramount need of our lives is the need of an ever-deepening humility.

Beloved, let us daily declare our recognition of the fact that we are His purchased possession. Let us daily tell Him that we are wholly His, for Him to do with us as pleases Him, whether it be in the purifying process or in His use of us for His glory. Let us do it every time there is a choice to be made.

And let us pray that we may be gripped with a great longing that that for which He died, may be fully wrought out in us; namely, that we may live wholly unto Him, wholly for Christ.

In The Beginning - - God

CORA HARRIS MAC ILRAVY

THE GREAT secret of reaching the deepest spiritual experiences and the highest attainments, is set forth in the first verse of the Bible; Gen. 1: 1: "In the beginning God." These words refer not only to the time of Creation, but they point back to the boundless stretch of never-beginning and never-ceasing aeons that make up Eternity. It is profitable to "meditate back" towards that profound past to which these words point, even though our finite powers are utterly inadequate to form the most incipient idea of their fathomless meaning.

Such contemplation enlarges our souls, and helps to increase our hunger for God and for eternal realities. It helps us also to realize that there are heights and depths of spiritual truths and verities, which God would have us believe and contemplate in order that we may more clearly realize how little we can apprehend them; and yet at the same time to realize how much more we may apprehend them by faith than we have done.

The name "God," which is here applied to the Supreme Being, expresses omnipotent power, and signifies "The Strong and Mighty One." It is in plural form; therefore in the first verse of the Bible we find a reference to the Trinity. Repeat these words, "In the beginning was the strong and mighty One." Think them! Meditate upon them! Hold them deep in your spirit!

Even meditating upon these words will feed and nourish your soul, and will expand in it greater capacity. As you meditate upon God's eternity, things will appear different. The things you thought were important will appear petty and transitory; you will see yourself as a poor little creature that, as a vapor, not only *will pass away,* but that *is already passing away.*

All that is of earth is transitory and fleeting. The nations are changing, changing; and, in their appointed time, are disappearing. Many nations that were once great and powerful, are dead! Forgotten! Not a trace of them and their greatness remains! But God abides the same. And the Spirit repeats, "In the beginning God." Not only is He the Beginning, or the Alpha; but He is the End, or the Omega. He is the First and the Last, and He fills all space between the beginning and the end.

In these few words, the Spirit ushers us into the august presence of God. When things are difficult and you know not what to do, get still before God and meditate upon the wonder that "In the beginning God." Let this eternal fact strike your heart; it will give you new thoughts; it will encourage you; it will make you hungry for Him.

The Bible shows that at the beginning of the creation of the material universe, God was; and that He ever abides a living, mighty God. The Bible also reveals that Man is the chief creature God created.

He is greater than the angels, the archangels, or the seraphim. It was not in himself, but in God's thought for him that man was chief of all God's handiwork.

We shall be called to give an account of how we have measured up to His great thought and provision for the redeemed; and to the surpassing destiny He purposes for us individually. Therefore there must be on our part a realization of our responsibility to God because of the preeminent place He has given us in His eternal counsels.

Back of this material universe; back of nature and all the laws that govern nature; back of the suns and the heavenly bodies, each moving in its own orbit; back of all that is, there is an eternal, loving Father, whose Fatherhood is revealed in His Holy Word. He is a Father first in the sense of being the Origin of all creation. He is a Father also in the sense of imparting His own life and nature to all who believe on Him and obey Him.

You may feel weak and weary; you may stumble and fall many times, but be encouraged by this great thing that God has done for you, and by the surpassing destiny He purposes for you. Cry out that He will make you worthy of His calling; that He will cause you you to attain to that for which you were created.

The Bible contains no description of God, nor any argument that there is a God. It simply states: "In the beginning God." There is nothing to satisfy the skeptics, the so-called scientists; and the inquisitive people, who are wanting to know many things intellectually, but who do not want to subject themselves to God. God lets such knowledge-seekers go on asking questions; and He leaves them to answer their own questions and speculations.

These four words are the beginning of God's Self-revelation. If you become very quiet before God and meditate upon them, He will reveal Himself to you. He will make Himself more real to your heart; and there will be a greater drawing upon your soul, with a deeper realization of His love, and of His holiness, and of His purity.

As you wait before Him, He will give you self-discernment and a greater knowledge of your own great needs. But He will show you that there is hope, hope, ever bright and shining hope, for all who come to Him and trust His saving grace, no matter how weak and faulty they may be.

In these four words of His Self-revelation, He presents Himself as the great "I AM," as the Eternal, who never changes. You and I change; the world changes; the nations change. Even the heavens change more than we realize. But our God is the great "I AM," with whom can be no variation, neither shadow that is cast by the turning. This expression, "In the beginning God," is the keynote of all past Eternity, of all that is or ever has been or ever will be. It can be said of all creation, of all His works, of everything that is, "In the beginning God."

Of every human life, it must be said, "In the beginning God;" for in every child, even before it is born, God implants an individual, never-dying soul, a personality. The baby's body comes from the father and the mother; though God brings this to pass, too, in a most miraculous way, as we read in the 139th Psalm. But the life and the never-dying soul in the child comes from God alone, and they belong to Him alone.

Parents look upon their children as their own, but they really belong to God; and the proof of this is that He can take them to Himself at any time He wills to do so. He only entrusts them to their parents for a few years in order that the parents may train them for Him and for His glory. And there is a most solemn responsibility upon parents as to how they train their children.

All that has been or is, is of God, through God, unto God; and therefore these words *of, through, unto,* should be wrought out in each human life. The beginning of your life was *of God,* and *through God;* therefore it must be lived *unto God.* God's purpose is that your life in every small and large act, choice and issue, shall be of God, through God, and unto God.

All the aeons of past creation were crowned by the bringing forth of this greatest of God's handiwork, Man. After God created Man, He stopped His creative working for the time being. While primarily all God's creative acts were done supremely for His own glory; yet by His own sovereign will, all His works were wrought out also for the sake of Man, whom He set over the works of His hands.

Man, and the great destiny for which he was created, are dear to God's heart because Man was made in God's image and likeness. No other creature was ever made in God's image. Though that image has been tragically marred, we are told through John that "when He is manifested, we shall be like Him; for we shall see Him even as He is." We were made in His image as to our nature in order that we might receive His divine nature through His Son, Jesus Christ.

These profound facts should make us increasingly humble; they should cause us to walk softly before God; they should make us quick to discern all in our lives that is not of Him. If we cry out for His dealings, He will let us see how much or how little we are living the new life we received from God through Jesus Christ, and are taking on His image.

God had a supernal purpose in creating Man, and He calls you to bow before it and to yield that it may be fully wrought out in your life. Pray that He will give you an obedient and softened heart, a heart that can weep as well as a heart that can rejoice! There is nothing more hopeless than a hard heart.

When any part of the body hardens, it is a sign that the end of life is near. But a hardened heart is more fatal to our spiritual well-being than hardened arteries are to the physical being. May the Lord soften our hearts so that no hardness towards anybody or towards anything can find a place in them. It is possible for God to bring us to the state where our hearts will nevermore become hard.

God made Man the chief of all His works because He had chosen Man to be the permanent medium of His own Self-revelation. He purposed to reveal Himself through Man not only in the ages to come, but also in all Man's daily living while here on earth. He purposed that Christ's image should ever appear upon us before men, before the face of a holy God, and before the angels who are continually watching us.

He created Man as the chief of His works also because His own Son was to humble Himself and take on the form and the nature of Man. And "When the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law." In the fulness of time, the Son of God assumed a human body and became a Man. He is in that human body now; and will for evermore be a Man.

The greatest sun in the heavens is less than Man, for neither the sun nor the greatest works of creation in the material universe can commune with God. They cannot think God's thoughts nor feel God's love, nor love and worship Him. Naught in the material universe can share God's nature, can partake of His attributes, can be filled and clothed in His character. But Man can commune with Him; he can have sweet fellowship with Him.

Christ was incarnated in order that Man might be united with Him and be indwelt by Him and thus be conformed to His image. Only Man, who in the beginning was made in God's image, can be indwelt by the Son of God and conformed to His image. No sun nor heavenly body can be indwelt by God and have the image of Christ perfected upon it.

It is possible for Man to understand God and His will, and to partake of His nature and attributes in a measure. Through union with His Son Jesus Christ, Man will share Christ's destiny and His throne, and will reign with Him. We should be appropriating and experiencing small beginnings of these divine attainments here and now in Time.

"Seeing that these things are thus, what manner of persons ought we to be in all holy living and godliness?" Even the beginning of a revelation of God's purposes

for Man when He created him, should have power to take us down into deeper humility and into a clearer knowledge of our own nothingness. It should cause us to fear to walk in our own fleshly ways. If these words are the actuating principle of all our living, their power will keep us unmoved concerning all the disastrous happenings over the earth; and the much we cannot understand.

The environings of your life may be distressing; your most treasured plans may miscarry; and your most trusted friends may prove false. You may be troubled by perplexing problems that you cannot solve, and by the ominous conditions and changes over the earth. But if you rest hard on these words, "In the beginning God," and let Him be the beginning in every move and choice and impulse in your life, you will never be dismayed.

If these words are the ruling power of every attitude within and every act of your outward living, you may be assured that no conditions, however ominous, can touch your destiny. The reason that our plans go awry and do not work out, is because we do not take God into the beginning of making these plans. When we learn to take God into the beginning of our plans and into all the interests of our lives, all things will work out according to His will.

Everything on earth will ultimately be wrought out according to God's will and eternal purpose. All the chaos in Europe, Asia and America, all the devilishness of man on the earth, will soon be utterly done away; and God's sovereign will will be perfectly carried out and will be eternally established.

Apply these words, "In the beginning God," to each stage of your life's journey, to each choice and happening of each day and each hour. Give Him the first place in your life, and you will be astonished at how many unexpected things will happen —yes, and you will be astonished at how many things will not happen. How can we expect that things will work out for our good and for His glory when so much of the time the actuating principle of our lives is, "In the beginning Self"?

He knew all that would happen on earth and in each individual life before He made the world. He knew the path that each of us would choose; He knew the meanest and best about us, before He made a world. It is a comfort to consider that He chose us in spite of His knowing all about us.

We did not stretch out our hands to Him; He put out His hand and laid it on us. We did not find Him; He found us, and foreordained that we should be His. God, the Almighty One, who made us in His own image so that He might indwell us and might reveal Himself through us, chose us in past Eternity. When the time came, He put His hand upon us in spite of knowing us and all our unloveliness, and claimed us as His own redeemed possession.

Are you letting Christ reveal Himself through you? Do others get a revelation of God as they watch your life? If not, cry out that He will work upon you until His image shall clothe you before God and man, no matter what it costs. The perfecting process will not be wrought out upon you in a moment. The work that God does is always a slow work. Little by little He is re-creating every yielded human life into His own image.

In the beginning God created man in His own image, but man fell. Now, as soon as a man is saved, God begins to re-create him into His own image, and to prepare him for the place He created him to have. No power nor condition can hinder this re-creative work He has begun in you excepting your own refusal to let Him work. If you would have His work in your soul and life go on faster, take these words, "In the beginning God," for your life's motto.

Cry out from your very soul that you shall know the hope of His calling, and the greatness of His power to youward which He wrought in Christ when He raised Him from the dead.

Refuse to let your life be directed and ruled by Self. In every place where Self has been a stench before God and a hindrance to others, you may be re-created into His image. In every place where your

life has been ruled by "In the beginning Self," your life may be ruled and empowered by, "In the beginning God."

Give God His place at the beginning of each step of life's journey, and at the beginning of each moment of each day. Let Him be the beginning and the supreme object of your meditation and adoration, and you will not have unworthy thoughts and actions hindering others and dishonoring Him.

Take these four words, "In the beginning God," as the ruling precept by which to live, as the controlling principle of your life within and without. If you do this, you will ever be led in triumph, and His re-creating power will work in you and upon you His life and His attributes until you are clothed in His beauteous image.

He Guides Even Unto Death

CORA HARRIS MAC ILRAVY

We read in Ps. 48: 14, "He will be our guide even unto death." The meaning of the expression "Even unto death," is obscure in the Original, and is translated differently by different translators. But both the Authorized Version and the Revised Version translate it "Even unto death." This promise is most comforting and precious even in its literal meaning. Surely we need His sustaining hand and reassuring voice to uphold us as we pass through that dark shadow called "death," which separates between life on earth and the glorious abundant life of the Beyond.

There is, however, a deep spiritual application of this Scripture, which we need for our daily living on earth, and in which we may indeed rejoice. We praise God that He sustains us at the time of literal death, but we should be even more grateful that He also sustains us as He daily leads us out to Calvary in order that our self-life may be done away, and His life and image may be manifested upon us.

God is waiting to guide us to the death of the cross so that it will be possible for us to attend our own funeral, as it were, in every relation, situation, and daily happening where God faces us with the cross. I am sure it would be much better for all of us if we would yield to stand beside the bier of our flesh oftener, while this chant continually sounded in our hearts as music at the funeral: "He is our guide even unto death! He is our guide even unto death!"

It is comforting to know that God will direct each step of our life until the last step is taken. But it is more comforting to know that God will guide us by way of the cross into every death that is needed to deliver us from the power of our self-life, and to make us to His glory.

We may not have discerned the symbolic application of this Scripture, or considered it in this way. We may not have seen in these words the solemn assurance that God promises to guide us to the death of the cross; but this is true whether we have discerned it expressed in these words or not.

It is this meaning that the Spirit spoke within me years ago, and therefore I bring it to you. I pray it shall be quickened to your heart that God is waiting to guide you unto death in every place in your life where your flesh is manifested and need's God's dealings. May you and I hear in these words the call of God to go out with Him to Calvary.

The word "guide" means "to lead forth, to drive forth, to impel, to gird." Let us consider this Scripture in the light of these various meanings, and see what it speaks to our hearts concerning the cross. God will lead us forth to Calvary; if we will not be led, He will drive us forth to the death of the cross; He will constrain and impel us to go out to meet the cross. He will gird us with the cross and carry us whithersoever He wills, which always means "Even unto death."

He will lead us to every place where death must take place. He will determine

the way in which it shall take place, and the cross that is needed for the death to work in each place in our lives. He will choose the death; He will choose the instrument of death; He will choose the way we shall go out to meet it.

If we are willing, He will guide us unto death in those places where our self-life and our own personality have hindered the work He sought to do upon us. He will lead us to death in every place where we are not to His glory; and there we shall find the cross awaiting us.

If we are willing for Him to compel us to go out to death; if we are willing for Him to drive us out to death, He will bring the instruments to test out each place. And He will guide us to that instrument of death needed to do the work upon us.

When God shows you something in your life that is not to His glory, and you pray that it shall be removed and mar your life no more, you may think that with your prayer, all has been accomplished. You may think that the weakness about which you prayed, will not appear any more nor be discerned by others.

But sometimes instead of its quickly disappearing, the weakness may appear to become worse; it may seem to grasp your life with tighter hold. Everything and everybody about you may strike this weak place until your defeats are many. You may be humbled and disheartened; it may appear as though God has not heard your prayer—but He has. He heard, and He has commenced to answer your prayer by guiding you "Even unto death;" for the death comes through the blows and testings that strike the place of weakness with which He is dealing.

We have prayed that we may walk with the Lord, but we did not apprehend all that it would mean if we were bound to Him in this close walk. At the beginning of our experience we thought it would mean ecstasy and joy; we had not yet learned that the first stage of walking with Him to life and joy, was to walk with Him to death by the cross.

Prayerfully behold Simon of Cyrene carrying one end of Christ's cross, while our Lord carried the heavier end of His own cross and went out to "the place of the skull." Does it speak to you and melt your heart? Do you see that to come after Him means for the cross always to bind you to Him as you step in His footprints, as you and He go out to Calvary together?

We asked Him to guide us, and we expected He would lead us directly and joyously into new paths of soul-uplifting experiences. We did not know that only through His guiding us "Even unto death," could we reach His new paths, and have the soul lifted up higher into His presence. Only through the cross can you be lifted higher into His presence and into the heavenlies.

But in spite of suffering and surprises, this walk with your Beloved is the most wonderful walk that you can, or ever will, take; for it will bind you close, ever closer to Him by the cross. You will learn to keep step with Him as you carefully step in His footsteps.

If you take this walk with Him, the fragrance of His death will envelop you as He guides you to the place where you may partake more fully of His death and suffering. Beautiful, beautiful walk with the Lord! in which He guides you to the cross that brings death to your self-life, and releases His life to abound unto you and thus to conform you to His image!

Do you not long to take this fragrant walk with Him? to walk with Him alone? Are you praying that only He shall be your guide? Then yield that He may guide you "Even unto death" in the weak places in your make-up, where you should be strong in Him; in the strong places in your make-up, where you should be weak in Him.

If you are willing, He will lead and guide you to death; He will drive you forth to Calvary; He will constrain and carry you, not where you would desire to go, but whithersoever He would have you go. He will be your guide "Even unto death." The most ineffable of all experiences is always to bear about in the body the dying of Jesus that the life also of Jesus may be

manifested in our body. This is another way of saying that God is continually guiding us "Even unto death."

Paul's deepest experience was this precious dying daily, which was wrought out in his life by his denying himself, taking up his cross daily, and following his crucified Lord. This profound experience embraced his being straitened unto perishing, and yet not being utterly destroyed. It embraced his having the Lord guide him along a path where there was no way out, and then suddenly finding the Lord's bypath into a larger place.

There is a transcendent reality in this experience to which God is calling us, that becomes sweeter as the crosses and the bitterness increase. When you begin to partake of the sweetness, though your flesh may shrink, your heart cries out that, to the uttermost, you shall experience this mysterious, vital, life-imparting companionship with Him who died for you, which can be yours only through the cross.

God promises that "Jehovah will guide thee continually" (Is. 58: 11); but He can guide you continually only as you let Him guide you "Even unto death." The only way you can experience the blest guidance which is described in the Twenty-third Psalm, is by yielding to the death-guidance. Only as He is your guide "Even unto death," will He guide you into green pastures; will He lead you beside the still waters; will He comfort you and pour oil upon your head; will He spread a table before you in the presence of your enemies.

There are places in your life where the cross must work if you are to be to His glory. The way you will know that He is guiding you to death, is by the testings multiplying in the place where He is dealing. You will receive blows from every side. There will be a constant succession of humiliations and crosses in the place where God is dealing.

But as you faithfully yield to the crosses, you will learn that it is only through these testings that you can take the place of death to the unworthy desires and movings of your self-life. It is through the hard blows, the humiliations, and self-abnegation, that He is guiding you unto death so that you may live in Him.

As the heart is made hungry for God, the desire to be led by Him "Even unto death," increases. We need not be driven, though that meaning is found in the word "guide," and He will drive us if we will go in no other way. Continually is the choice presented as to whether we will gladly choose to go to the death; or whether we will refuse to let Him guide us to death and thus to life.

"And Jehovah will guide thee continually, and satisfy thy soul in dry places." In this Scripture the word "guide" means "to quietly lead out." It is as though the soul has now learned to follow the Lord out to Calvary. It is as though the soul has learned to give itself over to go to the cross. It is as though the soul has learned to move right out after the Lord, whether it is in suffering or in blessing; whether it is in death or in joy; whether it is in purging or in greater revelations and in greater experience of Him and of His cross.

In our earlier experiences there is the urging forward that speaks of a desire to be purified of those things which are not glorifying to God. But because our poor heart and flesh shrink, though our spirit may be willing, God must gird and compel us to go out to death. And sometimes He lets something come to cut off our retreat so that we cannot turn back even if we dared to do so. Did you ever have this experience, when you knew that to turn back would mean greater humiliation and suffering than to go on?

But after a while the heart becomes more softened, more obedient, more hungry for Him, and even for the cross. The eyes of the heart are enlightened to have a clearer apprehension of what God is purposing to do, and to discern something of what a soul will become who has yeilded to be always led out to death.

Oh, what beauty of the Lord is upon those who yield to be thus guided to death! Oh, what yieldedness to the Spirit's control is experienced! what joy in a closer walk with Him, and what greater revelation of His beauty are revealed upon them in their

daily lives! All of this, and much more, will you experience as you yield for Him to lead you out to Calvary.

No more is there the urging and constraining that were needed in the beginning of the experience; you now have a continual and blessed walk with Him. You are now reaching the place where the increasing desire of your heart is to be led out by Him continually, whether it be to death or to life, whether it be to suffering or to joy.

Beloved, do you not long to be in the place where the strength of your own ways shall be done away; and your character and personality shall be so built up and sanctified that you will not have to be so hedged in by God on this side, and humbled by Him on another side, and brought down on still another side in order that you may be to His glory?

Do you not long to reach the place where you have so given yourself over into His pierced hands that He continually leads you, and you continually follow, follow after Him? Do you not long to reach that place of yieldedness where you will not be concerned as to whether He is leading you to death or to joy, to suffering or to ecstasy, just so it is He who leads you?

When we have entered this place of emptiedness, it will be enough for us to know that He is walking before us and leading us; that He is guiding us continually. If He leads us to the place of death, we gladly follow because we know that the working of the death means the greater flow of His life.

When we ever obey His call to go with Him to the cross, our heart rejoices because of His joy that is set before us, which can be reached only by way of Calvary. But the greatest joy is because *He* is guiding us continually, and we are learning to behold His joy beyond the suffering and the death; and our souls are satisfied.

When you reach this ineffable place, all questionings and doubts and fears will be dissipated before His holy, realized presence. He may bring you into places where you can find nothing to desire in any condition or environment of your life. All about you may appear scorched and burned up. There may be none with whom you can fellowship. The beauty and sweetness which your flesh once desired, the earthly joys to which your heart clung in the past, all! all are gone!

But if you have learned to let God lead you continually, you will be satisfied. He will satisfy your soul with Himself in drought; in the dry and scorched places, He will be to you living streams from Lebanon. He will be your joy and satisfying portion in those places where you can find nothing that your flesh desires in the natural.

Oh, wondrous place of divine satiety, which is beyond being satisfied with conditions! For conditions can never satisfy the soul of man—man who was created for His Creator alone. God would have each of us become like beautiful, watered gardens set in this wilderness of sin, of darkness, of death. He would have others behold what He can make of poor, sin-corrupted, fallen men, if they will only yield to His guidance through the testings and trials of their daily living.

He will lead you from height to height if you follow Him from depth into depth of humility. He will lead you from victory to victory if you follow Him victoriously from battle to battle. He will carry you from life to life more abundant if you let Him guide you from death to death more abundant.

Ever upward and onward will He lead you until you enter that place where death is no more, and only life, life remains! Life that has come in abundance from letting Him continually guide you "Even unto death"!

DWELL DEEP

Cora Harris MacIlravy

IN THE PROPHECY against Edom found in the forty-ninth chapter of Jeremiah, we read that Jehovah's wrath is about to fall on the Edomites; and in the eighth verse, God warns the inhabitants of Dedan to separate themselves from Edom lest they be involved in the same fate. He says:

"Flee ye, turn back, dwell in the depths, O inhabitants of Dedan."

Throughout the centuries this warning to dwell deep has sounded to God's people. Especially is this true in these prophetic and ominous days when the rapid approach of the full visitation of God's wrath upon the entire world, is clearly discernible. The Spirit is urging us to greater separation from this age, and to greater separation unto God, lest we drift away from the anchorage of Christ and the Truth, and be found unprepared for Christ's Coming.

In Luke, our Lord warns us to prevail to escape that hour of trial which is coming upon the whole world, to try them that dwell upon the earth. If we are ready for His Coming, we must put away all surface living, and must be deepened in Him. It is not easy nor is it a small work for God to make depths within us for His greater indwelling, for Him to take us down deeper into His depths.

Our shallowness can be removed only by the power of the Gospel, which alone does away with the flesh that hinders our being deepened in Him. We do not realize how shallow we are until God begins the deepening processes. We may be so weak-hearted spiritually that it is suffering for us to abide long in God's presence, and to breathe that rare, divine atmosphere. But God, who lets us discern our spiritual needs, can strengthen our hearts.

Only they that are living in union with Jesus Christ, and are dwelling deep in God, will be saved from that terrible hour of the reign of the Antichrist. To dwell deep must begin with discerning our own shallowness and lack of spirituality. When God begins to reveal our lack of depth, let us cry to Him that the superficial and inconsequential in our lives shall be displaced by a spirituality and a deepening that shall be eternal.

To have this prayer answered, means more than to see we need it, more than to pray over our need now and then. It means a process that may be longer and more painful than we apprehend, but it will be a blessed process. Our prayer for deepening will not be answered by our taking a few, occasional downward steps. It will not be answered by drawing a little closer to the Lord from time to time, or by being partly separated from some people and some things that hinder us.

God purposes that they that overcome and reign with Christ, shall have an experience altogether different from any of these casual emotions and uplifts. If we would be a part of the reigning force of Christ's eternal kingdom, we must seek the deepest emptiedness and humility of which we are capable; and we must take up our abode there. We must seek the deepest experimental knowledge of God, of the Gospel, of the cross, that we are able to receive, and we must make our home there.

We cannot lay aside our own shallowness and deepen ourselves. Only our Lord can purge us, can deepen us, through the Gospel He died to give us. Only He can lead us down into the depths of God and into the experimental knowledge of His Truth. It is when we yield to the cross that we discern our shallowness more clearly; and it is through the cross that our shallowness must be put away.

God would have us living in the place where the flesh, and the earthy, and the common, are being continually done away by the working of the precious cross. It is not enough to draw near to God when hard pressed and in immediate need of His help. All of us have tasted something of His presence, His sweetness, His depths at such times.

It is passing strange that after having even a taste of these precious experiences, we should not want to experience them continuously. But as long as we are satisfied with an occasional closer touch with God, an occasional emotion or tear that comes from His presence, we shall not go down into His depths and dwell deep.

It is possible to sink deeper and deeper into the depths of God so that we shall no more go out into the natural and commonplace. It is possible to feel the pressure of God on every side as He leads us into deeper emptiedness. It is possible to be constrained by the Spirit until we are

carried down and dwell in the depths of God and in His presence.

The Spirit will urge and constrain you until all that is of your flesh will be left behind, until you reach the depths God offers, until you take up your abode there. When God calls you to come down and meet Him in the deeper experiences, refuse to remain on the level of the world and the superficial; refuse to rise up again into your own shallowness.

The Spirit is ever calling each of us to dwell deep; and the depths of God into which He calls us, are limitless. Throughout Eternity, the revelation of God, of the depths of God, of the supernal destiny to which He has appointed us, will be unveiled to our enraptured hearts! And Eternity will not be too long for Him to reveal Himself, and to take us deeper into Himself, for He is greater than Eternity.

Remember that God, in all that He is, is your God and indwells you. Is it therefore strange that He calls you to abide in union with Him and dwell deep? If you would obey the Spirit's voice and dwell in the depths of God, you must be enlarged in capacity and apprehension.

Before your capacity can be enlarged, you must discern how straitened and confined you are in yourself. As God shows you the places in your life and character where you are cramped, and as He lets you discern your small capacity, the Spirit will again call you to "dwell deep;" and if you obey His voice, He will make you "capable of God," and of His depths.

Let us set our faces to know the depths of God, to go down into His depths and dwell deep. Let us prevail for a continual deepening in our lives and in our relation to Him. Let us prevail that we may enter into our refuge and shut the door, that we may hide ourselves and dwell in Him until the indignation of these last days be overpast.

Peter Drew His Sword

CORA HARRIS MAC ILRAVY

IF WE ARE to be victorious over the greatest enemy that opposes us, which is Self unsubordinated to God, we cannot resort to fleshly weapons, to our own ways, or to anything that originates with us, to defeat our enemies and our own fleshly impulses. We must learn to let God fight our battles for us; and we can learn to let God fight our battles for us only by leaving all in His hands.

Human plans and wisdom are the methods that the world pursues; and as soon as we resort to our own wisdom and human methods, we partake of the spirit of the world and leave God out of the circle of our lives. It is as though we put Him outside a door and shut Him out. Our self-originated ideas and wisdom are futile and of no account, and our own efforts are fruitless. Even the good works that we do, can bring no glory to God; for He cannot be glorified by flesh; neither can any flesh glory before Him.

We read in Mt. 26: 51 that when the soldiers came to take Jesus, "One of them that were with Jesus stretched out his hand, and drew his sword and smote the servant of the high priest, and struck off his ear. Then saith Jesus unto him, Put up again thy sword into its place; for all they that take the sword shall perish with the sword."

For months Christ had been telling the disciples of His approaching passion. He had now come with them to Jerusalem to observe the last passover before He died, and to institute the Lord's Supper. As they sat at meat, He told them that one of them would betray Him, and He told John who the traitor was.

Later, after they had gone out into the Mount of Olives on their way to Gethsemane, and just before offering His High Priestly prayer, He told them of His approaching apprehension and of their forsaking Him. Peter vehemently declared he would never desert Him, but that he would go with Him to death; whereupon

Christ said to Peter, "Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice."

Afterwards when they met Judas and the soldiers who had come to apprehend Jesus, we read that Peter drew his sword. Alas, how little impression Christ's words had made on Peter—or even upon the other disciples—during those many months in which He had repeatedly, and even in detail, warned them of what was going to happen to Him at Jerusalem!

How much would Peter's sword avail against those fierce Roman soldiers, and especially against Satan and his hosts back of all the human agencies that compassed Jesus' death! With one word Christ could have brought all His enemies to naught and destroyed them. He Himself told Peter that if He asked the Father He would send Him twelve legions, approximately seventy-five thousand, of angels to defend Him.

When we read in Revelation that one angel poured out the seven woes upon the earth; and that one angel laid hold of the Devil and bound him for a thousand years and cast him into the abyss, and shut it and sealed it over him, Peter, with his little sword appears rather pitiful and foolish, does he not? And that is the way we appear when we start out to gird ourselves with our swords and set somebody or something right.

Peter was not thinking of angels, those servants of God, whom Christ, His Son, could with a word call down from heaven to His help if He so desired. Peter was not thinking of the angels of God that are mighty in strength, hearkening unto the word of His mouth and fulfilling it. He was thinking that something had to be done to protect Christ, and that if anything were done, he would have to do it with his little sword. He did not even wait for the Lord to tell him what to do.

But we are not in a position to criticize Peter. Many times we have moved out to do something without waiting for the Lord to tell us what to do. And too often we did not even know how humbled and defeated we were by our lack of humility and by our forwardness and presumption. We did not know how abased we were by our own flesh and because we did not wait to hear from the Lord and listen to Him.

One reason why we do not wait to hear from God before we do something, is because we are self-confident and realize our weakness so little that we think we are sufficient to handle any emergency that arises in our own lives and even in the lives of others.

And sometimes (we are ashamed to admit it) we almost hesitate to ask God what we shall do, for fear He may tell us not to draw our sword for it will do no good, and will result only in defeat and humiliation. He has shown us many times by experience that our sword will only cut off an ear, which He will have to heal.

And what is your sword and my sword? It is our independent words and forwardness; it is our supposed wisdom operating independently of God, and without waiting to hear from Him. Oh, how presumptuous we are, and how we long to gird on our sword and set people and conditions right! But God wants us to get quiet and to humble our hearts before Him; He wants us to put away our own thoughts and feelings and wait until we hear from Him.

He may keep us waiting quite a while to hear from Him, for God cannot trust us to tell us His secrets and purposes until our fleshly unrest and fever are subdued. But when our hearts have become quiet and obedient, we shall discern His sweet voice warning us to leave everything with Him, and to trust Him to show us if there is anything to be done or said by us.

Peter did not wait to know what the omnipotent One who was with him, would do. He took command of the entire matter; and too often that is the way it is with most of us. We want to be prominent, and we think we are fully qualified to lead out. It is conceit that makes us do this, and God says that He will destroy the wisdom of the wise, and bring to naught the discernment of the discerning.

Have you ever had God destroy your wisdom and cause you to be humbled by

your assumption of wisdom and knowledge? Most of us have had this experience. The Word says, "If any man thinketh that he is wise among you in this world, let him become a fool that he may become wise."

When we think we are wise, God says it is time for us to become fools that we may become truly wise, for "The wisdom of man is foolishness with God." When we feel self-satisfied and self-sufficient, we may know that what we consider wisdom is foolishness before God; and that it is time for us to know and to recognize it. When we do this, God begins to impart to us true wisdom.

Let us fear to draw our swords and begin to straighten out people and circumstances. The only weapons God has given us to use in this Christian warfare are the Sword of the Spirit and All-prayer. We have no right to use the fleshly weapons of our human wisdom and discernment; we have no right to use any self-originating weapons in these spiritual battles; for back of every opponent, and back of everything that opposes us, are the Devil and the powers of darkness.

No matter how clever or promising your earthly or fleshly devices may appear to be, they can avail nothing in a conflict against Satan and evil spirits. The weapons that God has provided for us are not carnal, but they are "mighty before God to the casting down of strongholds, casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ."

The Self-life, not Satan, is our greatest and most subtle enemy. It is upon Self that the enemy works and causes our defeat. When Self is subdued to God through the cross and living the Gospel, there is nothing within us that responds to the enemy's solicitations. To have victory over Self and thus have victory over the enemy, we must cease from our own works, wisdom, and weapons, and learn to let God fight for us.

Let us bare our inmost beings before God that He may use the sword of the Spirit upon us; that His living, energizing Word may discern the thoughts and intents of our hearts; may separate joints from marrow, and soul from spirit. Let us go before Him often and in unhurried communion and waiting, with heart and soul bared before His holy face as we cry out for Him to search us, and for His Sword to separate and purge and discern us. Then let us be willing to see and name what He reveals to us of our condition and need.

Jesus says that they who take the sword shall perish by the sword. These words are solemn words, especially in these days when over the earth men are slaughtering their fellow-men. And Christ's words are true not only of literal warfare, but they are true concerning our spiritual relations and warfare. If we use our fleshly weapons in this spiritual warfare, those weapons will only come back upon our own heads like a boomerang.

The teaching of the entire Scriptures is that as a man soweth, so shall he also reap; they that condemn others shall be condemned; they that judge others shall be judged with the same judgment; with whatever measure they mete, it shall be measured unto them again; and every man shall eat of his own doing. Therefore Christ Himself commands that "all things whatsoever ye would that men should do unto you, even so do ye also unto them." Alas, what retribution awaits the men and nations of the earth!

Though we may not have recognized it, this retributive result is what happened to us when we fought our own battles and were humbled and defeated. How many times we have been brought down and made low when we have gone out to fight and defend ourselves, to argue and quarrel. When we have done this, we have dishonored God; we have hindered everybody about us, and we have destroyed our influence with them. We not only lost the battle, but we were in a worse state spiritually after we used our sword than we were before.

But when we wait patiently for the Lord, it is far different; then there is peace and rest and serenity of soul. Those about

us may ask whether we are not going to try to set things right; whether we are not going to deny the reports and defend ourselves. But if we are wise we shall simply wait for the Lord, and let patience have its perfect work that we may be perfect and entire, lacking nothing.

In the meantime, if you wait patiently for the Lord and do not draw your own sword, God will work on everybody and on everything. He will teach you precious lessons, and bring you forth in victory. He seeks to teach you to leave everybody and everything with Him while you forget you have a sword; He would have you wait patiently for Him, confident that from Him only will come your salvation and victory.

While you are learning to wait patiently for the Lord, those about you may keep inquiring whether you have heard from Him. And though you have to say "no," you will be conscious that you are more patient today than you were yesterday; that you are more quiet today than you were yesterday. You will begin to taste the sweetness of waiting for the Lord, of expecting to hear Him speak in your heart any minute.

While you are waiting for God, is He sitting off somewhere at the edge of the universe paying no attention to you? Not at all! While He is teaching you to wait for Him, He is working on everybody and on everything concerned in the matter. And suddenly everything falls into its rightful place in a wonderful way.

How many times when we have been trying to wound some one else, we have hacked and maimed ourselves by our sword, which was unwieldy and unmanageable! How many times have we injured ourselves with our fleshly words, our self-defense, and our unlovely actions towards others, in a way that perhaps would never be quite healed as far as our consciousness was concerned, even though God forgave us and we went with Him afterwards!

We blush whenever we remember those times when we drew our little sword and went out to fight our own battles. We remember also that as soon as we drew our sword, He stopped working in our lives until we put our sword back into its place. Though in tender love He healed the wounds our sword made, the scars still remained.

Our wounding ourselves was not the only result or the worst result of our using our sword. We sorely wounded other dear children of God. Our sword could not defeat the Devil who had caused the trouble; but we offended our brother; we were harsh with our sister; we cut off an ear, making a wound that only our loving and merciful Lord could heal.

God says that Israel did not get this land into their possession by their own sword. Neither shall we get victory over our enemy and the flesh by our own sword. Why draw our sword when we have proved over and over that it cannot save us nor do anything for us? Why trust in our own arm and strength when we can rely upon God's arm and omnipotence to undertake for us?

Why mutilate others with our sword when the wounds we give them will surely return upon our own heads? Our sword always mutilates; it never brings anything good to pass; but God's sword never mutilates, though it pierces to hidden depths and energies, and God causes it to work unto our purifying and unto His glory.

Are you willing for the sword of the Spirit to pierce to the inmost depths of your being, revealing your motives and uncovering your subconsciousness, whence all your thoughts arise? Are you willing to let God teach you to use the mighty weapon of "All-prayer" upon yourself and in behalf of others?

There is a wonderful life of abiding in the place of death, where the fragrance of the myrrh of His death and Finished Work, and the sweet odors of the frankincense of worship and praise, continually ascend before His face. If we would attain to this rare and ineffable experience, we must submit all our life, our powers, our faculties, to God; and leave them utterly in His care for Him alone to use for His glory.

Elbethel

A CONTINUATION OF THE ELBETHEL SERIAL

VOL. IV APRIL - JUNE, 1941 NO. 2

Present Yourselves As Alive unto God

CORA HARRIS MAC ILRAVY

If you would have a revelation of the Gospel and learn to live it, study and seek to live the sixth chapter of Romans; for in this chapter the Truth of the Gospel and the way to live it are clearly set forth. In the thirteenth verse we read: "Neither present your members unto sin as instruments (or weapons) of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God."

Presenting your members unto sin as instruments of unrighteousness means to present them as instruments, or weapons, for the Devil to use in fighting God; and that is what we really do when we get into the flesh. When we give our tongues over to gossip and speaking unworthy things, we really present our tongues to the Devil to fight God with.

I want to bring especially to your notice these words: "But present yourself unto God as alive from the dead." This indicates a definite, yet continual, attitude and act. It indicates definite surrender to God, a complete handing ourselves over to Him with the determined resolve that He alone shall possess us. It does not mean to give ourselves to Him in a merely perfunctory and general way, but with an unwavering purpose and a deep resolve of heart that God shall possess us, member after member until He possesses all our members and our entire bodies to fight the Devil with; and to use to bring forth righteousness.

It means with deep-seated, determined resolve, we shall yield not only our members to God, but all our powers, our faculties, our thought-life, to be forever His and His alone. It should be as definite an act as we ever performed in giving or receiving a gift; and so irrevocable that it could never be taken back.

Oh, how many times we have gone through a form of giving ourselves to Him, and have taken back the gift almost before we left His presence! We have given Him our tongue to be used by Him alone, and then we have taken back the gift and used it unworthily ourselves. We have given Him our thought-life for Him to use; then we have had all kinds of thoughts about people and things, and sometimes even about God Himself.

Where would you and I be today if we had never taken back any member or faculty or aught else we had presented unto God for Him alone to use? In giving to God, we must count the cost before we say we will give him our tongue to be used by Him alone; that we will give Him our hearts for Him to fill, and to love and yearn and suffer through; that we will give Him our thought-life, our faculties, our members for Him to use.

We need to sit down and count the cost, and then humbly say, "By your grace, dear Lord, I give you my tongue and my thought-life for you to fill with your will, and to sanctify so that they shall never again be used by any one but by you."

As you hold this resolve faithfully befor God you will find that gradually your wandering thoughts will cease, and your unworthy thoughts will be put away. When we thus present our thought-life to

God for Him to use, we must prayerfully watch and search the very depths of our beings that we shall not have one unworthy, unkind, or criticizing thought towards any one. He has promised to bring our thoughts into captivity unto the obedience of Christ.

If your thought-life is given to God for Him alone to use, He will think His thoughts through you; He will put His desires in your heart, so that it will be like sweet fragrance pervading your life for your own refreshing and the refreshing of others. You will begin to discern how contemptible you have been in the past, how dishonoring to Him, and how you have hindered other lives; and you will wonder that you had not given your life and yourself over to Him long ago.

It is beautiful to present yourself and your members constantly unto God as alive from the dead. When you definitely do this, your acceptance through Christ's atonement vitally connects you with His life, which is a new life, that no other creature but man has ever received. We have not prized this new life which God has given us, as we should have prized it. We have not proved and manifested in our daily living that we have power to live this new life that is from Him, and that we are no longer living our own selfish lives.

The reason we have no more of His life, is because we have not lived in union with Him in His death. We have not counted ourselves dead to our weaknesses and the movements of our self-life. When we give way to irritability, to selfishness, to complaining and fault-finding, we are effectually prevented from going on to the next thing that God offers us. But you cannot by faith take your place in union with Him in His death and not have an increased flow of His life.

We have been justified, and that frees us from all condemnation, and from the power of sin; and it gives us power over all the power of the enemy. You have power over sin and over the movements of your flesh. You have power over your members and your thought-life. In union with Christ, you have power over everything that is not from God, over everything that is of the flesh and the enemy. You can all reach the place where you can say of every test and situation, "This that used to move me, moves me no more."

Our path has been very devious; it has wound in and out because we were not truly living the Christian life. This that I am saying is a setting forth of the true Christian life whether we are living it or not. We need to get back to first principles and make new beginnings.

We need to renew our minds and make new covenants with our Lord concerning living the Gospel, and then go on to perfection. We were justified that we might live a holy life, that we might live a life separated not only from sin and sinners and from the world, but a life separated from ourselves.

James tells us that the tongue is the most dangerous and untamable of all our members. If we remembered all the unkind words we have spoken about people; if we knew the harmful influence our words have had on others; if we knew all that we have said and done to grieve the Spirit, we should fall down in contrition at the mercy-seat. And it is as grievous before God to harbor unkind thoughts and feelings in our hearts as it is to speak them.

The expression "mortal body" means that the body is moving on towards death, and will eventually meet death if the Lord tarries. It was through sin that the body became mortal, became death-destined; and we are not to let the sin that made our body liable to death, reign in it any more. When it becomes real to us that it was Sin that caused Man's Fall, and that made our bodies subject to death, we shall have such hatred for sin as will make us cry out to God that sin and self shall not reign in our mortal bodies any longer.

We have received Eternal Life, or the life of Christ, in order that we may live in newness of life and no longer live in

the flesh. We have been given the life of Christ in order that we should live His life day by day, in every setting and in every relation. We are to determine that with all our members and faculties we will live this new life that He has given, this life that consists in knowing God in a living way.

The fullness of Christ's life that we experience is commensurate with the degree to which we know Him. And our knowledge of Him is commensurate with the degree of our living His life in union with Him. We need to pray that God will make it real to us that we have His life, that we know Him, and that we may experience His life more and more. The closer we draw to Jesus Christ and the more we live in union with Him, the more we shall know Him and His life.

Is it not tragic that we are no further along when we have so much offered us? When we have so much into which we may enter? Is it not sad that we have not a greater knowledge of God and of His life when we may know Him in such wonderful ways? and know His life more abundantly?

We are exhorted to present ourselves unto God as those that have been brought back from death into life. It is a solemn thing to be brought back out of eternal death into eternal life, into a life that we have never had before, a life that will never end but will grow, deepen, and expand throughout endless ages!

We have died to sin and to death, and we have eternal life. Now we must live the risen life, or the resurrection life, which is the life of God. We find that God's power to usward who believe, which makes this possible, is the power that raised Christ from the dead. As soon as we set our faces to live the Risen Life, immediately we are in contact with the power of God that raised Christ from the dead, and which has imparted to us His resurrection life.

Not only that, but in this New Life that has been given us through the power that raised Christ from the dead, there is the victory that He bought for us over the Devil and over sin. If you believe and live the New Life you have received, you will have power and victory.

Only as we meditate and yield to God can it become a reality to us that we have been brought back from death into life. Take time often, even when you are not in battle, to prevail that the power of this great thing that God has done to you shall operate in your life, until you are experiencing daily that you have been resurrected through union with Christ from the death of sin into the life of God.

When by faith we take this stand, we shall be able to present ourselves unto God as those that are alive from the dead. When you are in battles, when you are in hard tests, Yield! At those times of spiritual quiet and when you are in victory, Yield! Pray that God will teach you to yield and to keep yielded to Him increasingly.

Form the habit of constant waiting before Him, of constant yielding yourself and your members to Him, of intimate converse and communion with Him. We should be having many love-talks with Him. With every bride and bridegroom that love each other, there is so much to say; so many secrets, desires, aspirations, to share; so many intimate, sweet talks. They never talk to anybody else as they talk to each other. And it should be infinitely more so with each of us and the Lord than with the earthly bride and bridegroom.

These truths about which Paul has been speaking, are the basis of a victorious life. If we desire it, and if we obey the Spirit, God will give power and victory in every situation and over all our members, even the tongue, which God's Word says is untamable.

In every incident and setting in your life, you present yourself and your members to be used by some power or by somebody. To present them to the Spirit of God to be used by Him alone, makes a beautiful life. But if you do not present them to God as instruments for Him to

use, you present them unto Self or to Satan for them to use; and to whom you present your members as instruments to be used, he is your god.

After Christ has died for us, it is an awful thing for us to present our members and ourselves to be instruments for Satan or Self to use; and we are doing this much more than we may realize. Christ died that we should never again present our members to Self or to the Devil to be used by them.

If we are obedient in this regard, we shall be purged of those characteristics that have marked us during the years. We are slaves to whatever has power over us and holds us in bondage, whether it is habits, or whether it is weaknesses of disposition such as temper, jealousy, impatience, etc. Heaven, or perfection, is not reached at a single bound, but Christ is the Ladder by which we rise from the lowly earth to the vaulted skies, and we mount that Ladder round by round.

Have you mounted any rounds of this divine Ladder towards God and heaven today? I have set some upward rounds before you in what I have just written; and I pray you may mount them. To live unto God, our members must be definitely presented unto Him moment by moment, and setting by setting. Nothing is accomplished by asking God to make us do what we ought to do. These abstractions are powerless and mean nothing to either God or to us.

If we are going to live unto Him, we must present ourselves unto Him as alive from the dead, member by member as the occasion arises. We must present ourselves unto Him that He may give us patience in the place of our impatience; that He may give us humility in the place of our conceit and pride; that He may use our members so that they will be to the glory and honor of His precious name.

Adorning the Doctrine of God Our Saviour

CORA HARRIS MAC ILRAVY

In Paul's Epistle to Titus, he is writing concerning the Church at Crete, to which Titus is ministering; and over which he is said afterwards to have been Bishop. And he writes: "Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things."

Titus and Timothy were very dear to Paul's heart. In one place Paul calls Timothy, "my dear child;" literally, "my dearly beloved child." In his letter to Titus he calls him "my own true child." His love most tenderly enwrapped these younger men who were very close to him, and who had had an active part in his ministry, and over whom he had great and lasting influence.

"Adorn" is a beautiful word, especially when used in connection with the glorious Gospel and our relation to it. The term "God our Saviour" applied here to God, is majestic, and connects God very vitally with the salvation as planned by Him, and as carried out through Christ. This expression should put fear and desire within us and should make us long to be worthy of having been redeemed at such a price, by such a God.

"God our Saviour" will mean much to your soul if you take time to meditate upon it. Prayerfully consider who and what the God is, who planned this great salvation. Consider God the Son, who became Man and died to carry out God's eternal plan for redeeming man; and of what it cost Him to bring forth this "Doctrine of God our Saviour," which means the Gospel.

How marvelous it is that the Gospel could be beautified by these Cretans who, according to their own prophets and according to God's Word, had been liars, unreliable, and had lived in the most

sordid surroundings as well as in the grossest sins before they were saved. To think that such as these, and such as you and I, could adorn the Gospel, which is already radiant with the glory of God, this Gospel that is named the Glorious Gospel; the Gospel of the Glory of Christ; the Everlasting Gospel!

To think that these poor, ignorant slaves could make the Gospel of the Glory of Christ shine brighter and fairer! And do not forget that this ineffable privilege is possible and is offered by God to you and to me. Oh, what a transcendent possibility is this, that every saved soul, yes, and that every human being, however low his station or squalid his life, if he will yield to believe on the Lord Jesus Christ and be saved, may add luster to the Gospel, and is called to do so!

God calls you to adorn the doctrine of God your Saviour in every setting of life. He is looking for men and women who will adorn the Gospel of God in the home, in the common everyday duties, in the shop, in every walk and station of life. In every environing He wants those who are godly, Christlike; tender with husband, with wife, with children; who are faithful in disciplining their children to be obedient to parents; and yet are sympathetic, patient, and understanding. This is what it means to be a Christian, and this is part of what it means to adorn the Gospel of Christ.

Examine your daily living frequently to see whether you are adorning the Gospel of Christ in your relation to others, in the feeling that you have towards everybody. Examine your relation and inner attitude towards those that touch your life, towards those who have touched your life in the past. See whether in such relations and contacts you have adorned the doctrine of God your Saviour.

Form the habit of self-examination until you are blessed with humility and clear self-discernment. You will find that your heart will become softened as you are humbled by what God shows you concerning your state and needs. You may be deeply convicted, but you will find that in the unexplored depths of your soul, the Spirit has planted an intense desire that in every way, in all your thoughts and impulses within, in all you do and all you say without, you may truly adorn this wonderful Gospel, which the Son of God died to give you.

It is beyond human apprehension that we may adorn this mighty Gospel that is already filled and clothed with the radiance of the glory of God. It is beyond human apprehension that our lives may be lived so that this radiance and divine glory shall be adorned by our life, by our words and actions, and by our thoughts and desires.

The Gospel is mighty and wonderful; it is infinitely simple and tender; but its power can be revealed only as it works in the human life. It is when the image and glory of Christ fill and clothe weak, sinful human beings, that the wonder and glory of the Gospel are revealed and multiplied.

Although the setting of a jewel is the least of its value, the splendor of a rare diamond is not as fully displayed when the stone is unset as it is when it is mounted in platinum or gold. The setting lifts up the stone so that its beauty and glowing colors may shine from every facet, but the setting is only the medium through which the splendor of the diamond may be better displayed and admired.

Beloved, our Christ is more perfect, more beautiful, more wonderful, than human heart can conceive or human tongue can express. But His divine beauties can be displayed to the universe, to the world, to His creatures through no medium excepting as they fill and clothe the lives of human beings, who once were all poor sinners; and many of whom were once gluttons, liars, adulterers, and all else that is vile and wicked.

In the human life alone, and that means in your life and in my life, can the Christ be seen by men and angels. His beauty and glory excel all else, but the world can behold them only when they are lived out through the members of His

mystical body, and again that means lived out through you, and you, and me.

Child of God, do you see what a tremendous responsibility this places upon you and me and upon every one of us? When it is made real to us that it is not only a privilege, but that we are responsible to adorn the Gospel of Jesus Christ in every act and detail of our lives, it makes life tragically solemn.

Such adorning can be done by preaching or teaching only as Christ is being lived in the life of the preacher or teacher. The human life must be lifted up on the cross if the crucified Lord is lifted so as to draw dying sinners to Him as their Saviour. As the mounting of a diamond lifts up the stone so that the light can shine upon it and around it, causing every facet to give out the beauty of the diamond, so God has ordained the human life to be the mounting that shall lift up Christ and the Gospel, so their beauty may be enhanced.

If the beauty of Christ is to be seen by your family, by your friends, by the world, He must be lifted up in your own life through your being lifted up on the cross. The grasp of faith in your soul must take hold upon Him and upon His life as the little claws of metal take hold of the diamond and lift it up and seem to become one with it.

You know that the diamond ring that is set in platinum or gold is never called a platinum or a gold ring. The gold and the platinum are not mentioned. It is called a diamond ring. The setting is wholly for the diamond, and if the diamond is lost, the setting is of little value; its little claws can only stand up and catch on everything. Thus it is with you. Only as you cling to Christ and lift Him up in your life are you of any value or account. It is He who is important.

If you are a Christian and truly belong to the Lord, and if you are adorning the Doctrine of God your Saviour, you are not merely a man; you are a Christ-man: you are not merely a woman; you are a Christ-woman. If by yielding to every cross you are holding Christ up in the everyday testing; in the times of joy and sorrow; in your relation to everybody and to everything, you are adorning the doctrine of God your Saviour.

Few of us are doing this as we should; but if you are striving to hold Him up in your life, God is pleased. Refuse to entertain a thought or a feeling in your heart that does not come from Christ, for only that which originates with God can please Him. Pray that your life may be purged of all that is not of Him. To do this demands a very thoughtful, humble life, with constant searching of the heart.

The world judges your Christ by the Christ who appears upon you, and whose image shows in your life. If you are unselfish, longsuffering, and humble; tender, understanding, and self-sacrificing, men will believe that your Christ is like that. But if you are appropriative and selfish; if you give way to unworthy feelings and actions, they will not esteem your Christ, nor will they desire Him.

The world judges every system of religion by its followers, and it has a right to do this. If you claim to be a Christian, the world can tell you with startling clearness what you ought to be. They know how you ought to act and conduct yourself; they know the humility and gentleness that you should have. And when you do not represent Christ in your living, their esteem not only for you and for your profession, but also for Christ, is destroyed.

Of all codes of religion, the Christian religion alone claims to work within its adherents great changes of character and life. Everybody has a right to demand that it shall do this in your character and life if you claim to be a Christian. The Christian religion alone claims to have supernatural power and working, and people have a right to demand that supernatural power and working shall be manifested in the lives of those who claim to be Christians.

It is as logical for the world to demand

that supernatural power shall be manifested in the lives of those that claim to have a religion that works supernaturally, as it is for you to demand a demonstration of the working of an invention in which some one is asking you to invest a large sum of money.

The people about us to whom we present the Christ and His Gospel, have a right to demand that they shall see it working in our own lives, in our homes, among our families, in the shop or in the office. If we are Christians, they have a right to expect to see the character and life of Christ manifested upon us.

The Christian religion claims the power of making men godly, or Godlike, and divinely unselfish. God has provided all things that pertain unto life and godliness so that we may be godly and have more abundant life. The Christian religion claims to lift men and women up so that they will not be disturbed, upset, and roiled by the cares and turmoil of circumstances and surroundings. Beloved, how is your life? does it adorn the doctrine of God your Saviour?

The Christ of the Christian religion plants in the human heart such aspirations and hopes, such visions of wondrous attainments and spiritual treasures, as does no other religion. He does this that we may adorn the doctrine of God our Saviour. Your entire nature must be changed; and it is changed if God has made you a new creature in union with Christ Jesus. Therefore your life must be lived according to Christ and His life if you are to adorn the doctrine.

The Gospel provides most wondrous priviliges for all of us. The Gospel makes it possible to meet all testings victoriously. The Christian religion claims and offers not only to heal bodies, but to impart divine health. If we claim to believe in Divine Healing, people expect that our bodies shall be healed. Refusing to have a doctor or not taking medicine, and yet remaining sick, does not convince people that God heals; but the Gospel is adorned in the eyes of others when they behold God's healing power working upon us.

When we say that God heals His people; that healing is provided in the atonement; that God has promised that we shall prosper and be in health as our souls prosper, people expect us to prove it in our lives. If we are not healed they have the right to think that either our soul is not prospering, or that what we claim to believe, is not the truth.

The astronomer studies the heavens and the stars in a reflection of the heavens upon the mirror of the telescope. And upon your life and mine there should be such a reflection of the beauty and life of the Lord Jesus Christ, and such an example of the working of the Gospel, that people would behold and study Christ in our lives.

Live so that others may behold His patience, His character in your daily life. Live so that they may study the working of the Gospel and behold what it can do in a human life by what it has done in your life. Think what it would mean if we so lived the life of Jesus Christ through the Gospel that others would behold and receive a revelation of Christ through its working in our life.

It is when the Gospel is lived out in the human life that its glory is increased and seen, and people understand it. They cannot understand it if they do not see it working. It is when the power of the Gospel over sin, is lived out in your life that others see and believe in its power to give victory and to change a life. It is when the new life, the life of Christ, is lived out by you so that they see you are living a different life from your natural life, that you adorn the Gospel.

Of what profit is it to others or to ourselves for us to claim that we have received a new, supernatural life when they see us living like the unsaved people about us? Of what use is it for us to affirm that the death of Jesus Christ delivers us from sin and guilt and temper, when they behold those weaknesses still marring our lives? Of what use is it for us to tell others that through the Gospel

healing is provided for the body if they see us going about sick? It is of no use.

If our daily living does not prove the truth of the Gospel by our living it so that people see it working in our lives, then our lives throw a doubt on the Truth of the Gospel. We must admit that the inconsistencies of some Christians have done more harm at times to Christianity than sinners have done.

Each of us is a part of the setting to hold up Christ and this precious jewel of the Gospel before saints and sinners in order that they may see it clearly demonstrated that the death of Christ on the cross gives sweeping victory over all sins and weaknesses and disease; and that through His resurrection we have received His life and have been given the power to walk therein.

We have all had a larger or smaller family group and circle of acquaintances, which has changed many times during the years, over whom we have had an influence either for good or for bad. As you review your life, what has been your influence on the lives of that circle of undying souls that have contacted your life? If you claimed to be a Christian, they may have watched you closely, longing to see the working of a mighty Christ in your life. Did they see this, and did your daily living make them desire the Christ you claimed to have?

You must live Christ and His Gospel in a very real way; you must live His life deeply enough for Him to beautify you, before you can beautify the doctrine. Do not forget this solemn fact that the adorning of the Gospel through your life is not something you do; it is the adorning of Christ that He Himself has wrought in your own soul, and has caused to appear upon you.

If you are to beautify the Gospel, you must first be beautified by Christ and by His life. If you are to beautify the doctrine of God our Saviour, you must first let Him clothe you with His beauty through the cross taken up and self laid down; through the humility with which the laid-down life is ever adorned.

From Valley to Heights

CORA HARRIS MAC ILRAVY

He who would reach the heights of the ineffable experiences that God offers, must go down into the deepest Valleys of Nothingness. In a mountainous country the higher the mountain peaks and ranges, the deeper the valleys and canyons between them. There cannot be a shallow valley between two high mountains; nor can there be a deep valley between two low mountains.

Therefore praise God for the hard things that take you down into God's deep valleys of humility; and rejoice that you are on your way to His high mountains of vision and revelation. Be encouraged when He deals with you, for His dealings are a sweet token of His love and mercy towards you. It is they who are not being dealt with who need to be pitied. Never forget that His purpose in leading you down is that He may bring you up to a place of greater vision and higher experience.

You cannot leap over the valley to reach the next higher mountain. Step by step must you go down into each valley that lies between you and the mountains to which He would lead you. The lower you sink down before God into humility, the smaller and more helpless in yourself you will become. The more you disappear, the more clearly will Christ appear where you have hitherto been big and prominent; and the more sure you may be that you are on your way to meet God upon a higher plane of vision than you have reached before.

All who would reign with Jesus Christ from His throne must yield for Christ to be enthroned in their lives. They must

yield for Him to deal closely and convict; they must let Him direct everything from their inmost impulses to their outward living. Here and now they must learn to reign under Him on the throne of their own lives; for it is thus that He is teaching and preparing the redeemed to reign with Him on His throne throughout Eternity.

You may know whether you are preparing to sit with Him on His throne or not. If He is sitting on the throne of your life and reigning over your members and doings, the preparation is going on. If He is reigning over you so that your feet no longer take you where you should not go, and your hands do only what He desires them to do, and your lips speak only what He gives you to speak, the preparation is going on.

If Christ is sitting on the throne of your life so that your thoughts and impulses are being brought into captivity unto His obedience, and He is being more and more Master of your life, then He is preparing you to sit with Him on His throne and reign with Him. Yield to Him with increasing consecration, always keeping reminded that this brief life on earth is given only that in it we may be prepared for Eternity.

Worthy or Unworthy

CORA HARRIS MAC ILRAVY

AGAIN I would consider with you the Cross, which is of such tremendous importance in God's plans, and which holds such a vital place in our daily living and eternal destiny. I pray that God will throw a stronger light upon it, and cause it to strike our hearts with greater illumination and clearer significance than ever before.

Calvary has eternally been the great center and objective of all God's plans. It has ever filled His heart; it is the object of, and the medium of the revelation of, His love, His power, His wisdom. It is the cross of Christ that connects man with God and at the same time separates him from Satan, sin and self.

The power of Calvary reaches to the highest heaven, and embraces the farthest boundaries of creation and the universe. Day by day we should receive new and greater revelations of its wonder and meaning. Every day our love for it should be more pure and ardent; and our unwavering determination to experience its working to the utmost, should grasp and bind us closer to the Christ of the cross.

Christ's death on the cross is the basis of all our hopes; it is the only ground upon which rests our receiving all that we shall receive from God. It is the basis of our relation to God, to man, and to Eternity. God calls us to learn that our relation to Him is built upon, and rests upon, a more solid foundation than our blessings and our emotions; or even than the movings that God sovereignly and by grace extends to us now and then.

Our relation to God depends wholly upon our relation to Calvary. If we have not the relation to God that we should have; if we have not the deep knowledge of God, the tender intimacy with God, that are set forth in the Word, it is because of a lack in our relation to the cross; it is because we are not daily living the Gospel unto increased knowledge and victory. We cannot have the relation to the cross that is set before us in His Word, without our relation to God being increasingly deepened and built up.

Your relation to the cross determines and forms your relation to your own soul, or your relation to your essential Self. The trend of your spiritual life and its growth depends upon whether you are yielding yourself to God and to the cross, or whether you are choosing self and not taking the cross. It depends upon whether you are yielding to every instrument which God would use to deal with you, no matter what instrument He might choose.

In brief, everything that could be named concerning your relation to God and your relation to your own soul, is dependent upon your relation to the cross. Your relation to the world, to the spirit of the world, to the pleasures and interests of the world, is also thus determined.

It is wonderful, and yet it brings a responsibility that is frightening, to realize that if you yield to every cross, all else will be added to you; and that if you refuse the cross, you will lose eternal treasures. For you, the cross signifies anything that hits you; that buffets or humbles you; that stirs you up and arouses resistance within you. In the cross also is the power that can change all your wrong feelings and desires, all in you that is not of God.

Our lack of divine love is not because others are in the flesh, but because we have not yielded our own flesh over to God's dealings: therefore we ourselves are out of the Spirit and living in the natural. When there is lack of sympathy and understanding between us and others, it is not mostly because of their weaknesses and being out of the Spirit: it is because of the lack of our own taking the cross.

The Lord only knows how fast we should go, how swiftly the upward and onward steps would be taken, what wonderful transformations would be seen on our lives, if we began definitely to live these mighty truths of the Gospel and the cross. God is holding out great spiritual attainments and experiences for every one of us, which we have not yet glimpsed; nor can we attain to them if we do not have the relation to the cross that God demands. We cannot be careless, unteachable, and live in the flesh, and hope to reach the Throne.

The Cross of God's Son Jesus Christ is the basis of all God's plans; it is the very center of God's heart, about which all else must revolve. We must prevail for consuming love for the cross, and an increasing revelation of its power, glory and indispensability to any Scriptural overcoming Christian living. To thus prevail will demand all the fidelity and humbling ourselves of which we are capable.

Begin each day with earnest prayer for consuming love for, and obedience to, the cross. Hold it before God when you are at your daily tasks, when you are alone, when you are with others. Make it the burden of your holiest aspirations. Through the cross alone is your salvation and your victory. Through the cross alone has God given His creatures the greatest revelation of His love, of His power, of divine humility.

The more purely you love the cross and go under it, the closer will you be united with your Lord; the more vitally will you be bound to God, and will He be bound to you. Every time you yield to death, the more fully and tenderly will His love and pleasure rest upon you, and the deeper will the relation between you and your Beloved become. And the same cross that binds you to Christ, separates you further from the world, the flesh and the Devil. It alone can separate you from all the workings of your flesh and self-life.

We find some of Christ's own words concerning the cross in Mt. 10:37 ff: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

This Scripture is not new to us; we have read it many times, and have many times heard it used as a text. The repetitions of the word "worthy" are solemn and arresting. They constrain a thoughtful Christian to examine his life more rigidly to find whether he is worthy of the Lord; whether he is taking up his cross and is worthy of Him in every setting. It is difficult for us to realize that when we do not take the cross, however small it may be, we are not worthy of Him who died for us.

First, we are solemnly warned that if we love anybody or anything more than

we love Christ, we are not worthy of Him. If we choose self, defend self, and are selfish, it proves we love self more than we love Him, and are not worthy of Him. He tells us that if we do not take up our cross and come after Him, we are unworthy of Him.

Only by taking up the cross and following Him can we walk worthily of the calling wherewith we are called. In every choice and decision, Christ alone is always on one side, to be weighed against anything else we may be considering. It is never "Christ and" on one side; it must always be "Christ or." He and His will and claims must bar out all other claims or sanctify and absorb them into His own will and rights over us.

Because God moves upon us and blesses us at times, we may think that what Christ says here does not apply to us, but it does. I have ever been much impressed and made to fear by what we are told in Heb. 3 about the children of Israel in the wilderness. We read that God fed and led and took care of the Israelites forty years; but that He was displeased with them all the time.

The way you may know whether God is displeased with you is not by your feelings. It is by examining your relation to the cross under the light of the Word, and thus learning how much you are letting it work in your life. God's favor toward you depends upon your attitude toward the cross; it depends upon your yielding to its death, and upon your love for it.

"He that loveth father or mother more than me is not worthy of me." There is a pathos in these words that strikes the heart. We would shrink from saying that we loved any person more than we loved Him. We would shrink from saying we loved ourselves, our own ways and wills and desires, more than we loved Christ. But I fear if we were sincere, we might have to say this many times. And Christ, who is the Truth, says that if we love anybody or anything more than we love Him, we are not worthy of Him.

It was because of Christ's great love that He died for us on the cross. And because He died for all; therefore all died. He died for all that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again. The death that we died in Him is worked out in our lives step by step and cross by cross. When the cross faces you, you are to yield to it not only because He died that you might have victory, but because He died for your sake that henceforth you might live unto Him.

"More than me." How searching are these words on the lips of Him who loved us unto death on the cross. They should locate our lives and uncover the depth or lack of depth of our feelings towards God and man; and they also should reveal the depth or lack of depth of our spirituality.

If we are susceptible, they will cause us to discern the contrast between our love for Him and our love for friends and for self. As we meditate upon these words, we remember how easily our thoughts have dwelt upon some dear friend; and how difficult we have found it to keep our minds fixed upon Him.

Too often there is a tragic contrast between the love we have for the Lord and the love we have for people or for ourselves. If you truly love anybody, your mind centers on that person. How true is this of our love and relation to the Lord? Do our thoughts and desires center on the Lord so that we cannot refrain from thinking about Him? or do we have to make an effort to keep our minds on Him, or even to think of Him now and then?

If our minds and hearts were fixed on the Lord the way they should be, we little realize how many actions, and words, and relations would drop out of our lives. In fact, they would never even knock at the door or attempt to enter our minds. If we truly loved Him as we should, we should be so occupied with Him that it would take no effort to have our mind stayed on Him; but our thought of Him would be as natural and continuous as the breath we breathe.

The proof of what occupies your heart is shown by what fills your thoughts when you are not directing them consciously. With what is your mind occupied when you are doing your work? upon what does it fasten when you are busy with some habitual duty? Too often our minds are so little stayed on the Lord that they go round and round, and do not seem to settle anywhere. We could not tell when we finished our task what had occupied our thoughts while we were busy.

If our hearts, our love, and our adoration were given over to God, our thoughts would be centered on Him continually when we were alone, when we were talking with people, and even when we were in a crowd and very busy. There would be an ever-present consciousness of the Lord and of His enveloping and pervading presence.

Christ declares here that our relation to the cross determines our worthiness of Him. It is whether I take the cross or not, that proves whether I am worthy of Him or not, and whether I have victory in my soul. It is not the smiling face, the pleasant words spoken to others, or the passing feelings towards others that prove my worthiness of Him. It is indispensable that we realize what the cross and our relation to it mean. You cannot live a noble life; you cannot be an inspiration to those about you, if you are not yielding to the daily cross.

Only as you yield to Him and go with Him to Calvary can your life be ennobled; can your impulses and your aspirations be sublimated, made pure and rare and even sublime, with nothing vile or common or coarse in them. Do you not desire your impulses and aspirations to be purified, not only when in meeting or at prayer, but when you are in the meanest setting, performing the most sordid tasks, and when those about you may be in the flesh? Do you not desire that within and without your life shall be molded into His image?

Do you not long to have the mind of Christ towards the Father displacing your mind? He said nothing and did nothing without His Father. He loved the Father so that after a long day of strenuous ministry He would go to the mountain to commune with the Father. Consider Christ's attitude towards the cross, and examine your own attitude towards the cross, and see whether you have Christ's attitude. Christ set His face steadfastly to go to Calvary. Are you setting your face steadfastly to go with Him to Calvary to the doing away with your self-life?

The basis of all attainment and overcoming is in the experimental knowledge that you have been crucified with Christ. The first step into all spirituality and victory is to believe and to affirm your faith in this basic Truth, and to yield for it to work in your life unto victory.

The first step in going to the cross, is to deny Self. You cannot take up the cross until you deny Self; but when you deny Self, your cross is taken up. Denying Self, taking the cross, and following Christ, are a threefold cord of the truth of the overcoming life that cannot be broken or separated; you cannot take one of these steps alone.

The indispensable condition of discipleship is to say "No" to Self, and to take up each cross that faces us. It is through the cross that we were brought into union with Him, and it is only through yielding to the cross that our union with Him can be maintained.

It was by the cross that the Divine Grain of wheat fell into the ground and died. Every time you take up the cross, the kernel of wheat, a figure of your life, is falling into the ground to die in order that a great harvest may come forth. Have you let the kernel of wheat of your life fall into the ground today? Did it fall into the ground in that place where God purposed you should lay up eternal fruitage for yourself and in the lives about you? Remember that the harvest we gather from falling into the ground and dying, is a Harvest of Life.

You must lose your life in every place where your flesh hinders your receiving His life. The dying to which you are

called is the daily dying to Self where it has usurped God's throne and will in directing your life. This is the true "losing your life;" and you are the judge and the executor of the Death-sentence upon your "life" or flesh.

This means utter yielding your heart, faculties, members, to God as clay is yielding to the potter. It means utter dethronement of Self and the utter enthronement of Christ so that His will may reign over your will, and His plans displace your plans and desires. All of this and much more is involved in your losing your life and receiving His life more abundant.

How sad it is that we have no greater experience of the life of God than we have; when, if we had fallen into the ground and died by taking the cross, we might have had such an abundance of His life that upon us would be manifested the glory of God and the image of Him who died for us. Remember that in our relation to God and to Jesus Christ, it has to be a death for a death, and a life for a life.

Do not get under condemnation when you feel that the searching Truth is pulling the covers from off you, and revealing your nakedness and your great lack. You must know your needs before they can be supplied; therefore pray and yield for self-discernment and an obedient heart. Learn to rejoice when God shows you what you lack, knowing that you are on your way to receive rich supplies from God's storehouse.

We must abide continually under the blood, and bear about on our lives the marks of the cross so that all who behold us may discern the brandmarks of Jesus Christ upon us. The Word tells us that the marks of the cross appeared upon Him after the resurrection; and we are justified in believing that they still appear upon Him.

These marks of our redemption, which are the marks of the cross, are the insignia that appears upon our glorious Head; and they must be the insignia that appears upon every true follower of Christ. Whatever form this insignia of the cross may take, it will appear upon the overcomers who will reign with Him from His throne.

As Christ went out bearing His own cross, so all who follow Him to His throne must bear their own cross. This strange procession started when Christ hung on the cross and died; and it will continue until the last redeemed soul is ushered into His presence to go no more out.

Now I Know

DOROTHY MARY GREGG

LIFE has held many hard — perhaps even bitter — experiences for most of us that greater yieldedness to God would have made quite unnecessary. The Lord does not take pleasure in the sufferings of His people. Rather, in connection with Israel we read that "in all their afflictions, he was afflicted."

A certain amount of suffering is inevitable in the very nature of the work to be done upon us to make us more and more like Christ. Also, because of the close connections with other lives, no life escapes the sorrows of this "vale of tears." Then, too, there is the fellowship with Christ in *His* sufferings for the building up and the perfecting of His spiritual body.

For this fellowship with Christ in His sufferings, Paul longed, rejoicing as it was granted unto him to fill up on his part that which was lacking of the afflictions of Christ in his flesh for His body's sake, the Church (Col. 1:24). It is the consecrated life that holds this place of blessed relation with the Lord. This suffering, even though it may be keen, knows no inward bitterness; it is for His dear sake; He gives "grace and glory."

But which one of us can look back over

the path of his life and not see many places where his failure to obey the Lord resulted in unnecessary suffering for him? To be sure, as we repented God graciously took these painful developments into His plan for our chastening. But our humbling ourselves "under the mighty hand of God" in the place of lesser suffering, would have brought more glory to God and would have saved us much fleshly suffering.

If we are willing and obedient, verily we eat the good of the land. But if the pride of rebellion is harbored in our hearts against the instruments of God's humbling, purifying process in our lives, we make necessary more drastic dealings and more suffering.

"I know the thoughts that I think toward you, thoughts of peace, and not of evil, to give you hope in your latter end," says our God to us, as He said it to Israel even in the face of their captivity because of their pride. He wills our perfecting; He wills to bring us forth in the beauty of the likeness of His Son; He wills for us a place of glory with Christ in His Kingdom. And no labor is too much for Him to expend upon us to this end; neither will He spare us any suffering necessary to its accomplishment, whether it be more or less, according to our yielding.

After we have sincerely asked certain attainments of God, only our own utter and continued unwillingness to co-operate with Him by taking the cross, will result in our failure to finally have those attainments. God will surely do His part; but the more we yield to instant obedience, the more rapid, and the less poignant as to suffering for the doing away of the self-life, will be the process.

The one who takes God's warnings, and who is wooed by God's promises so that he yields in obedience to Him, need not learn by personal experience that His warnings indicate the certain, solemn results of disobedience. But, sad to say, like Nebuchadnezzar of old, too often it is after the bitter experience of the humbling of our pride by God, that we say, *"Now* I praise and extol and honor the King of heaven."

It was in quite a different setting, after Abraham was proved in the offering of Isaac, that Another said to him, "Now I know." And Nebuchadnezzar said further, in effect, *"Now* I know that those that walk in pride, He is able to abase" (Dan. 4:37).

How much is indicated in Nebuchadnezzar's experience in that word "Now"! "Now," after my failure to heed His warnings, and after the manifestation of my pride! "Now," after the abasing process through which He took me! *"Now* I know!"

Let us consider that which preceded this "Now." The king had had previous experiences that should have greatly humbled him before the revealed power of "the God of heaven." The narration and interpretation of his dream of the great image, given him by God through Daniel, had caused him to acknowledge Daniel's God as "the God of gods and the Lord of kings." The deliverance of the three Hebrew children from the fiery furnace had caused him to make a decree that great punishment should be meted out to any who spoke "anything amiss against" the God of these Hebrews.

But then he came to a deeper, more personal lesson, a lesson in humility. It demanded the recognition of the rights and dominion of the Most High God over him personally; the recognition that his part was to take his place as a humble, helpless subject in this "everlasting kingdom," under this dominion which is "from generation to generation."

There is striking similarity in God's dealings with all human hearts, whether they be the hearts of kings or peasants. The one call to all is the call to go down in humility, in self-abasement before Him: in recognition of our helpless dependence upon Him for all things, and of the fact that in the accomplishments of His will and glory we can be nothing but channels for His working and Self-expression.

"He that glorieth, let him glory in the

Lord." There is no place for human self-glorying; all this came through the Fall. "He that exalteth himself shall be abased." It is the inexorable law of the One who knows that apart from His control we are the prey of the devil. The glory must be given to Him because it belongs to Him alone. Also, in love He would lead us into the place of greatest bliss and heart-satisfaction; that is, the place of utter abandonment to Him in deep humility so that He can be our All.

The human nature, so long under the sway of the pride and rebellion that mark the devil's kingdom, has much to be done in it even after the New Birth to purge it thoroughly of this self-will and pride. God has set Himself to do this work; for only to the degree to which we are purged, can we have His best for us. Therefore the Spirit says, "Humble yourselves under the mighty hand of God, that he may exalt you in due time." "For God resisteth the proud." This means "God setteth himself in array against the proud."

As some one has said, "Other sins flee from God, but pride opposes itself to God." It may appear to be opposing itself to man; and the individual may think He is all right before God at the same time, justifying the attitude towards others on the basis of their attitude and conduct. But all pride is opposed to Christ's reign in our own hearts, regardless of what others do. Therefore the Spirit "resists" it; He "sets Himself in array against" it; and the battle is then on. This is true of pride in me and of pride in you, as well as of pride in those who are openly opposed to God.

As soon as we discern that the cross is presented to our flesh in the testing, we should recognize that it is from God for our perfecting, and we should immediately humble ourselves "under the mighty hand of God." This is the throwing up of our hands in surrender to Him, yielding to the death of the cross any pride that would manifest itself. It means the extension of Christ's active reign in our lives. It brings the exalting of our lives in the manifestation of His beauty through us.

But if we resist the cross, in pride "setting ourselves in array against" its working, then we shall find ourselves in great battle and doubtless in bitter suffering of one degree or another. And let us be sure that in the battle, God is certain to bring ultimately the abasing of our pride.

Nebuchadnezzar said, "Now . . . I know (understood) that those that walk in pride he is able to abase." But what was the path that led Nebuchadnezzar to this praise of the King of heaven, to the knowledge that "God resisteth the proud"? Was it because he humbly received the conviction by the Spirit through the Word of the Lord by the mouth of Daniel? How comparatively easy that would have been! How comparatively pleasant would have been the path of the fear of the Lord, the path of humble coming under Him and giving Him all the glory for the kingdom!

But this was not the way Nebuchadnezzar arrived at his knowledge. He learned it by hard, bitter — oh, so bitter! — experience; by unnnecessary suffering! just as you and I have gained some of ours. It is always God's way after He has foretold the sufferings of continued pride and disobedience, to "repent him of the evil he said he would do," if the sinner repents and turns from his pride. This would doubtless have been true of God's dealings with Nebuchadnezzar if the pride of his heart that preceded the prophecy, had been repented of and put away.

The prophecy came in the interpretation of the king's dream concerning the tree, recorded in the fourth chapter of Daniel. The interpretation was so appalling to Daniel that he was stricken dumb for a while. Only after the king had exhorted him that he be not troubled, did he speak freely. Then Daniel told the king that the dream concerned him: that he (whose greatness had grown, and reached unto heaven, and whose dominion reached to the end of the earth) should be

"cut down," like the tree of the dream. He should be driven from men, and his dwelling should be with the beasts of the field. His reason taken from him, he should eat grass as oxen, and should be wet with the dew of heaven, and seven times should pass over him.

All of this dire experience was prophesied as continuing *"till thou know* that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Graciously, his kingdom was to be sure unto him, the time being *"after* that thou shalt have *known* that the heavens do rule."

Wherefore Daniel, in the solicitude of his heart, besought the king to accept his counsel. He urged him, "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor (our sins are usually both Godward and manward), if there may be a lengthening of thy tranquility," or "a healing of thine error."

But did the king obey the counsel? If at all, not in any great or permanent way did he do so, for the next thing we read in the Sacred Record is: "All this came upon the king Nebuchadnezzar"; and it was only twelve short months after the warning. So quickly is the memory of God's warnings obscured by the self-workings of the proud heart!

At the end of twelve months, Nebuchadnezzar was walking in the royal palace of Babylon when, moved by his pride, he said: "Is not this great Babylon, which *I* have built for the royal dwelling place, by the might of *my* power and for the glory of *my* majesty?" How tragic! The pride that comes before a fall! the haughty spirit that comes before destruction!

"While the word was in the king's mouth," a voice from heaven addressed him and repeated to him the sentence of the interpretation of his dream, again saying that this would continue *"until thou know* that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." It came to pass that same hour; the judgment fell! Nebuchadnezzar's reason was taken from him; he was driven from men, and for seven long years he lived like a beast of the field, until his hair was grown like eagles' feathers, and his nails like birds' claws.

"Until thou know;" "Until thou know;" "Until thou know," was the repeated word from heaven. At the end of the seven years, all — reason, kingdom, majesty, brightness — were restored to him; and he could say, *"Now* I know." But, oh, at what a price was this knowledge gained! knowledge that might have been gained by putting away his sinful pride, by showing mercy to his fellow men, by giving humble obedience to the Most High as a sub-king under Him, one of the "lowest of men," whom He had elected to set over a part of His great kingdom.

He need not have learned by bitter experience that "those that walk in pride he is able to abase." Nebuchadnezzar could have been thoroughly convinced of this solemn fact by receiving, in humble teachableness, the lessons so impressively and repeatedly given by the *Word* of the Lord. He could have had his experimental knowledge on the side of the blessings from obedience, the exaltation that follows the personal humbling of self. And thus it is with us in life's choices.

But Nebuchadnezzar chose the path that put him in the class that learn the bitterness that follows disobedience, the abasement that follows self-exaltation. There have always been the two schools of teaching. Each individual chooses his school, and therefore his course.

But is not the Lord gracious to deal with us to the end that, if there is any yieldedness in us, we may finally learn the lessons of true humility and become humble before God and man? Are not even the hard dealings better than ultimate total failure? And is there not great encouragement to us to completely humble our hearts in any present dealing, in the fact that after Nebuchadnezzar's heart was humbled and he was re-established in his kingdom, "ex-

cellent greatness *was added"* unto him? Great grace of God!

"Now I know . . . !" From your experience of the past year, how should you have to finish the statement? Could you say, "Now I know that he that humbleth himself will be blessed of God in heavenly places in Christ Jesus"? Or should you have to say, "Now I know that 'he that walketh in pride, God is able to abase' "? Perhaps we shifted from school to school because of lack of constancy in the path of humble obedience to the cross.

How beautiful was God's use of this expression when commending His servant Abraham! This "Friend of God" had yielded, in humble, unquestioning, instant obedience, in the great test of his life — the call to offer up his only son Isaac, the child of promise. He humbly made the altar of sacrifice a place of worship. He accepted the sentence of death upon his beloved son; but his faith in the promises of blessing through Isaac reached beyond and saw him raised again from the dead. The strong faith of the humbly obedient heart is marvelous in its vision!

Then, as Abraham took the knife to obey God to the death, a Voice stayed him; and Jehovah said, "Now I know that thou fearest God, seeing thou has not withheld thy son, thine only son, from me."

Speaking after the manner of men, when Abraham had been fully proven, the Omniscient One said, *"Now* I know." Should you not like to have God able to say that to you, beloved? We have prayed great prayers, asking Him for deep and rich spiritual things. How wonderful to have him say after a real test of humble obedience to the cross, *"Now* I know that you fear me. *Now* I know that you are sincere."

Abraham, too, could have said, "Now I know." After this wonderful experience and its resultant blessings pronounced by God (Gen. 22:16-18), he could have said, "Now I know that he that humbleth himself, shall be exalted."

Pride (defined by Webster's Dictionary as "inordinate self-esteem; self-conceit; lofty self-respect") is sin, and is hateful to God. He definitely states it in His Word; and in His judgment of it, He is no respecter of persons. It cannot be excused in one by its presence in another; for in any one, it is lack of a proper heart-attitude Godward; it is insubordination to the Meek and Lowly One. God "sets Himself in array against" it.

There is no doubt but that "he that walketh in pride, He is able to abase." But we need not learn this fact by bitter experiences. Let us, rather, accept it in humble fear of God. Let us set our hearts to have each "Now I know" in our future experience, refer to God's faithfulness in fulfilling His promises of blessing, rather than refer to His fidelity to His word of warning.

God wills our perfecting; He wills our being purified of pride. For the fully yielded soul, the suffering of the purifying process will be the minimum necesary. But rebellion in the heart can greatly multiply and prolong the suffering of this process. Furthermore, those who are so much taken up with their sufferings "for the sake of the flesh," have little, if any, true fellowship with Christ in His sufferings for the perfecting of His body, the Church. It is the yielded, consecrated soul who enters into this privilege.

There will doubtless be many who will say in the coming Tribulation Period on the earth (seemingly so near at hand), *"Now* I know that the prophecies of Christ's Second Coming to catch away His ready Church, and of a tribulation on those left on the earth, were true. I did not want to believe it before; but *now* I know." What a wail it will be! What an awful thing, to come to this knowledge only by tasting the sufferings of the Tribulation, when the humble heart can receive this knowledge now by the revelation of the Spirit through the Word!

No doubt many who now, in the light of the Gospel, refuse the reign of the Christ in their hearts, will say when suf-

(*Continued on Back Inside Cover Page*)

The Glory of the Lord Shall Appear to You

THERE is a beautiful promise found in Lev. 9:6, which was spoken by Moses to Aaron and the priests and to the elders of Israel in connection with the offering of the Burnt-offering and of the Sin-offering. The promise can be applied to every command and to every demand that God makes upon us: "This is the thing that Jehovah commanded that ye should do: and the glory of Jehovah shall appear unto you." Here God promises that if His people obey His command, His glory shall appear unto them. And this is as true of us. If we set our faces to do any of the many things He has commanded, preeminently living the Gospel and taking the cross, the glory of Jehovah shall appear unto us.

If His glory has not appeared to us and increased, it must be because we are vacillating and unstable in our resolves and in our obedience. We swing from one side to another. We begin with great zeal to seek some rare experience, or to live some precious truth we hear; but soon we lose our enthusiasm and drop back into indifference. And we become taken up with our own desires and interests instead of doing God's will.

God is undertaking to press each of us into the place where, when He sets anything before us, we shall begin to obey Him, and will pursue it with a determination that never fluctuates until it is ours. If we faithfully follow this path of obedience, He will set new and greater goals before us; and we shall find that each greater goal perfectly dovetails with the calls that have come before. As we move along the path of obedience, we shall find that today's aims will be linked to tomorrow's aims; and all will form an upward, onward path to the place where the glory of God will appear unto us.

As we contemplate the spiritual meaning of this command and promise which Jehovah spoke to Israel, we find that it perfectly sets forth the sacrifice of Jesus Christ. By obeying each call of God and doing each thing that He sets before us; by continually living the Gospel which Christ died to give us; and by taking up every cross and letting it fully work out death upon our self-life, we shall behold the glory of Jehovah as we have not beheld it before.

This promise of God's glory appearing to us, means not only His glory appearing to us at the end of life's journey, which we shall all behold on one another; but it means the beginning of a revelation of His glory here in Time. There is a supernatural glory that follows the path of obedience and overshines it. It is a spiritual illumination that is distinctly discerned by others, though they may not know what it is because it is not a literal, but a spiritual, shining.

There is a path of obedience, which God has marked out for us under the mighty Gospel, that is bright with His presence. It is a very narrow path; it is the path of the precious cross; it is a path of light, a path like a shining thread of scarlet, over which we journey to the divine brightness of God's presence. The glory of God ever falls upon that path, and His glory will fall upon you if you are traveling on that path. But if you are not on God's path, the glory of Jehovah will not appear to you nor will it shine upon you.

God does not send His glory to strike you or me as a searchlight is directed towards one object and then towards another. His glory always falls upon His Son Jesus Christ and upon His Redemptive Work on the Cross of Calvary; and hence it falls only upon those who are living in union with Him, upon those who are letting the power of the cross work in their lives.

If you are yielding to the daily cross so that you are living Christ's Redemptive Work to the doing away of your own life, and to the increased flow of Christ's life within you, the glory of God will appear

to you; it will overshine you; it will fill you and clothe you. Thus will you be "light in the Lord," and be prepared to be manifested with Him in glory.

The symbolic meanings of Old Testament types are helpful and inspiring, though it is best not to stress them or dwell upon them too exclusively. I would, however, consider with you the conditions Israel had to meet in order to have the glory of Jehovah appear to them; and also what these conditions symbolize for Christian living.

Let us first consider the priestly garments that were made for Aaron and for his sons. Jehovah spoke to Moses and said, "And thou shalt make holy garments for Aaron thy brother for glory and for beauty." He also commanded priestly garments to be made for Aaron's sons. The same rites were observed for both, though in a different way and at a different time. Aaron, the high priest, is a figure of Jesus Christ, our Great High Priest. And Aaron's sons are a figure of Christ's followers, who minister with Christ as kings and priests before God.

It means more than most of us have apprehended to be clothed in the priestly garment, to be girded and clothed in the ephod and the robe of the ephod. It means much to have the pomegranates of fruitfulness and meekness upon all that we do and say, and in our every relation to others; to have the golden bells of prayer and worship ever sounding in each act and move of daily living. To be thus clothed and adorned is one of the essential requirements for the glory of God to appear.

As Aaron and his sons had to be clothed in the priestly garments made for glory and beauty, we must put on Jesus Christ, who is made unto us righteousness, sanctification, and redemption, so that He clothes us in every place within and without. The pomegranate, which is a figure of humility and fruitfulness, must appear upon us; the golden bells of prayer and supplication must be ever sounding as we minister before God.

Without this, we cannot reach the place where God's glory and presence will be revealed. To be thus clothed in Jesus Christ, of whom these priestly garments and requisites are symbols, you must yield to the death of the cross to the putting away of the movements of the Self-life. You must embrace the cross in order that He may clothe you increasingly with Himself, and fill you with His ineffable fullness.

Before the priestly garments can clothe us, we must be washed with the pure water of the Word; the Gospel must be working in our lives; the Word must be made a part of our lives by being incorporated into each act and detail of our daily living. We cannot put on Jesus Christ our Righteousness over the filthy rags of our flesh and our own self-righteousness.

When we have been washed in pure water and the priestly robes are beginning to clothe us, there is still something else that we must have if the glory of God is to appear to us, and that is the anointing with the holy oil that is a figure of the Holy Spirit. This oil was made of the purest beaten oil and the chief spices. It was compounded after the direction which Jehovah Himself gave to Moses.

We read in Exod. 40:12 ff. that after Aaron and his sons were washed and clothed in the priestly garments, Jehovah commanded Moses to anoint them to minister unto Him in the priest's office. Moses poured the oil on the priests' heads and it ran down to the very skirts of their garments.

Through Peter God tells us that we are living stones, and are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ (I Pet. 2:5; see also v. 9). Therefore the anointing of the Holy Spirit must be poured upon us and flow to the very skirts of our daily walk, anointing every faculty and inner impulse, and all the outward living. If we have this anointing upon us, it will constrain us to live under the control of the Spirit so that those who behold us will be drawn to seek Christ.

With the oil, there must also be the sprinkling of the blood of the sacrifice. There must be identification with Jesus Christ, God's Sin-offering. When either the priests or the Israelites had sinned, they brought their sin-offering to the temple. And they laid their hand on their sacrifice for sin, which signified their identification with the beast that was to be slain for them.

So we must, as it were, stretch forth our hands and by faith claim our identification with Him who became our Sin-offering and bore away our sins by His death on the cross. He was slain because of our transgressions; and we must reckon that in His death we also died through our identification with Him. It is wonderful to feel yourself so united with Jesus Christ that you know your life is utterly laid on God's altar to be consumed by His fire through the working of the mighty Gospel.

We read that after they laid their hands on the head of the sacrifice, Moses slew it. When we were identified with Christ on the cross, death struck Him and it struck us in Him. Then Moses took of the blood and put it on the right ear and the thumb of their right hand and the great toe of their right foot. For us this means that we must listen to nothing that God would not have us hear. The thumb signifies the strength of our doings, and the great toe signifies the strength of our goings. Are our ears sanctified to hear only what God would have us hear? Are our doings and our goings acceptable unto God? Is the anointing always on them, and are they ever under the blood?

Do we remember how humble and melted we were when we were seeking the Holy Spirit? We cried out to God to fill us and He heard our prayers. But, with too many of us, it became a common thing; and the anointing decreased leaving us "like folks," only perhaps a little worse than those who had never received the Baptism.

When the Holy Spirit first came in, there was a holy uplift of soul and aspiration; there was such divine tenderness in our hearts that tears seemed to be ever near our eyes. We could weep with those that wept and rejoice with those that rejoiced. And we beheld His glory.

But the oil and the anointing gave out; our fidelity gave out; we lost our experience of living in the Spirit and in union with Jesus Christ in His death, which kept the covering of the blood over us. And the glory of Jehovah, which had begun to appear, faded away. Look back to the time when you were humble. Recall the time when you saw yourself as nothing, and you wondered at the grace of God upon such a miserable creature as you knew yourself to be.

Alas, how we have risen up and departed from our place at His feet where alone His glory could appear to us! We have risen up; we have felt that we have gotten something and are something; and we have become self-confident, intsead of staying down in deep humility, never aspiring to be anything, never seeking to be seen or heard.

We can see why the glory did not appear. If we ask God why it departed, He may make us know that it is still shining upon the place where we were humble, where we were at first. He may show us that we left the glory when we rose up and lived in the flesh; that the glory did not leave us, but we departed from the glory.

Even in this brief consideration of what our lives must be to reach the glory, we are not at a loss to understand why at times our lives went around in circles. Just as God began to clothe us in His Son Jesus Christ, we gave way to the flesh; we refused the cross and lived in the natural; and God's work was stopped or hindered.

He called us to prayer, to praise, to intense travail of soul and intercession, in order that the golden bells might be heard upon our spiritual garments. But we did not obey His call, and the clamor and din of our flesh were heard like cow bells clanging in a cathedral. He showed us that the finely wrought garments that

were for glory and beauty, and were made for ministering, were not clothing us. He showed us that the golden bells of prayer and supplication were not sounding upon our spiritual garments.

His Spirit moved in our hearts to the end that we should yield to the cross so that the pomegranates of fruitfulness and meekness before God, and humility before man, might appear before all on-lookers. But no pomegranate adorning appeared upon us, for our lives brought forth little fruitage; and that which appeared was mostly the small, sour fruit of the wild olive tree, the fruit of the vine of our natural.

No pouring-out of prayer and incense filled our lives and brought blessings to others. Has this not been true of us more or less during the years? All God offers each of us with every command and truth, is a call to walk with Him over the path of obedience to the place where His glory shall appear to us and upon us. Even the smallest call obeyed, will lead to greater glimpses of His glory.

If this is true, what will the greatness of His revealed glory mean if we yield for the washing of the Word, for the priestly garments to cloth us, for the pure oil of the Holy Spirit to be poured upon our heads and run down to the hem of our daily living? What would it mean if we yielded for a life of unceasing prayer, for the hundredfold fruitfulness to appear and increase upon our lives? And all of us may have this rare experience if we will meet God's requirements.

It is possible so to yield to our dear Lord, so to enter into union with Him, that people will see Him looking out from our eyes; they will hear the music of His voice when we speak; and they will discern His fragrance upon us. To have such an experience calls for separation and consecration; it calls for a life given over and purified. It calls for the oil to be poured over us. The eyes of one to whom the glory of the Lord is appearing, will never get hard; his voice will never be harsh.

If Thou Knewest the Gift of God

CORA HARRIS MAC ILRAVY

The Gospel of John is said to be the deepest and the most spiritual of all the Gospels. In this Gospel we find recorded the most profound and spiritual truths of Christ's Person and teaching; of His relation to the Father and of His relation to man. We also find in this Gospel the most graphic portrayal of human character, even of the interior attitudes and workings in men's hearts.

There is no scene more dramatic than the meeting between Christ and the Samaritan woman. We read in John 4:10: "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

The writer gives no description of this woman, nor was this necessary for she was self-revealing. In fact, the Scriptures rarely describe persons. There is no description of our dear Lord's appearance, much as we have longed that there might have been some description of Him.

Not only did the woman portray herself, but we, too, are constantly portraying our real selves in our daily living. As we move from task to task, from duty to duty, our history is constantly being written upon our faces, upon our words, upon our actions, before every one that looks at us; and we cannot help it. Too often it is not a beautiful history that people read upon our faces and lives; and it was not a beautiful history that this woman revealed by her face and words.

By her self-portraiture, we discern that she was probably a woman from a low social class; that she was no longer young;

and that she was a woman with a shady past. All this she, not the writer, reveals about herself. She showed herself to be also frivolous, forward, and even bold; for she was willing to talk with this man who was a stranger, which was not customary for women to do in those days. To her this Man who sat by the well was only a journeying Jew.

The question arises as to how she knew He was a Jew, for He did not tell her that He was one. But we need not search far to find the answer to this query, for most Jews carry the marks of their nationality about with them, as God decreed they should do. And it is rarely that the mark of the Jew is missing.

And yet, in this woman was a latent capacity for believing God and for receiving the mesage from Christ. "Therefore he needs must pass through Samaria." It is true that passing through Samaria was the nearest way by which He could reach His destination; but I believe that this woman was also in His "needs must pass through Samaria."

He knew that a sinful, but hungry, soul would meet Him at Jacob's well; a lonely, inquiring soul that longed to know where and how to worship God. He knew that an open heart awaited Him at Jacob's well, a heart that would receive Him and believe on Him; and He would be there to meet her when she came.

It did not just happen that she came to get water at that special time. It did not just happen that He reached the well in time to meet her when she came. Before He saw her, He knew that she was frivolous and sinful; but He also knew that within her breast was "a reaching-out heart."

Beloved, it is a wonderful thing to have "a reaching-out heart"! It matters not what you have been in the past; you may have been the vilest sinner, unreliable, unspeakable, and undesirable beyond all that could be named. But you may be among Christ's brightest jewels if you only have "a reaching-out heart." While Christ knew all about her before He reached the well, she did not know who this weary Jew was until He told her. He knew that she would listen to Him and would believe that He was the Messiah.

We read that "Jesus being wearied with his journey, sat thus by the well." How close it brings Him to us, does it not? These human touches concerning the Lord, prove Him to be a Man. He became tired as we become tired. He wearied with the journey as we become wearied with the journey. This Jew sitting by the well, was not only weary, but He was thirsty from walking over the dusty Palestine roads; and He asked this sinful woman for a drink.

Oh, what stooping love filled the heart of this weary, thirsty Jew who sat by the well! Our hearts are melted and would exclaim with the psalmist, "Thy stooping love hath made me great"! Incidently I would remind you that there are multitudes of distressed, weary Jews over the earth today, who need our sympathy and prayers. They have been persecuted and driven out from many countries, and hated by most of the nations. They are weary and thirsty, and Christ promises a blessing upon any who will give them even a drink of water in His name.

The day was only half gone when this incident occurred in Samaria, which indicates that the Lord was physically of fine mold, even delicate—though not in the sense of being sickly — for to those about Him, He appeared to be a man of about fifty instead of about thirty. Even at this early age He was worn out from His ministry.

But it was not the walking and physical strain that wore Him out and aged Him. It was His love for the world, His burden over the people that were like sheep without a shepherd. Pain for the world and contact with sinners pressed the heart of this divine Man who could read every secret thought, who knew every secret sin of every human being.

Beloved, are you weak and weary from the journey? Are you worn from the battle? Does it seem sometimes as though

you could go no further because things and conditions are pressing you harder and harder, and you know not which way to turn or what to do? Centuries ago there was One who bore more than any other man ever bore! There was One who was weary beyond any weariness that any other human being has ever known! There was One whose heart ached so that at last it broke on the cross for you and for me!

So wearied and worn was Jesus as He sat by the well that the writer makes special note of it. The disciples were not worn; they went further and bought bread for Him and for them. "But Jesus therefore being wearied with His journey, sat thus by the well." "Thus" means as He was, weary and worn, hungry and thirsty. It brings Him very near to our humanity and weaknesses, and makes Him to us a real Man, does it not? These words seem to press tears from our hearts, as it were, as they cling to the great heart of love of this One, who is touched with a feeling of our infirmities because in all points He has been tempted like as we are tempted.

In reply to the woman's light, frivolous remarks about His being a Jew, Jesus speaks the words that we are considering: "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink." His words startled her. "Gift of God!" Wonderful words! In the deepest meaning this means God and His Christ; but its full meaning is far-reaching. All that God is and all that Christ is, His mercy, His salvation, together with all that could be named of and from Him, are embraced in this expression, "Gift of God."

The gift of God also includes the water of life, or the life-giving water. But remember that the great meaning is God, Self-bestowed upon human beings in His Son Jesus Christ. In saying, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink," He speaks of Himself and of all God's bestowments and riches provided for man in Him.

Throughout the Scriptures, from the river in the Garden of Eden to the river of life flowing through the streets of the Celestial City described in Revelation, we meet the river of living water. The water from the river of life is welling up to refresh the thirsty; it is ever extending its cleansing flow to the souls that are defiled with sin. We little realize how defiled we are by frivolous words, foolish thoughts, and innate selfishness.

If we are to receive refreshing and cleansing from God, we must know the Gift of God. We cannot receive from Him unless we ask; and we cannot ask unless we know the Gift of God, for Christ says: "If thou knewest the Gift of God, and who it is that sayeth unto thee, Give me to drink; *thou wouldest have asked* of Him, and he would have given thee living water."

And it all comes through this Man who "sat by the well." Are you hungry to know the Gift of God in greater revelation and intimacy? Are you hungry to know Him who is ever speaking in your heart, Him who is the Word of God? The Word of God cannot indwell you without speaking and revealing to you the Father if you are in the place to hear His voice.

But His speaking is not dramatic; His voice is not clamorous; it is as the sound of a gentle stillness. He speaks to you as Spirit to spirit, through incident, smallest happenings, and trivial relation and detail of daily humdrum living. What is it meaning to you that you are indwelt by the Word of God, through whom all things were created? Wait before God and let Him show you whether He, who became flesh and dwelt among us, has been to you all God intended Him to be.

The Word that spoke the worlds into existence dwells in the believer, and waits to speak to the human soul in manifold ways. His words are always creative to the one who receives and obeys them. It is tragic that He who is the power of God, the glory of God, the Revealer of God, is in every one that is saved; and yet His indwelling means so little of power, glory, and revelation, to most of us.

Let us come and fall down before this blessed Man Christ Jesus, once so weary, but weary no more; this One that takes away all weariness from every burdened soul. No matter what has been in the life, no matter what we have done, no matter how unworthy or how bad we have been, if we come to Him, His blood will cleanse us from all sin.

All we need do to get this living water, is to bring ourselves and all our sins to Him and to pray that we may know the Gift of God; that we may learn to know Him who speaks unto us, that we may ask Him for living water. Let us ask ourselves how much we really know the Gift of God and Him that speaketh unto us, and what He has provided for us.

Let us search out in the Word what He promises; what He wants us to be; and see whether by not doing this, we are robbing our own souls of eternal riches. We cannot qualify to receive God's gifts if we do not know the conditions and meet them. We cannot be ready for the Coming of Jesus Christ if we do not know what God's requirements are and meet them. If you search out God's requirements for receiving what He offers, and being what He wants you to be, for claiming the victory in soul and body, you will see yourself as you have never seen yourself before.

God promises us beautiful humility, and wondrous divine love that is ready to fill our hearts and flow back to God and out to every one our lives contact. There is the faith of the Son of God that must be perfected; and the fruit of the Spirit: love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, and self-control, that must ripen in our lives. We must be adorned with the beautiful graces, faith, hope, love. We can reach these divine attainments only through God's dealings and the cross.

Only twice that I remember did the Lord express His thirst. Once when asking this woman for a drink, and once when speaking from the cross. Think of this Fountain of life, this Fountain of living water, this Fountain of all divine good and riches, asking a creature He had created for a drink!

By vital union we are connected with this Fountain of every blessing and good. We should not be parched, and dry, and trembling. We should have copious floods and rivers of life for soul and body flowing from our inmost being for our own refreshing and for the refreshing of others.

If He had not become a Man, if He had not suffered weariness, thirst, and death, He could not have given you this water of life; there would have been no fountain of living water for sin-sick humanity. If he had not hung on the cross and died, He could not have said: "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water."

He promises that they who drink of the water He will give them, shall never thirst; but that the water that He will give them shall become within them wells of water springing up into eternal life. He promises that within them shall flow rivers of living water overflowing in life-giving streams to the hungry, thirsty souls that are all about them.

Beloved, cry out that you may have these life-giving streams flowing out from inward fountains that are yours because you have come to the Fountain of life, and have been drinking of living water. For we are promised that within them who know the Gift of God, and Him who speaks to them, shall be wells of living water springing up into everlasting life.

These immortal streams of life which flow from Him who is the Fountain of life, are within us waiting to flood our souls and our living with Christ's life more abundant. These overflowing streams of life will quench all thirst for earthly treasures and ambitions; and will multiply and satisfy all spiritual thirst for Jesus Christ. Let us cry out to God that to the uttermost of intimate knowledge we may know the Gift of God and all God's in-

effable gifts that are hidden in His unspeakable Gift.

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fering under the awful tyranny of the Antichrist, "*Now* I know the warnings given me, were true." God forbid that this should be so of any who read these words!

We praise God that Jesus, the humble One, is still saying, "Come unto me, . . . Take my yoke upon you and *learn of me;* for I am meek and lowly in heart; and ye shall find rest unto your souls." The opportunity is still open to you and me to enter, and to be regular students in, Christ's School of Humility. His statement is that His yoke is easy, and His burden is light; and we are assured that the place of humility in union with Him, is the place of soul-rest.

The Instructor is perfect; and He will take us as rapidly through the lessons of meekness and humility as we are willing to go. Those teachable to His instruction in the way of humility, the Way of the Cross, will have many testimonies concerning blessings promised, which they will be able to introduce with the words, "*Now* I know!"

Elbethel

A CONTINUATION OF THE ELBETHEL SERIAL

VOL. IV. JULY - SEPTEMBER, 1941 NO. 3

CONSECRATION

O Lord, upon the full flood tide
Of Thine own love do I abide;
Thy Holy Will my will shall be
Throughout the years and Eternity.

Thou, Lord, makest beautiful each place,
Obedience floods me with Thy grace;
Where Thou dost lead me I will go,
Thy Will alone I seek to know.

Those things I counted gain are loss,
I've learned to glory in the Cross,
To daily die, that I may be
Wholly lost, my Lord, in Thee.

—W. WARD WRIGHT

The Mystery That Was Hid

CORA HARRIS MAC ILRAVY

IF OUR UNION with Jesus Christ is to mean to us what God intended it to mean, it must be often presented to us; and we must have definite and frequent times of prayerful meditation upon it. This relaton is not merely a basic doctrine, though it is this; but it is a vital truth adapted to be lived in every setting.

We may know intellectually the Doctrines of "The Gospel" and of "Union with Christ," but until they are operating in our lives through faith, and through reckoning upon our union with Him when the crosses face us, we can receive no real heart-revelations of these vital truths.

Union with Christ is beautifully presented in Col. 1:26, 27, where Paul speaks of "The mystery which hath been hid for ages and generations: but now hath it been manifested to his saints . . . this mystery, which is Christ in you, the hope of glory"; literally, "Christ in you, the hope of *the glory.*" Not merely abstract glory, but The Glory! Unique glory from God that embraces all other glory that is from Him!

Some one has said that the glory that God gives us through Christ's being in us, consists in the concentrated essence of Bethlehem, Gethsemane, and Calvary. In other words, it required Bethlehem, Gethsemane, and Calvary, with the awful cry of the Father's desertion and the final mighty cry of triumph, to bring to us *"The Glory."* "The Glory" will include our perfect likeness to Him. It will consist of such worship as will no longer be hindered by any weakness on our part. It will include service to God with perfect powers, and perfect, glorified, God-indwelt bodies.

Day by day Christ is fashioning us into His own image, and preparing the body of our humiliation to be conformed to the body of His Glory when He comes. This is the purpose of every cross, of every hard experience, of every long, drawn-out testing. Through the testings and crosses, God's own hand is fashioning and shap-

ing you, pressing and decreasing you, in order that He may bring forth upon you the image and glory of His Son.

Seek to keep reminded of this when you go through the hard things, when you face the crosses. Do not look at the cross, but set the Lord before you and behold Him. Keep your heart quiet before God and remember that the Glory comes through the cross; that the cross alone can conform you to His image.

"Whom he foreknew he foreordained to be conformed to the image of His Son." Thus is He forming us in union with His Son so that we may take on His image. Through all the testings that beset us, God is conforming us to Christ's image. So hand everything over to Him and let Him work upon you; let Him speak, and think, and act, through you. Be assured that God's hand is on your life, and He is preparing you for Eternity.

Paul's attitude towards this vital relation to Christ is set forth in all the first chapter of Colossians; and, indeed, throughout the entire book. His soul swelled with worship as he approached "The Mystery," and his lips poured out inspired utterances. He was filled with the message he called, "The Mystery"; which he says has been hid for ages and generations, but now hath been manifested unto His saints.

He has been speaking about the wonders of the Son of God and the preeminence which God has given Him over all things for all time. And as He speaks of what he calls "The Mystery," profound words of revelation burst forth concerning this great theme, which God entrusted to him to minister.

Paul adapted this word, mystery, from the terminology of the esoteric cults of that day, which he was opposing. The word, mystery, as used by these cults, signified abstruse secrets that could be known only by those who were initiated into them. Paul takes their own terms and applies them to the infinite truths of God.

Here he applies the word "Mystery" to the vital and essential relation between the redeemed human being and Jesus Christ, which the Word calls "Union with Jesus Christ." We read also of "The Mystery of God"; "The Mystery of Christ"; "The Mystery of the bride"; and "The glory of the Mystery," all of which are included in the Mystery of "Christ in you, the hope of glory."

There is an immeasurable difference between the word, mystery, as used by the cultists, and the word, Mystery, as used in the Christian religion. Even those who were initiated into the secrets of those cults, understood them very vaguely. But the Christian truth, which Paul calls the Mystery, and which was hid for ages and generations, was not kept hidden because it was abstruse in the human sense, or needed special initiation to be apprehended. It was hidden because the fullness of God's time had not come for it to be manifested to His saints.

It was not hidden "Somewhere," but it was hidden in a transcendent Hiding-place, even in God Himself; hidden in the same transcendent Hiding-place in which we are invited to take refuge. He says that this Mystery now hath been manifested not only to Paul and to the apostles, but to His saints, which includes you and me.

Only through God could this Mystery that was hidden in God be manifested. Therefore the Son of God, or "the Word of God," whom this great Mystery concerned, came and was made flesh and died that it might be revealed to Mankind. He took upon Himself His prepared human body and lived His life in it among men. He is now seeking to live out His life through the members of His mystical body, and thus dwell among men.

He would have the world behold His life made flesh in your daily living. He would have men hear His words spoken through your lips. He would have them behold His love in you, and learn what divine love and compassion really are; what divine meekness and humility, patience and longsuffering, are.

Christ in all His fullness is indwelling us, and we can draw upon Him for all our needs. True longsuffering is the long-

suffering of Christ. True faith is the faith of the Son of God. True love is God sending His love through you. Jesus Christ in all His power and attributes, in all that He is, is indwelling you; but His indwelling profits you only as it operates in your life. Christ in you is your only hope of glory.

Solemnly meditate on what Christ is seeking to do in you, on the fact that the Son of God has taken your body to be His eternal dwelling-place. Keep reminded that He has come to live out His life in your body, and yield moment by moment that His living in and through you shall not be hindered. Consider it with reverence, hushed in your soul and alone with Him.

"Christ in you, the hope of glory," is the greatest of all God's Sacred Secrets. If we constantly live under the power of the indwelling Christ, and realize upon His presence and power, all in our lives and characters that is not to His glory will be changed or taken away.

Union with Christ is the basis of our fellowship with God, and has for its pattern Christ's fellowship and oneness with His Father. Christ prayed that even as He was in (union with) the Father, and the Father was in (union with) Him, that we might be in (union with) Him and the Father.

Our fellowship with God is so important that Christ has come within that He might bring forth and perfect that relation. Christ has united us to Himself and redeemed us on the cross that He might be in each of us the "Hope of Glory," and also the Hope of the revelation of God to our souls.

Even while in these mortal bodies, there is no limit but our own incapacity, to the revelation of God and spiritual truths that we may experience. Christ is within us "The Hope of the Glory"; He is within us to reveal to us the Father, to live out His life in and through us. Are you willing to live your own life no longer, so that Christ may live out His life in you; and that you, by His impulsing, may live this new life in union with Him?

If we let Him live out His life in us unhindered, people will no longer see our many weaknesses, and be stumbled by our low plane of living. They will discern upon us a supernatural living, a heavenly living that is not of this earth, that is far above aught they have beheld upon us before. God waits to reveal to you and upon you His Sacred Secret, "Christ in you, the hope of glory," as fast as you yield for the revelation.

If you are saved, Christ is dwelling in the depths of your being no more to go out. It is His dwelling within us that makes the Holy of holies of our whole life. Through His death all bondage and barriers have been put away; and there is not one impulse of your flesh over which you cannot have victory. There is not one weakness in your make-up that cannot be utterly put away. Up to our light, it is possible for us to walk constantly in the newness of life, which we received through the New Birth.

As we yield ourselves to the cross, Christ's indwelling and His life will be more clearly revealed to us in increasing glory and power. Build up your life of communion with Him, and learn to linger before Him in worship in that Holy of holies within you where Christ and you are living your life together; where He is preparing you and building you into His eternal habitation, which is being fitly framed together of perfected, redeemed human souls. God purposes that Christ's indwelling you shall become more personal and real than any relation you have before experienced.

Seek to live in union with Him, and to appropriate and realize upon the power that is in Christ's indwelling, and you will realize "Christ in you, the hope of glory," as you perform the commonest, most sordid duties. What does it matter if you must do many disagreeable things? What if you are required to be occupied with duties that of yourself you would not desire nor choose?

What does it matter if those about you are disagreeable and selfish? if they slight you and are inconsiderate? You have

"Christ in you, the hope of glory," and they cannot take Him away, nor can any but your Lord enter that Holy of holies within you where He is. They cannot know the fragrance of His presence, the sweetness of His dear voice, unless they receive Him into their own hearts.

We live our lives alone with God, and none can intrude upon our times of sweet converse and communion with Him, though they can make a lot of noise without to try to distract our attention. Are you not glad that no human being can intrude upon that shrine within you where Christ, your Saviour, is dwelling in your heart?

If people speak evil of you, all you need do is to search your heart and life to know whether what they say is true or not. If it is not true, you may be at peace and undisturbed. If it is true, you must confess your sin to God and man and get the reproach out of the way. Many times we do not attain to deeper spirituality because we have spoken or acted in the flesh, and we do not humble ourselves to make amends.

We vainly think that time will heal our failures, and that others will forget them; but this is not true. Only making things right before God and man can clear the way for us to hasten after God, and for our influence with others for good, to be restored.

It may be that the reason our bodies were not healed when we asked for prayer, was because we did not confess our sins one to another that we might be healed. Keep everything clear between you and God. He is indwelling you with all His divine attributes; and you may draw upon the power that is in Christ and appropriate His divine enabling for all your need.

Let us drop down to the lowest place at His blessed feet. Let us sink deeper and deeper into His love. Let us seek in every way to have His indwelling made more real and operative; and to realize that He pervades all the atmosphere about us though we cannot see Him. But when Eternal Day shall break, we shall behold the glory of God in the face of Jesus Christ! Ineffable vision that awaits us when all that is earthy and of this earthly pilgrimage shall be over and we shall be forever with Him!

He invites us to draw upon His fullness for our spirits, that our worship and adoration of Him may be purer and holier; and our communion with Him may be closer and more unbroken. He wants us to draw upon His fullness for our souls, which includes our minds, affections, and wills, that we may have the mind of Christ; that our affections may be purified and filled with the love of God; that we may be filled with the knowledge of His will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing.

Draw upon His fullness for your body that you may not only be healed, but that you may have divine health from the inflow of the life of Christ. If you meet His conditions, He will keep His abundant life flowing to you as long as He keeps you here; and He will give you strength sufficient for your day. We need His fullness for our bodies not only that they may be healed, but that we may have the supernatural life and health that are in Him for the members of His body.

God has laid up for us riches in glory in Christ Jesus! Untold wealth of glory for every redeemed soul! When at last we are ushered into His manifested presence, God's riches in glory in Christ Jesus will be manifested, clothing and filling us. If you want to realize "Christ in you, the hope of glory," yield to His indwelling and control. Be glad when you are convicted, and yield that God may work His will and the image of His Son upon you.

This word "glory" does not mean mere radiance, or even divine radiance. It means "Christ in you, the hope of glory;" it is Christ in you as glory now, and as the Hope of God's manifested glory in Eternity. All hope of glory rests upon Christ's indwelling us, and He calls you to live in union with Jesus Christ definitely, intelligently, and conscientiously.

Paul affirms: "It is no longer I that live, but Christ liveth in me: and that life

which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." Christ died to invest us with the glory of living His life, of speaking His words, of doing His actions; He seeks to possess us and live through us.

When Christ lightens forth in His Coming, His glory will be seen, and we shall lighten forth with Him. He is seeking to lighten forth in us and upon us now in greater beauty and power so that we may be clothed in His image. He must work His mind and fair image within us in these days on earth if they are to appear upon us at His Coming when we are caught up to Him. When He comes for us, it will be a glorious throng led by the Glorious One.

Glorying in the Cross

CORA HARRIS MAC ILRAVY

If you lack victory in your soul, there is one thing that you must do. If you are cold and without feeling, there is one thing you need to do. If you are not spiritually where you once were, or if you have never had the deep spiritual experience and the victory that you should have had, there is one thing that is lacking, and the lack of that one thing embraces every other lack that causes all your spiritual drought.

You will not be surprised when I tell you what this great secret of victory and power is, though you may not do it any more after you read what I am writing than you did before. But if even for one week you faithfully and determinedly do this that I tell you, and by the grace of God, do it with all the power that is in you, with the sacrifice of everything that would hinder you, there will be a great change in your life at the end of the week. And you will begin to have such victory as perhaps you have not been having before.

Beloved, that which you must do to reach these results, is to build up your relation with the Lord and with His cross. All your deepening and greater vision, all your victory and soul-development, depend upon your relation to Christ and to His cross. Every lack of victory is because of your lack of relation to the Lord; because you have drifted away from the Lord; because you have failed in building up your prayer life.

You may do good works; you may have notebooks filled with notes; you may have a large library, and your head may be filled with theoretic knowledge of spiritual truths gathered from your books. But if you do not build up your prayer life and your relation to the Lord, you will really gain nothing.

Years ago I spoke inspirationally to one who was inquiring how to be worthy and to attain to God's highest, and I said: "All you need do to receive the best God has for you, is to build up your relation to the Lord." And today God is still saying this to me, and I am still saying it to others.

If you do not have the spirit of prayer, it is because you have not been praying. If you are not realizing upon His presence, it is because you have not been faithfully recognizing Him as ever-present within, and as pervading all the atmosphere about you.

The Devil will fiercely fight your building up your relation to the Lord; he will use everybody and everything to hinder your doing this. He may make you think that people and circumstances are to blame; but you alone can hinder your building up a prayer life and living in close union with the Lord. The closer you draw to Him, the more you will see your own lacks, and the more admirable others will appear to you.

It is vital that we maintain an honest and continual Confessional before our Great High Priest, Jesus Christ. If we

slip over any sin or failure, the Lord will not come to us or receive us. He will not have regard to our prayers until our sins and failures are confessed, forgiven, and under the blood. He has commanded us to leave our gift at the altar, and to go and make things right with our brother; and then to come to Him and He will receive us. Are you maintaining this Confessional before your Great High Priest day by day?

Examine your life in relation to the Word. Prayerfully consider how much you are feeding on the Word; how much you are walking in the Spirit; whether your speech is like apples of gold in a network of silver; what kind of influence you are exerting upon other lives; whether you are an upward or a downward pull. All this you must often and prayerfully consider if you would build up your relation to the Lord; and you can build up that relation only through obedience to the cross; they must go together.

Entering into a deeper relation to his Lord was Paul's daily aim; and his attitude towards the cross is found in Gal. 6:14: "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world."

Paul gloried in nothing but the cross. He declares that the cross always brings a double crucifixion to those who yield to it. Through the cross not only is the believer crucified to the world, but the world is also crucified to the believer. Through the cross not only is the believer made dead to Satan, sin, and self; but Satan, sin, and self are made powerless towards the believer.

Paul says that we may glory in the fact that as far as having any power over us is concerned, the world, the flesh and the Devil have been conquered and are utterly powerless through Christ's death on the cross; and it was there that He bore away all our sins, weaknesses, and diseases.

The cross holds such a pivotal place in God's plan of salvation, that it is not strange that Satan is trying by every possible device and means to do away with it. He uses people, Modernists, Cultists, and even some preachers, who lend themselves to be used by him, to discredit the truth of the cross, and to try to get it out of the way.

The cross is the very power and foundation of all Truth and victory; it is the center upon which everything of and from God turns. It is upon the truth of the cross that all God's plans and purposes rest, and through which they are accomplished. It is through the cross that all things hold together, and that all things consist. The reason for this is that the cross is the cross of Jesus Christ, the Son of God.

In Him were all things created, and He is before all things, and "in Him all things consist," or "hold together." The Creator of all that is, was made flesh and hung on that wooden cross and died. The Incarnate Word of God, through whom alone God speaks and reveals Himself, became flesh and hung on that wooden cross and died. Paul warns the Ephesians to watch over the flock of the Lord which He purchased with His own blood. Man's Redemption is a mightier, a costlier, and a further-reaching Work than we poor earthly creatures apprehend.

Sin came into the world and brought chaos in the place of order; it brought awful confusion and abnormality, in the place of normality; it brought suffering and dark peril, in the place of peace and safety and holiness. Christ's work on the cross has removed all results that came from the Fall of man; and we need to take time to meditate on these solemn facts, and to appropriate them into our lives by faith.

Let us consider the real significance of the word "cross" as applied to the Christian religion. The cross of Christ, the death of Christ, and the blood of Christ are synonymous in significance and in application. The true cross always means death. Christ's cross does not mean merely the wooden, Roman cross, but Christ dead upon that wooden cross.

If He had not died upon it, it would have remained only one cross among many

Roman crosses. It was His dying upon it that made it peculiarly "The Cross of Jesus Christ." He shares with us His cross, for through His death upon it was accomplished His great redemptive work. And through victoriously sharing His cross at times of testing, His redemptive work is applied to our lives and operates unto victory and salvation.

Every hard thing, however grievous it is, or however you suffer and are distressed by it, is not truly a cross unless you die on it. It is merely a hard thing such as is the lot of all men. When we realize that the real significance of the word "cross" is death, we shall not use the word lightly and call some hard test a cross, to which we did not die.

As you review the hard testings through which you have passed, you may be surprised to find how few of them you really made your own crosses by letting them work death upon your self-life. Jesus Christ went out bearing His own cross, not somebody else's. And this is what we must do if we would follow Him and receive what He died to give us. The cross not only brings reconciliation with God, but it gives effectual deliverance from all that came through the Fall, and from all inherited or fostered weaknesses.

All that holds you to earth, either physically or spiritually, is the fact that death is inoperative. All that is needed to remove you from earth is that physical death shall work. All that is needed for you to be delivered from your flesh, from the earthy, from the unworthy, is that the death of the cross shall work on your self-life and its movements.

As long as physical death is inoperative, you are tied to the earth physically; and as long as the death of the cross is inoperative upon your flesh, you are tied to your flesh, to the earthy, to the unworthy; and you cannot be free. You may appear pious, and victorious, and spiritual; but if the cross is not working in your life, you are bound by your flesh, you are tied to the earthy. And the only power that can liberate you from your self-life is the working of the cross.

If you would dwell in heavenly heights in union with your Lord, take up the crosses that God graciously sends to separate you from the flesh and to lift you up. There is only a moment's cessation of breath between you and the next world; and there is only the faithful denying of yourself between you and your dwelling in the heavenly places in union with your Lord. Say "No" to self, and you will begin to rise to higher ground and to greater experiences. Say "No" to self, and refuse to feed your flesh by yielding to its clamoring, and you will be drawn nearer and nearer to God.

There is a striking analogy between physical death and dying to the flesh. By breathing you sustain physical life through your heart and lungs; and if you stop breathing, physical death follows. When you yield to fleshy desires, you are nourishing your self-life and keeping it alive; if you refuse to yield to your own fleshly impulses and desires, it will work death on your self-life.

Constant self-denial will bring you to a place of new spirituality and power; it will bring you to heavenly heights you have not before scaled. Remember that all attainment and victory are reached by saying "No" to self and "Yes" to your Lord and His cross.

Victory in our daily lives depends upon the degree to which we yield ourselves over to the death. It depends upon how faithfully we live in realized union with Jesus Christ. Only through yielding to the cross can you build up your relation to Him; can you worship God in the Spirit and in truth. The cross is our altar. It is at the cross that we yield our bodies to God as living sacrifices. It is at the cross that our holiest worship and communion with God are perfected.

God has shut us up to the Gospel; and without it we can receive nothing from God. Being shut up to the Gospel means to be shut up to the cross. From Eternity to Eternity, the cross of His Son has been the supreme center of all God's thoughts and plans; it is the center of all His purposes and of all that He will ever do in

the world and in the whole universe.

The cross not only brought redemption to man; but through the cross of Jesus Christ, God has given all His creatures the first and only permanent and eternal manifestation of Himself. And it is the last Self-revelation that He will ever give, as far as He has revealed through His Word.

You will not get the most out of the cross if you consider it only in the light of what it will do for you and give you. You must seek to apprehend something of the infinite meaning and place that the cross eternally bore, and is going to bear throughout the ages, in God's plans and purposes.

When you apprehend that God has made the cross of Jesus Christ the supreme medium through which the eternal and only manifestation of Himself is given, you will begin to wonder at any part that He lets you have in it. And when you discern how small and unworthy you are, and how wonderful it is for God to take you in at all, you will rejoice to enter into the part He gives, by yielding to every cross He sends.

Centering only upon our own little interests, even in spiritual things, makes us so near-sighted that self and self-interest fill our vision. But when we begin to have the "far vision" that catches glimpses of heavenly vistas and of God's eternal plans, even a small place in them more than makes up for any price we must pay to attain to what He offers.

When by faith we get the far outlook by considering God's plans from the plane of His Immensity and Infinity, we see of how little importance we are and how little God needs us; but we begin to see how very much we need Him, and we are truly humbled. Such consideration gives us such a different perspective, and Eternity and eternal things take on different meanings altogether.

Paul wrote the Corinthians, "Be ye enlarged;" and the Spirit is ever urging us to be enlarged. Let us get out of ourselves; out of the petty confines of our flesh and our self-interests; out of the cramped place of our selfish desires, of our own self-esteem and our self-conceit. Let us get into God.

There has never been anything as important as "The Cross of Jesus Christ," and there never will be; for upon it God built His plans for receiving eternal glory to His name. Through and in the cross rest God's glory and power because upon it the Son of God died to carry out the will of God.

The cross, its glory and its power, were not confined to those three hours when the Son of God hung between heaven and earth and died for Mankind. The Lamb was eternally slain; therefore the cross was eternal. In God's thought and plan, there was never a beginning to the cross; it was eternally in His heart.

He planned everything and did all in reference to the cross of His Son, who is the effulgence of His glory; and who, in the fullness of time, came to do the will of God by dying on the cross in order that God might forever be manifested to all creation, to the universe. In this eternal plan He included you and me by vitally uniting us with His Son on the cross. There He redeemed us and gave us a part in the work that He did through Jesus Christ to bring glory to His own great name.

Let us take our rightful place down at the foot of the cross as little unworthy creatures that, by the grace of God, have been taken into the eternal plan of God their Creator. Before the foundation of the world, God chose us in union with His Son to be holy and without blemish before Him in love. Before the foundation of the world, in God's eternal counsel you and I died in union with His Son. All this was to the end that unto the principalities and powers in the heavenly places might be made known through the Church and through every redeemed man and woman that make up the true Church, the manifold wisdom of God.

Eternally God's thought and plan looked forward to uniting Humanity with Himself through His Son. Everything that we get through union with Jesus begins a

the cross, and must be reached through the beautiful and precious cross! But the cross is precious and beautiful to us only as we faithfully take it up and die upon it.

Beloved, do you perceive the great honor God has already bestowed upon you? Do you perceive to what ineffable heights in His eternal plan He has already exalted you? And He will exalt all who victoriously live in union with Jesus Christ, to heights that the human creature has not yet glimpsed. At the precious cross God united us with His Son, and called us to His Kingdom and glory. Our first revelation of our union with Him began at the cross, and every revelation of Him throughout our whole lives depends upon, and is effected at, the cross.

Pray that you may glory in the cross and in its working because you know that through it God is working out precious things in your life for Eternity. Put your will over on God's side and reckon upon the power that is in the cross for victory, until this precious truth is made flesh in your daily living.

Is the Spirit of the Lord Straitened?

CORA HARRIS MAC ILRAVY

MOST OF THOSE who have received the Baptism in the Holy Spirit will agree that they did not receive and hold from this experience what God intended them to have. Not only is this true of the Church at large, but most of us are constrained to admit that it is also true of us.

This that is true concerning the Baptism in the Holy Spirit, is also true concerning our receiving the Spirit of Jesus Christ in the New Birth. When you were saved, you received eternal life through the Spirit of God in His office as the Son, the Second Person of the Trinity. Subsequent to receiving Jesus Christ in the New Birth, you should receive the Spirit of God in His office as the Third Person of the Trinity, whom Christ calls "the Holy Spirit" or "the Comforter." He is "the Spirit of Truth," and He comes to "guide you into all truth," to "teach you all things," to glorify Christ by taking the things of Christ and declaring them unto you.

Some people do not discriminate concerning these truths about the Spirit of God to which I have just referred, but I find no other way to look at it unless we are prepared to admit that we believe in a two-person God; viz., the Father and the Son. If there is not a three-fold office and working of the Spirit of God, we should not seek for the Baptism in the Holy Spirit after we are saved.

There is one Divine Spirit, which is the Spirit of God, but there is a three-fold office of the Spirit of God as there is a three-fold Personality and office in the Deity. When Jesus Christ comes in, He brings the Father with Him. He says that His Father and He will come and take up their abode with us (Jn. 14:23). In the same chapter He says that He will pray the Father and that He will give us another Comforter, even the Holy Spirit, that He may abide with us forever.

The Holy Spirit is not another Spirit, as such; He is the Spirit of God operating in the office of the Third Person of the Trinity, and whom the Word calls "the Holy Spirit." We do not believe that there are three Spirits any more that we believe that there are three Gods. But we do believe there is a three-fold working and office of the Spirit of God even as there is a three-fold personality of God.

We believe in a God who is One, but is tripersonal. We believe each Person of the Godhead, the Father, the Son, and the Holy Spirit, is God; and that these three Persons as to office in the Godhead, constitute the one God. The three-fold nature of man—spirit, soul, and body—may offer a helpful suggestion in connection with what we have been considering.

In Micah 2:7, we find these words concerning the Spirit: "Is the Spirit of Jehovah straitened? are these his doings?"

There is a tragic difference between the Church of today and the Apostolic Church, between the condition of the Church today and the description of the early Church found in the Word of God.

The Apostolic Church, which was born on the Day of Pentecost, is described in the Acts of the Apostles and in the Epistles. If one searched through the religious bodies of today for the Church that was then brought into existence, he could not find it, and would have to conclude that it had passed away. But it has not passed away, though it has changed so far as to be almost unrecognizable.

God is undertaking to bring His Church into a different state from that which has prevailed for these centuries. Not only is the Church of today very different from the first Church, but there is an appalling difference between the Christians of today and the saints of that early age. Yes, and there is a tragic difference between the condition of many Christians when they were saved, and their spiritual condition today!

How melted we were when we first met God! How little we appeared in our own eyes! How humble and easily convicted and deeply repentant we were when we first met our Lord at the cross and were born again! There may also be a tragic difference between the spiritual condition we were in when we received the Baptism in the Holy Spirit and our spiritual state today.

How much of the power and working of the Holy Spirit are found in the different Movements of the Church General today compared with what there should be in every church and with all that have had the Baptism in the Holy Spirit? In how many of the denominational churches and of the Pentecostal Assemblies are the gifts of the Spirit found in full operation?

We recognize and rejoice that there are earnest believers in all the churches, but too often there is more machinery than supernatural moving of the Spirit in the church activities. Again, as always, man is proved to be a failure; and God is letting us see with ourselves and with others, that whatever man undertakes of himself is a failure.

If Paul should come into most churches and assemblies of today, would he not have to say, "Have you received the Holy Spirit since you believed?" And would he not have to say this to many Christians who claim to have received the Baptism in the Holy Spirit? If Paul came into our home today as a guest, and we knew not that it was he; if he stood by us in the shop or in the office or in our daily pursuits, would he see the light of God on our faces? would he see a life of glorious victory and Christ manifested in our home life and business life?

If Paul were here and were told that we had the Spirit, without doubt he would be constrained to say: "Is not the Spirit straitened? Is your life His doings? are your words His doings?" We all need to ask ourselves these questions concerning our own daily and spiritual living, and answer them honestly before God if we would be well-pleasing unto Him.

If all Christians in the churches, and all missionaries on the missionary fields, would go down and humble their hearts before God, there would be something done. If even a small group of consecrated children of God would humble their hearts and cry out to God; if they would get everything out of the way between them and God, and between them and their brother, something would surely be done. If we will begin to pray not only daily, but continually, for a visitation from God and an outpouring of His Spirit, something will happen, and the fire of God will fall.

Christ promised that when the Holy Spirit was come, He would teach us all things. Has He taught us all things that God intended to reveal to us up to today? If not, it was because we did not let Him. If we had held fast God's work upon us, the Spirit would have led us into all Truth; not all at once, but into one Truth after another, and into deeper experiences. What a beautiful leading! what a wonderful companionship and walk we should have had if we had let the Holy Spirit do

His office work!

Is there something you need to know for the welfare of your soul? He will teach you all things. Do you need to know how to get victory, how to reckon yourself dead to sin and alive unto God? how to live the Gospel? He waits to teach you all of these mysteries.

Do you want to know how to appropriate the mighty power of your crucifixion with Jesus Christ, which gives you power over all the power of the enemy and over every weakness of your make-up and character? Christ asked the Father, and He sent the Spirit to teach you all these great truths and secrets of victorious living.

When the Spirit came on the Day of Pentecost, He came with a sound of the rushing of a mighty wind, and Christ promised that when the Holy Spirit is come upon us we shall receive power, and that we shall be His witnesses. This promise is not just to preachers and Christian Workers, but it is made to every Christian. Jesus says: "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

How much are we witnessing with our life to Christ and to His wonderful salvation? How much are our lives an expression of Christ? Let us ask ourselves how much we are witnessing for Christ with all our powers and through all our members in our daily living?

The Spirit of God, as the Son or the Word, and in the office of the Second Person of the Trinity, comes and indwells us by faith to impart divine life to all who believe. The Spirit of God as the Holy Spirit, and in the office of the Third Person of the Trinity, comes and indwells us to reveal Christ, and to apply the Spirit of life, which we have received from God in Christ; and also to increase and give us life more abundant.

Our right, our possession, and our inheritance, is to have divine life imparted, and constantly increasing. We should be teeming with the life of God since He is indwelling us. It is solemn that human creatures living in little creaturely bodies made from dust, should be indwelt by the eternal God, by the God who is the Creator of heaven and earth.

We need to get alone with Him and move out from our self-sense into God's presence until we stand naked before Him. We need to be separated from ourselves, from our desires and from our self-wills, and meditate as we thus wait before Him. We need to become so quiet before Him that He may reveal to us by faith, something of what it means to have God Almighty indwelling our spirits and making our bodies His temples.

Jesus Christ did not come and indwell us merely to give us an experience. He came for the purpose of imparting to us His ageless life, and of living out His life through every member of our bodies. He came and imparted to us His life in order that He might use the members, faculties and powers that He had given us, to express Himself in the world; and to speak to those about us for whom He also died, and whom He would also bring to Himself.

He came within us to bring us fully under His power, and to sanctify unto Himself every avenue of our lives within, and all our living without. It is a stupendous thought that God, with all His divine attributes, is indwelling frail human creatures. It is solemn that because we have Him, we may draw upon Him and His attributes to the fullest extent of our needs, through faith in Jesus Christ and through our union with Him in His work on the cross.

Let us pray that God will give us a deeper understanding of this exalted honor that He has bestowed upon us. We must refuse to think along the surface of spiritual verities, or be caught in the rush of fleshly activities and desires. It is easy to be so taken up with doing something for God that we forget that apart from Him we can do nothing, and that we are in dire need of having Him do much in and for us.

The greatest thing He asks of you is to let Him work in you His perfect will and

plan, and thus glorify His name. If you do anything for Him that He can accept, it must be inspired and wrought out through you by His Spirit, for He will not let the stones of His altar be touched with a human instrument.

The reason we have so little of His power, so little consciousness of the divine life within; the reason He is so unreal to us, and has not done in us what He came to do, is because we have not let the Spirit do His office work in us; we have not let Him direct our lives in all things. To be thus given over to God and possessed by His Spirit, will not be accomplished in a moment. Room must be made in us for His unhindered working; and the only way in which room can be made for Him, is for us to move out.

We must make room for God along every avenue of our souls and lives; and as fast as we move out, He will move in. The moving out is always done through the cross. If we understood the importance of building our Christian lives and characters, we would cry out to God to send the crosses as fast as He saw we could endure them. And we would hasten to take up every cross He sent, rejoicing over each one because we knew that with each cross borne victoriously, we would receive more of the life of God.

The Spirit whom we have received, is a life-giving, life-increasing, life-purifying power. We read of "tongues of fire" accompanying the first outpouring. Fire is a symbol of the Holy Spirit, and it is the greatest purifying agent that has ever been known. When fire envelops a metal, it fills it with its penetrating heat and transforms it into its own nature and appearance. We have watched the action of fire transforming, energizing and empowering iron or even coal.

This is what the Spirit of God waits to do in you and me. The fire of God should burn away all bands and fetters, and set us free. And the fire of God, which always comes to us in the form of crosses, and through testings and dealings, is a consuming fire.

If you will let the Spirit work in your life through the crosses, He will consume all that is not of God. But if you do not let Him do His work upon you, you cannot be purified and made bright; and He cannot give you what He has for you; nor can you have the power you must have to be His witnesses.

When Christians in the Early Church sought the Baptism in the Holy Spirit, and when they ministered as Peter ministered on the Day of Pentecost, we read that "they were all filled with the Holy Spirit." Suppose that we were "all filled with the Holy Spirit" when we sought God, testified or preached. Do you think anything would happen more than happens now when we come together? We need to ask God whether we were ever "filled with the Holy Spirit;" and whether we are filled now.

When you sought Jesus Christ as the Saviour, He came in and you had Him in a very real, though initial, way as a baby has life as soon as it is born. If you have Him in no greater experience today than when you received Him at first (and I fear that many Christians do not have Him in as great a way), you have not matured and have failed to reach what God intended.

Jesus Christ came to be formed within you, to grow within you in increased life, with His beautiful attributes imparted to you in order that you might be an expression of Him before the face of God and before all who behold you. Oh, how wonderful it is to have Christ in this increasing experience! to be so yielded to Christ that all our impulses, thoughts and desires are received through the life of the Son of God within!

How wonderful would it be for God to behold the desires and the mind of His Son appearing within upon our hearts; and to have His attributes and divine graces adorning us without until we were an expression of Christ within and without before everybody that looked at us and heard us. Our faces would be changed; our voices would be changed; the very atmosphere surrounding our lives would

be filled with the presence and fragrance of Jesus Christ.

In the relations and details of our daily living and experiences, let us ask ourselves, "Is this that I am saying or doing, the work of the Spirit?" When we are preaching, teaching, or testifying, let us ask, "Is the Spirit of the Lord straitened by my lack of spirituality and inconsistent living?"

If you are a hearer, does your low plane of living straiten His working so that His Word cannot be received into your heart? Were you so straitened that when you should have testified, the Spirit could not testify through you? Remember that the Spirit is never straitened in Himself, though we straiten Him in the sense of not receiving from Him and letting Him work in us.

When we have performed a task let us ask whether it was the doings of the Spirit; whether the way we bore ourselves in each situation was the doings of the Spirit; whether our attitudes and feelings were the doings of the Spirit. If we humbly practice this constant self-searching, our consciences will be purified; we shall come under the power of God; we shall have the eyes of our hearts enlightened so that we no longer see men as trees walking.

Oh, let us get back to our first love! Let us seek the face of our Beloved, and humble our hearts until He shows us what we may be today! Let us examine our lives by the standard of God's precious Word, and see whether we have let Christ have the place in our lives that He intended to take when He came in.

If we have had the Baptism in the Spirit, let us examine our lives and see whether we have let the Holy Spirit perform His office work or whether we have straitened Him in His work in our hearts and lives so that our words and actions are not His doings.

Go Through, Go Through the Gates

CORA HARRIS MAC ILRAVY

IN THESE solemn, troublous days, before the return of our Lord, the Spirit is urging us to a greater understanding and proving of the power that is in the Gospel for overcoming and for living a truly victorious life. To overcome means to rise victoriously over all testings that touch the life, and to "come over" with God on God's side in every situation.

There must be continual watchfulness, assiduous prayerfulness, and humble self-discernment, with a willingness to yield to every cross, if you are to be victorious. Many times you may become weary, and long for a respite from the cross; you may long to let down and take life easy and to live according to your own whims and desires. But you still find there is no place for the Christian to take a vacation from the cross.

As you reach a higher plane of living and have deeper experiences, you will realize that if you reach the prize of the high calling of God in Christ Jesus, you dare not let down and live in the flesh even for a moment; that you cannot remain on a low plane and live in heavenly places. God's great gifts and honors are not bestowed without effort and obedience on our part. There is a path over which we must go to reach every entrance-in and attainment that God offers us for Time and for Eternity.

We read in Isa. 62:10: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up an ensign for the peoples." This was spoken through Isaiah first to Israel; and it has continued to be the cry of the Spirit to the Church. The same cry is found in the fortieth chapter of Isaiah, where we read of "The voice of one that crieth in the wilderness, Prepare ye the way of Jehovah; make level in the desert a highway for our God."

The proof that this call is to the Church as well as to Ancient Israel, is the fact

that Isaiah's prophecy is applied to John the Baptist both by John and by the Lord. John was Christ's forerunner, who was sent to prepare the way before Him. Before the First Coming of Christ, the "Voice" sounded through John the Baptist to Jew and Gentile, calling men to repent and to prepare for the Coming of the Lord.

Was this merely John's voice that was crying? No. It was "The Voice of One;" and that One was the only One, God. That divine Voice clothed, as it were, in the human voice of John the Baptist, was crying, crying out in the wilderness, calling men to repentance and to prepare for the First Coming of the Lord.

The Lord said that John the Baptist was the greatest of all prophets up to that day; but his ministry was not long. For about thirty years he was out in the wilderness alone with God until he was mainfested. Then he came out of the wilderness and began his ministry, the length of which is uncertain; but we know that it was of very short duration. When asked who he was, he said: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet."

He said he was "The Voice." Do you know that there is One within you who would clothe Himself in you? He would clothe His will, His life in you. Do you know that there is One within you who would be "The Voice," clothed in your body, speaking through your lips words of life to men, and words of praise to Him who is the Life?

This "Voice of One" used John's voice to warn men to repent and to prepare for the advent of the Messiah. The same Voice spoke through Isaiah: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway, gather out the stones."

In John's day not many heard the Voice that cried through John the Baptist: "Repent, repent, the day of the Lord is at hand!" Only a few recognized "The Voice of One" and obeyed it! None of the leaders listened to him because he called them to repent; and not many wise or mighty or noble in these days hear and obey "The Voice" that calls them to repent.

The first thing we must do before every upward step, is to repent. We may think that we have not hurt any one, nor stolen anything, nor done any outbreaking sin. But "The Voice" comes, "Repent, repent, prepare the way of the Lord, for the Day of the Lord is at hand!"

The Lord used Isaiah and John to speak to Israel before Christ's First Advent, and in these last days "The Voice of One" is still crying in the wilderness. Have you heard "The Voice of One" crying? Has the Voice struck your heart with concern? For if you really hear "The Voice of One crying," it will strike your heart with fear no matter how far along you think you are spiritually.

Whether we are hearing it or not, "The Voice of One crying" is saying today: "Prepare ye the way of the Lord, for the Coming of the Lord is at hand." It is urging us to search our lives that we may know whether there is anything that must be made right; whether there are any stones that must be gathered out of the way; whether there is anything that must be straightened out in our relation to God or man.

These three calls are very solemn, each one being more momentous than the preceding one. The first call was given through Isaiah to Israel and also propheti cally to the Church. The second call was given through John the Baptist just prior to the beginning of Christ's ministry. The third call, which began when Jesus Christ rose from the dead, and has been sounding upon earth ever since, is to the Church to prepare for the Second Coming of Jesus Christ.

This last call has been of the longest duration, and has been sounding for centuries through myriads of vehicles. It is the most solemn and important of all, for it is the last call of "The Voice of One crying" to men to prepare the way of the Lord. "The Voice" will never utter another such call after the Lord has come for His bride.

It is calling to you and to me in the smallest settings of life; through the commonest interests and duties; through our relation to every one and to everything; through the Spirit's constant movings in our souls. It is saying: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; . . . Behold, thy salvation cometh; behold, his reward is with him."

Every time you hear the humming and throbbing of an aeroplane in the air, through it "The Voice of One" is crying to you, "Behold, the Coming of the Lord is at hand." Every automobile in the street, every one in which you ride, every one that passes you on the street corner, is a sign of the Coming of the Lord.

Beloved, do you not hear "The Voice crying" on every side? speaking in the wars that are devastating the earth? speaking in the increasing iniquity of Mankind? Are you hearing "The Voice of One" warning you that the day of preparation is here? calling you to prepare the way of the Lord; to gather out the stones; to go through, go through the gates? It is an awful thing to have "The Voice of One" warning you, and not hear it.

The fall of kings and kingdoms declares that it is the Day of God's preparation for the Second Coming of Christ. The few kings who are still on their thrones are balancing themselves precariously lest they fall off. They are not reigning; they can only cling to the throne to keep from falling off. All this is The Voice of One crying in the wilderness, "Behold, the Coming of the Lord is at hand."

It is the day of preparation whether we know it and want it to be or not, whether we see and understand it or not. Every human being is preparing either for the Coming of the Lord or for the coming of Antichrist. Every Christian is preparing either to go with the Lord when He comes or to be left to go through the Great Tribulation.

Every sinner, no matter how moral or refined or gifted he may be, is doing his part in preparing the way for the coming of the Antichrist. As you pass along the crowded city streets, the hard faces of the men and of the women proclaim that they are preparing the way for the reign of the Antichrist. Anarchy and infidelity, all teachings and movements contrary to God, Satan and all evil spirits, are preparing the way for the Antichrist.

But there is another side to this portentous picture, which inspires our hearts with radiant hope. There is a company of Christians over the earth who are preparing day by day to be caught away to meet the Lord when He comes, and thus to be forever with the Lord. And all who desire it, may be in this choice company.

Again I would remind you that the preparation for the coming of both Christ and the Antichrist is inexorably being accomplished by their followers, and in God's own time each coming will take place. Dear reader, for which coming are you preparing? Child of God, are you preparing to go with Christ or to be left to go through the Tribulation?

You will irrevocably be in one company or the other. You may think you are neither preparing nor not preparing; but doing nothing is one way in which you prepare to be left when Christ comes. If you are not making ready to go with Christ, you are preparing not to go as certainly as if you were called to another city and did not prepare, and therefore could not go.

The writer to the Hebrews writes: "We ought to give the more earnest heed to the things that were heard, lest haply we drift away from them." A little further on he asks, "How shall we escape, if we neglect so great a salvation?" We see that "drifting" and "neglecting" are determining our future destiny as surely as active preparation determines it.

If you would be ready for His Coming, every moment should be lived in the Spirit and with a view to His Coming; every choice should be made in its relation to that great event.

To be ready for the Coming of the Lord demands eternal vigilance, self-discernment, and self-renouncement; it de-

mands earnest watching and prayer. Examine carefully your daily path; examine the place where you are about to take the next step. In the light of His near Coming, closely scrutinize your obligations and your relation to every one, and see whether you are meeting them victoriously and worthily or not.

To prepare for the Coming of the Lord demands your saying the "Everlasting Yes" to God, and the "Everlasting No" to Self and to the enemy. There must be a glad yielding to every dealing and process that is needed to prepare you for His Coming. There must be unflinching denial of your self-life, your will and impulses. Are you willing for any dealing or process that will make you ready for His Appearing?

Many times you will have to choose between your own will and the will of God; between your dearest friends, your fondest hopes, and God. But remember, you will find no comfort in anything or in any one if by choosing them you are left to go through the Tribulation.

We are ever being faced with gates that lead into one state and experience or another; and there is such possibility of turning back or turning aside into a byway and not going through the gates. God constantly sets gates before us that lead into His manifested presence; that lead into a greater vision of Christ; that open into higher heights of experience. These gates are more real than any door or gate through which you ever passed.

Gates leading into your flesh may have faced you this week. Did you go through these gates into defeat? Satan may have set gates before you. Did you pass through his gates into sin, uncleanness, failure? There are ever gates; gates in our lives into evil and distress; gates into holiness, vision and joy. But we are considering God's gates which all of us are facing, gates that He sets across our paths.

The urgency of the Spirit in this Scripture indicates that there will be myriads in the world who will not pass through even God's first gate into Salvation. And there will be multitudes of Christians who will never go beyond the first gate of Salvation. Instead of progressing and becoming "light in the Lord," they will become only a little smoking smudge.

Oh, how many times our Lord has waited for us just beyond His gate, intending to meet us in a way that we have never experienced before. Long has He kept some gate ajar for us to pass through, but our heart did not say "Yes" to God, and the gate did not swing open. Finally it slowly closed, and our opportunity was forever past for meeting Him in that wondrous way in which He was waiting to meet us on the other side of the gate.

Alas, those gates through which we would not go! Those wondrous gleams of eternal things, which we glimpsed through gates ajar, which we would not press through and claim! Do you remember that heavenly vision of "the land of far distances," that tiny ray of the revelation of God to the soul that was flashed on your heart from the other side of the gate as you waited before Him? which you never reached because you never went through His gate?

God's gate may be hid in some trying person or in some humiliating circumstance; it may be hid in something very common and unlovely. But whatever God sends or permits to touch your life, is God's gate through which He is calling you to pass to reach the land of far distances, to receive that greater, more glorious revelation of God to your soul, for which you have been praying.

The gate had unlatched and opened a little; only a gentle touch of faith and humbling of the heart would have swung it wide open. But you did not go down at His feet, and your faith did not reach out to enter; therefore you did not go through. And the gate slowly closed.

We know not how many wondrous things we have failed to possess, how many blessed experiences we have missed, because just at the time that God faced us with one of His gates hidden in trying circumstances, we gave way to the flesh and got out of victory; we girded ourselves and went out to battle for our-

selves.

He is calling us not only to go through the gates, but to gather out the stones that would make us stumble, and that would cause others to stumble. Do you know of any stones in your life that have caused others to stumble and perhaps even caused them to fall? Your acquaintances know that you claim to be a Christian, that you claim to have the Baptism in the Holy Spirit. Have they seen stones of weakness, hardness, and unlovely flesh in your life? and have they stumbled over them?

Many stones of selfishness in our lives have bruised the feet of other dear children of God, and perhaps turned them out of God's way. Oh, let us hasten to gather out the stones of hardness, of selfishness, of unworthy living, that drive sinners away from the Lord, that turn weak Christians out of the way!

Beloved, "Go through, go through the gates." Make haste! They may close while you are hesitating or thinking about it. Quickly go through each gate that God opens before you for either soul or body. Humble yourself and press on to attain to all that Christ died to give you; to all that you have been praying for. Humble yourself to press on to possess the ineffable treasures and experiences that God offers you the other side of each of His gates!

Called to be Jesus Christ's

CORA HARRIS MAC ILRAVY

In Rom. 1:6 we read: "Among whom are ye also, called to be Jesus Christ's." A solemn transaction concerning mankind has been effected between the Father and the Son; and it is vital for us to know what this transaction is if we are to enter into it and realize upon it as God has planned.

We find here that the supreme purpose of God's call is that we should belong to Jesus Christ. Christ is all and in all. Every promise is yea and amen in Him; every gift from God is in Christ; therefore we are called to belong to Him.

Do the saints and sinners about you behold you as having swung out beyond the little circle of the dizzy course of earthly living, about which the ego-centered world is whirling? The vital question is not how you think you are, but how you appear before God and man. If you ask God, He will uncover you to yourself and show you just how you are before Him and before others. It will be painful, but you will find that the wounds of the Friend that sticketh closer than a brother, are indeed sweet.

In the first chapter of First Corinthians, Paul gives a presentation of the wondrous cross and the power that is in it. He contrasts the cross and its power with the folly of the wisdom of men who despise the cross. He states his own stand in relation to the cross; he says that he is standing in the cross, and in union with Jesus Christ, who is the power of God.

In his approach to the Corinthians, he thanks God for what He has done in them; and he writes them more searching truth that it may bring them into a more desirable and spiritual state. He warns them to keep their great Calling continually before them until they understand more clearly what God's Calling is, and apprehend who it is that is calling them.

Then follows the description of those that are called and chosen, and those that are not. We read that He chose the foolish things of the world that He might put to shame them that are wise; that He chose the weak things of the world that He might put to shame the things that are strong.

Hence we read that not many wise are chosen, because not many wise are willing to lose their own wisdom that they may become wise indeed. Not many strong are chosen, because not many strong are willing to become weak that they may become strong in the Lord. Not many mighty and noble are chosen, because not many

mighty and noble are willing to lose their own fleshly greatness to attain to the divine greatness of Christ.

Wherever you find the word "called" in Paul's epistles, you will find, if you analyze it, that it centers in God's calling you to the deepest consecration, and to utter possession by Jesus Christ. God wants us to know what it really means and demands for us to be "called to be Jesus Christ's."

The importance of any call depends upon two essential points: who it is that calls, and what is the object to which one is called. The One who extends to us this transcendent call, is God; and the greatest call of God to man is to be Jesus Christ's. In this call all other calls and plans of God towards man, are embraced.

If, with all the grace that God extends, and all the power He has provided in the Gospel, we yield to be Christ's, God alone knows what a wondrous work will be done in us, and what ineffable experiences we shall have. The revelation of Christ to our souls will increase; there will be a deeper moving of the Holy Spirit and a greater perfecting in our lives.

Get quiet and ask yourself how much you have obeyed God's call to belong wholly to Christ; how much you have determinedly sought to be His in every setting and relation. Pray that God will make it real to you that you belong to yourself no longer; that you have been bought by Christ with the ultimate price and sacrifice; and that you must to the uttermost belong to Him.

The word "Behold" in the Scriptures should always demand our consideration. If we had always obeyed the "Beholds" of God's Word; if we had always kept before our eyes that which He told us to behold, we should be in a different place spiritually today than perhaps we are in. Look up the "Beholds" in God's Word and see what it is that you are to keep before your eyes; what it is upon which He calls you to concentrate your gaze and your heart's longings.

In this Scripture we are exhorted to "behold" our calling. In order to behold our calling, we must know what it is. The word "calling" in God's Word is applied to different angles and applications of God's Call; but the supreme meaning for you and for me, which embraces all other meanings, is to belong to Jesus Christ. Therefore you must seek to "behold" that you are called to be Jesus Christ's. If you reach the place where you realize that you are called to belong to Christ, that you are His purchased property, you will receive all that God has prepared for you.

We have lost many visions and revelations because we have disregarded God's "Beholds." We have missed many beautiful experiences, and failed to receive much heavenly riches, because we have disregarded the call of God to "behold." When we meet this solemn and arresting word, this word that ever strikes and presses the heart that is open Godward, let us get still before God and ask what it is that He is calling us to behold.

How many Christians have so beheld their Calling that it is ineffaceably stamped upon their hearts that they are called to belong supremely to Jesus Christ? Let us bring it closer. How many of us have entered into this experience? As we have studied the Word of God to find what God says concerning our Calling and concerning Jesus Christ and our relation to Him, has it become *engraven upon our hearts* that above all other meanings of the "Call of God," we are called preeminently to belong to Jesus Christ in spirit, soul and body?

To how many of us is it real that God's call to belong to Jesus Christ embraces every thought and impulse within, and every member and activity without? Not one member, faculty, or power is left out. We no more have the right to decide anything for ourselves, for Christ bought us at a terrible price, and we are absolutely His.

When the Lord appeared to the disciples after the resurrection, He said to them, "Behold my hands and my feet." Beloved, have you learned to behold His hands and His feet? Are you beholding those marks upon them that speak of what your sins

did to Him? of what it cost Him to make it possible for you to belong to Him?

We read in another place: "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God." Have we waited before God and prevailed to behold what manner of love the Father hath bestowed upon us? If we had taken time to "behold the manner of love that the Father hath bestowed upon us," we should know and feel and experience His divine love today as we do not know it.

Christ says: "Behold, I stand at the door and knock." Concentrate your prayers and attention upon the solemn fact that Christ ever stands at your heart's door. He is knocking not only to enter that you may be saved, but He stands and knocks that He may increasingly fill your entire being with Himself; that He may fill your inner and outer being with His life. Beloved, excepting we keep the call of God before our faces, we cannot behold our call and enter into it.

Let us ask ourselves to whom we belong. Let us solemnly ask ourselves whether we belong to ourselves or to the world or to God. Let us ask ourselves to whom God intended we should belong. If we are not seeking to yield to God's call to belong to Jesus Christ in everything in our lives, in every choice and plan for our lives, we are belonging to ourselves.

God gave us eternally to Christ; and He says, "This is the will of Him (the Father) that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day." He will not lose the smallest grain of humanity that the Father has given Him. The Father knew throughout all Eternity every one that would be Jesus Christ's. He beheld and chose even the humblest, most hidden away, and despised human being, whom He destined to belong to Jesus Christ.

Say often to your heart, "He has given me to Christ." Never forget that this One to whom God gave you, had to die to receive the gift; and because this is so, God calls you to be Christ's. Oh, what a call is it to fit into His plan for the ages!

But "We are, and we are here." Therefore we are in God's great plan. God's purpose is to sum up all things, including us, in Christ, who is the Head; and to conform us to the image of His Son, and thus into His own image. In the beginning He made man in His own image, and He is carrying this plan out now unto its full completion.

You are not here merely to earn your living, to get the clothing and food that you need, to do those things with which life is almost entirely filled; though these things are important in their place. Above all other interests and calls of God, you were created to be Christ's, to be prepared and fitted into His well-ordered and eternal plan.

It is not a plan that has to do merely with Time, but a plan that had no beginning; a plan that extended back into past Eternity; a plan that was ever hidden in the heart of God when He was alone in His perfect Alone-ness and Alone-satisfaction. It was a plan that embraced that part of Eternity which we call "Time"; and which included your place in God's plan for the Ages; and what God purposed for you to be, to have, to hold, in His eternal purposes.

When we let Jesus Christ take possession of us and plan our lives, we find that His desires and thoughts for us are quite different from ours. We have desired and planned many things for ourselves in past years, which would have wrecked our lives and would have been an eternal tragedy if God had not turned them aside. When we get far enough away from a disappointment to discern things as they really are before God, we see what a tragic thing it was from which God saved us. And we thank God for the times when He did not let us have our own way.

As we look at ourselves and remember our weaknesses and stumblings, we could despair of fitting into such a plan. But already God has put us into Christ (I Cor. 1:30); and if we are willing, He who has called us will finish the work which He

has begun upon us for us to be Jesus Christ's.

It is in these days on earth that you must be prepared to fit into His eternal plan. This is the objective and goal He has set before you, and He puts Himself and all He is at your disposal to work out this transcendent plan. He did not make the plan merely for you and me, though we are in it. He did not make the plan for what it will bring to you and me, though it will bring us eternal bliss and glory. He made His plan supremely to glorify His holy name.

There are two sides to this plan of God. One side is God's giving us to Christ; the other side is our becoming Christ's. These two sides cannot be separated. Even though you are saved and God has given you to Christ, you cannot experience the greatness and fullness, the sweetness and wonder, of belonging to Christ alone if you do not yield to have God's purpose carried out. This purpose of your being Christ's, will be accomplished in proportion to your laying down your own life through the cross so that He possesses you increasingly, and so that His life is ever increasing within you.

Why did He not let us have what we wanted? Why did He not let us form the relations that we desired to form? There may have seemed to be no natural reason for His not giving us our desires, but there was a great reason. It was because the Lord Jesus Christ had bought us and we belonged to Him; and He would not let us direct and wreck our own lives.

This is graphically portrayed in Francis Thompson's poem, "The Hound of Heaven;" which represents our Lord as following, ever following, after the human soul; not taking it captive against its will, but following until it is emptied and at the end of itself, having found nothing that satisfied.

Beloved, is there anything that satisfies the human soul but Jesus? No! There is nothing that can satisfy us but Jesus. He has followed many of us through the years. While it hurt, always we were afraid that He would let us go; and we knew that we could not hold on to Him; we knew that it would be all up with us if He let us go.

In the past we wanted to hold to the Lord; and yet in a strange inexplicable way, at times we wanted to get away from Him. Now we know that if He had not held us fast, we should not have held to Him; and we could never have gone through the great crises of our lives, or even the little nagging experiences. But the God of all love and compassion kept hold of us because He had called us to be Jesus Christ's throughout Eternity; and the Father did not let any one snatch us out of His hand.

What peace there is in belonging wholly to Jesus Christ! What soul rest there is in letting Him choose and decide, in letting Him plan and carry His plans through! What confidence and quiet there is in doing only what He tells us to do, and in refraining from doing anything He does not want us to do! Meanwhile, there is relaxation in soul and body "in the Between-times"; and we have supreme rest, and worship, and peace, as we rely wholly upon God and "let the water flow beneath the bridge."

Christ said that he that had seen Him had seen the Father; and God is working upon you so that when people look at you, they will discern Christ living out His life through you.

What should we be if we were filled with Jesus Christ as God intended us to be filled? How should we look? How should we act? How would our lives appear to others, and what influences would emanate from them? If we were filled with Him, people would discern Him looking out from our eyes; they would hear the music of His voice in our voices; they would discern Him in all our daily living. Anything less than this is less than God purposed.

We know not what it would mean to have Jesus Christ as Master of our body, or house; to have Him free to go from room to room of our soul, and penetrate to the deepest depths of our inner being. We know not what it would mean to

have Him free to take out of our hearts and lives what He wanted to take out, and to bring in what He wanted to bring in, and to change what He wanted to change.

As your members could be said to desire what your head desires, though the member does not really desire but the head desires through it, thus it should be with us and the Lord. Whatever He desires, that is what we should desire. How we have clamored in the past, and what a turmoil there has been within! But all inward turmoil has ceased with the one who has learned that he belongs to Jesus Christ; and who lets the Lord take all the responsibility of his life and decide all things for him.

No matter what God shows you concerning yourself, you must be assured that He who bought you for His own, will perfect that which concerneth you. He wanted you so much that He paid the ultimate price to make you His. The utmost rest of soul is found only when we experimentally realize that we have been called to belong to Jesus Christ, and that the government of our lives is to be on His shoulder.

When this is real to us, we shall take up our cross and follow on; yielding to Him because He knows the end from the beginning; yielding to Him because He knows every place where we need to be dealt with; yielding to Him because He knows all in our lives and in our make-up that must be taken out or changed in order that His image may be wrought out upon us.

Remember! Repent! Do the First Works!

DOROTHY MARY GREGG

IN THE Scripture referred to in the title of this message (Rev. 2:2-5), there is a very arresting fact brought to our attention; namely, that the foundational experiences of our Christian life and their accompanying heart-yieldedness must be kept intact if the subsequent life-structure is to please God. In other words, each working out of the perfect plan of God for our lives demands the continued working of the reality and power of that which He has already done.

The initial experience of Salvation is Regeneration, or the New Birth, ministered by God to the repentant, believing heart. "It is that change and renewing of the soul of man by the Spirit and grace of God, by which eternal life is imparted, and man becomes a new creature," a babe in Christ, indwelt by Him, vitally united with Him as a member of His spiritual body.

"The Spirit of His Son" in the heart cries, "Abba, Father." The "first love" of the heart, the unadulterated working of the life of the God who is Love, flows out in inexpressible sweetness to the Lord Himself, to the Christ who died for the sinner. Oh, how sweet, how beautiful in simplicity and love, is this new relation to the Saviour! How real it is that He alone could save from the awful pit of eternal destruction! And He is received as Lord, to be honored, loved, and obeyed.

Then (and usually it is after obedience to the Lord's command concerning Water Baptism, in Matt. 28:19, though sometimes it is before) this blessed New Birth should be followed by the wonderful Baptism in the Holy Spirit, received so consistently by the saints of the Apostolic Period, a very definite experience, received in a definite way, at one definite time. "It is the incoming of the Holy Spirit, the Third Person of the Trinity, to personally indwell the believer's body, as Teacher, Revealer, and Guide."

This experience is not to be confused with the New Birth. It is distinct from it, and is received subsequently to it; though the intervening time in some instances may be only minutes or a few hours or days. In others, however, it may be years, because of earlier lack of light as to this sacred privilege.

There can be no doubt but that this

blessed infilling of the Holy Spirit is for all believers. The promise through Joel was that God would pour out His Spirit upon *all* flesh (Joel 2:28, 29). Also, Peter definitely states: "The promise is to . . . all that are afar off, even as many as the Lord our God shall call unto him." The conditions are a genuine New Birth and a humble, obedient, believing heart.

In commenting on the misunderstandings that there have been concerning this experience, we must also state that the Baptism in the Holy Spirit is not to be confused with Sanctification, in the sense of a single experience that introduces the soul into a state of perfect love and faultlessness. The Sanctification of the believer begins in the New Birth, when Jesus Christ, our Sanctification, comes within. Then, through union with Christ, the believer is delivered from the bondage of Satan and sin, and is separated unto God as His child, a new creature.

Thereafter the believer grows in Sanctification; that is, in holy separation unto God, through daily denying self and taking up the cross and following Jesus in daily life. His life, up to his light, should be wholly consecrated to God and to His will step by step, the consecration being reaffirmed day by day and with each greater ray of spiritual light.

The Holy Spirit has a very definite ministry in the believer's progressive Sanctification, for His ministry is to teach, to guide into all Truth, to reveal the Christ and the things of Him. But Union with Christ is the basis of all the work of Sanctification in the life, both initial and progressive, whether the agency is said to be the Holy Spirit, the blood, the Truth, faith or chastening.

Christ Himself is made unto us Sanctification (I Cor. 1:30). We cannot receive Him without receiving Holiness; and the work of the Holy Spirit, through conviction and the guidance of the soul over the Way of the Cross, is to woo the soul into an ever-increasing union of will and life with the indwelling Christ. This Union with Christ brings our Sanctification, our holy separation unto God. And it necessarily includes separation from the defilements of flesh and spirit as faith accepts the Cross; that is, the death in Christ to all that defiles.

But the Sanctification of the believer is by no means an instantaneous work at any time in the sense of perfection of character or maturity of understanding and life. It does, however, receive great impetus in our lives at those times of deeper dealings and increased consecration to the revealed will of God for our inward and outward living.

But that consecration to the will of God is but the consent of our will to the Spirit's leading us unhindered over the path of a step-by-step self-denial and the yielding of the self-life by faith to the crucifixion in the details of life's daily experiences. It is thus that Christ, our Holiness, reveals Himself through us in holy, sanctified living.

Therefore, we recognize that this subject of the Sanctification of the believer progressive from the New Birth to the Second Coming of the Lord, is not to be confused with this other blessed experience of the Baptism in the Holy Spirit already somewhat discussed. Neither does a person need be in any doubt as to whether or not he has had this experience.

Our Salvation has been frequently referred to as a "know-so" Salvation. "The Spirit Himself beareth witness with our spirits, that we are children of God." It is very real to the soul when it passes from spiritual death into spiritual life; when it is translated out of the kingdom of darkness into the Kingdom of the Son of God's life; when Christ comes into the heart whose door has been opened to Him by faith in answer to His knock.

It is also very real to the soul that is "baptized in the Holy Spirit," "filled with the Holy Spirit," "endued with power from on high," that receives the outpouring of "the gift of the Holy Spirit." These are some of the various terms used in the Book of Acts for this precious experience. It is very wonderful to the soul, introducing it into greater spiritual heights than it has ever known before, and opening the

soul for such revelations of Jesus and the wonder of His crucifixion, His resurrection and ascension, His life and beauty, as it did not before have capacity to receive.

A prayerful study of the accounts in the Book of Acts describing the outpouring of the Holy Spirit upon the Early Church, whether upon those formerly Jews or Gentiles, will enlighten any honest soul. Such simple taking God's Word as written, will clearly reveal the reality of the experience, the manner of its being received as to the accompanying evidence of the Spirit's infilling, and the wonderful results that followed. These accounts are given in Acts Ch. 1 and 2; Acts 8:14-17; Acts 10:44-48; Acts 19:1-6.

Every believer can know whether he has been baptized in the Spirit or not. When Paul asked the Ephesian disciples, "Have you received the Holy Spirit since you believed?" there was no spiritual pride in their hearts that made them claim an experience they had not received. Nothing kept them from receiving the instructions they needed, and from praying and being prayed for that they might receive the Holy Spirit. It is vital that we receive everything God has for us if we would be fully armed to meet with power the tremendous issues of the days in which we live.

And it was with the Ephesians (Acts 19:1-6) as it was at Cornelius' house (Acts 10:44-46), and as it had been "at the beginning" on that memorable Day of Pentecost (Acts 2:1-4), and as it is plainly implied at Samaria (Acts 8:18, with Acts 2:33); that is, when the Holy Spirit filled them, they "spake with other tongues as the Spirit gave them utterance." And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift fo the Holy Spirit. *For* they heard them speak with tongues, and magnify God."

This was the "sign" to them, the sign idently chosen by God to be the sign the believer's having received the Gift the Holy Spirit—chosen from among those listed by Christ in Mk. 16:17, 18 as the signs of those that believe. It should not be confused with the "gift of tongues," given, as is true of the other gifts of the Spirit, to only certain of God's Spirit-filled children. (A careful study of the Scriptures clearly brings out this distinction; though space in this article would not permit its being treated here.)

How Paul valued this supernatural operation of the Holy Spirit in prayer and praise that carried his soul into adoration and worship before His God beyond the powers of human expression! In the Church Assembly, when a message was in order for the edification of the whole body, he insisted that the Spirit's order was that it should be either originally in their own language or, if given in tongues, it should be followed by interpretation into their own language.

But how grateful we find Paul was for this beautiful utterance of the Spirit through him in prayer in the Spirit, in song in the Spirit, in magnifying his Lord! He says, "I thank God, I speak with tongues more than you all" (I Cor. 14:18). It was evidently most real to him that it was accompanied with an inward edification of his own soul whenever the Spirit thus moved.

Oh, the blessedness of this precious experience of the Baptism in the Holy Spirit, and of the life of prayer and fruit-bearing into which the Holy Spirit will lead the yielded soul! There is new power to witness for Christ, the Spirit's anointing making the statements of Truth that were formerly largely human declarations of "the letter," now words freighted with life and power!

But, as stated in the first paragraph of this message, each working out of the perfect plan of God for our lives demands the *continued* working of the reality and power of that which He has already done. It is not that God does one thing here, and then does another thing there, in a disconnected way. Salvation, the Baptism in the Holy Spirit, the living of a holy, overcoming life in union with Christ, are all connected. That which the Lord is able

to do in us today, depends upon how we let Him work in us in the yesterdays, and how we have yielded to walk in the light and working then received.

In order to enter into the experience of the Baptism in the Holy Spirit, one must be down low at the foot of the Cross in humility and simplicity of faith—the place taken in Salvation, where Christ is Lord, and is loved from a yielded heart. All the results of backsliding from this blessed state (if there be any), and the "building again of those things that were destroyed," must be repented of and again put away. And in the sweetness of the "first love," the believer is in the state to be baptized in the Holy Spirit as he waits before the Lord for this in faith and worshipful expectation.

And now, having had the experience of the Baptism in the Holy Spirit, in order to truly live the overcoming life it is essential to live and walk in the Spirit. It is essential to abide in that state of obedience to the Spirit's checks and urges, to be yielded to the Spirit's calls to prayer and to the reading of the Word, to be open to the Spirit's inward instruction in the way of self-denial and the taking of the cross. For the Spirit has come to teach us these things.

Our living the overcoming life, which was considered just normal Christianity in the Early Church, is not disconnected from these former, blessed, foundational experiences. They are the very foundation of which it is the superstructure in the growth and development of Christian character, the life of Christ lived out. It is not enough to have had an experience of the Baptism in the Holy Spirit one, two, five, ten years ago. The command is: "Be ye (present tense) filled with the Spirit."

What is your state in this regard? Is the anointing of the Spirit upon you today? Are you yielded to the Spirit's control, filled with the Spirit? Or is He being grieved by your self-will and disobedience, by your prayerlessness and lack of feeding on the Word? Is He being quenched by your pride and unyieldedness? Is the blessed liberty of the Spirit gone, and are you bound as to your testimony and ministry of intercession?

We cannot live the overcoming life by mere application of a theory by the effort of the natural man. The Holy Spirit inwardly strengthens the yielded one to go over the path of the Cross for the greater revelation of the indwelling Christ. The Holy Spirit applies the Truth of the Gospel to the heart and life. The Holy Spirit gives songs in the night of testing, to those who yield to Him as did the imprisoned disciples of old.

Calvin once said: "As in building a house, one must never leave the foundation: yet to be always laboring in 'laying the foundation' would be ridiculous." How is the foundation of your spiritual building? Have you "left" any of the spiritual outlooks and workings wrought in your soul in the New Birth? Have you been baptized in the Holy Spirit? If not, make this a matter of earnest concern before God in prayer until you are filled with the Spirit.

If you have been baptized in the Holy Spirit, have you "left" any of the spiritual outlooks and workings wrought in your soul in connection with your being filled with the Spirit? "Let us press on unto perfection"—yes! But if we seem to be "beating the air" in our little effort at overcoming, let us look to our foundation. Let us examine our consecration, examine to see if Christ is Lord, to see if the anointing and liberty of a Spirit-filled life are present in our life and ministry.

If we find lacks evident as to our continuance in the things we have found and experienced, let us take heed to the words of the Glorious Head and Judge of the Church: "Remember therefore whence thou art fallen, and repent, and do the first works."

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VOL. IV OCTOBER - DECEMBER, 1941 NO. 4

Glorify Thou Me With Thine Own Self

CORA HARRIS MAC ILRAVY

EVERY working and bestowment from God is living—we might say is a Person—and not merely a working or a gift in an exterior sense. The smallest incident in life and the greatest issue, those conditions and happenings that seem to be the farthest from any connection with God, are vitally connected with Him.

All God has provided for man in Time and in Eternity is vitally bound up with a Person. If you seek for an experience as something separated from this Person, you will miss your goal. If you seek for what God offers as merely "something," or as an "experience," you will miss God's goal.

You must seek all experiences and spiritual gifts that He offers, as being one with Him, and attainable only in Him. This gives a different outlook; and as you seek everything in and from Him, no matter what your need or aim may be, there will be a growth and progress which you can have in no other way.

We read in Jn. 17:5: "Glorify thou me with thine own self with the glory which I had with thee before the world was." Already Christ was facing the cross; he had reached the end of His earthly journey; and He said, "The hour is come," by which he meant the hour of His leaving the world by the way of the cross.

For the Lord, the hour of the cross was the hour of triumph, the hour of glory. For Him the hour of darkness was the hour of brightness, the hour of entering into His glory. It always is. You will never receive any glory excepting by going over the path upon which the Lord journeyed before you.

It was for this hour alone that He came from heaven. He did not come merely to show how men should live. He did not come merely to do mighty works and to relieve the sufferings of mankind. He came for *"the hour."* It was not *"an hour;"* it was *"the hour,"* as though there had never before been an hour for Him. His incarnation was for this hour. All the purposes that were in the heart of God in past eternal ages, centered on this hour, turned to this hour, which had now come.

He did not ask for glory in the abstract; He prayed to be glorified with a glory that no human being had ever before had. It was a glory that only the Father could bestow. He was not speaking as the Son of God, but as the Son of Man. As the Son of God, He had been essentially and eternally vested with the glory of the Godhead.

It was resident in Him even while He was on earth, as was proved on the Mount of Transfiguration, where the glory that He had as the Second Person of the Trinity, shone through His Humanity. But now, as the Son of Man, He is praying that the glory which He had with the Father as the Son of God should be given to Him as the Son of Man. He prayed, "Glorify me with thyself;" which signifies the glory of the Godhead.

His manner of expression indicates that He leaves His whole destiny as to His Humanity in the hands of the Father for Him to determine whether His human body shall be raised from the dead; and whether He, as the Son of Man, shall have

the glory that was eternally His, as the Son of God.

The Son had been the effulgence of God, and the only medium of revealing the glory of God to all universes and intelligencies, throughout all past Eternity. He now prays that, as the Son of Man, He shall be the effulgence of God's glory throughout all the future ages. He was interceding also for His mystical body to be glorified with God's glory. How much have we yielded for this work to go on, for which Jesus interceded in this seventeenth chapter of John? Are we beginning to be glorified with God and with His glory?

Whatever God extends to Jesus Christ in His Humanity, He extends to the Redeemed who are members of His mystical body. There is no way of separating the redeemed human beings, who make up His body, from Jesus Christ, who is the Head of the body. They must forever remain united with Christ, since He is their life, if His imparted life to them is to continue. All who are saved are members of His mystical body; they have been begotten into life and unto a living hope through the resurrection of Jesus Christ from the dead (1 Pet. 1:3), and through being united with Him at the cross.

This was a stupendous prayer that Christ prayed, for it took in every redeemed human being. All God's plan for the future of the human race, and Christ's leading many sons to glory, depended upon God's answering Jesus' prayer to be glorified with God Himself. Our future glory, our entering the Glory, depended upon His prayer's being answered.

Christ was keenly conscious of His oneness with God. He did not come to God as One separate from Him would ask a favor. He came as being one with God, as having the dignity of Deity. He prayed as though He decreed that what He asked, should be done. He asked to be glorified as the Son of Man, with the glory that was His as the Son of God. He prayed for His mystical body to be glorified with the same glory that was His.

The Son of Man's being glorified with the Father, meant that the Son of Man, who was one with the Son of God, would henceforth be the effulgence of the glory of God; the medium of the revelation of God even as the Son of God had ever been in past Eternity. His mystical body's being glorified in this way is confirmed by Christ's prayer, "And the glory which thou hast given me I have given unto them; that they may be one even as we are one."

Christ is the effulgence of the glory of God; He radiates God. Because Christ says, "The glory which thou hast given me I have given unto them," in some way, I know not how, the Redeemed will radiate God in union with Jesus Christ. Let us ask our own hearts whether the glory of God is beginning to appear upon us or not. We must begin to radiate God's glory here on earth if we are to radiate His glory hereafter.

In these commonplace and often uneventful days of Time, we are laying up glory for Eternity, or we are not. We shall have as much glory as we yield for God to store within us; as much glory as may be ours by letting Christ glorify us with Himself, and live out His life in and through us. I wonder how much we are being glorified with the glory of the Son of Man; how much our life is beginning to radiate glory because it is beginning to radiate God. Christ radiated glory because he radiated God.

Christ is indwelling us; we are members of His body; and therefore we should radiate His glory in life and word and act. We shall radiate Him and His glory as much as we yield to the cross, and no more; for it is through the cross that He gives us Himself and His glory. And this is the glory that we shall radiate in the ages to come.

The glory of God is a Person. Your glory in Eternity will not be merely an outward shining; it will be the glorious Person indwelling you, who radiates His

glory through you. There is no glory for man outside of this Person. The angels have an exterior glory, but that is not the glory that the indwelling Christ imparts to the members of His body. All the glory we have is through His indwelling us, and it is always *His* glory, and not our glory. He is the Glory! He is the out-shining!

He cannot shine through one who is like a thick, heavy earthen vessel; for His glory will not penetrate earthiness. The reason many of us do not look like Christ, do not act nor talk like Him, and our language is not at all what He would use, is because the vessel is so thick and heavy and earthy that, even though He is indwelling us, there is little or no radiation, no effulgence of Christ from our lives.

It is a solemn thought that we choose our own common earthiness, when God created us to radiate the glory of Christ. There is nothing more unbeautiful than an old, dusty, and sometimes cracked, earthen vessel. The only hope of being beautiful for those who are like this thick earthen vessel, is for them to yield for Christ to glorify them with Himself. Only the glory of Him who has come within, can make them beautiful; and they must yield for the earthen vessel to be made very thin if His glory is to shine through it. But a fair day is coming when the vessel will break and the full glory will burst forth.

Pray that it may be real to you that your glory is a Person; that this Person is not only glorious, but He is that mysterious attribute, Glory. Apart from this Person, you can have no glory; therefore pray that Christ will glorify you with Himself.

For Him to answer this prayer will mean to be filled with Him, to be actuated by Him in all you do and say. The glory means that Christ Himself is within, living out His life in you and clothing you with Himself. There are undiscovered heights and depths of beauty and glory in Christ even here in Time for the one who will wait unhurriedly and often at His feet. He is waiting, and He is able, to glorify you with Himself, even as He prayed that the Father would glorify the Son of Man with Himself.

This prayer that Jesus Christ prayed, could be answered only as the Son of Man was one with the glory through His oneness with the Father. For the Son of God to continue to be one with the Son of Man, would truly glorify Him with the glory of God.

It was through union with the Father and the continued oneness of the Son of God with the Son of Man, alone, that the glory could be imparted to the Man Jesus Christ. He prayed that this oneness should continue; that He should continue to be the Son of Man vested with the glory of the Son of God.

If we are to be glorified with Jesus Christ; if we are to become the out-shining of Christ, we must live in union with Him in our daily lives, and we must yield for Him to live His life through us. Being one with Him is the glory . The way the glory of the Father was imparted to the Son of Man, was through the oneness of the Son of Man with the Father and with the Son of God.

In the twenty-second and twenty-third verses, we read: "And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one." We see by this Scripture that the very basis of being glorified with Christ Himself was by His uniting us with Himself.

The Son of Man could not have been glorified with the glory of the Father if He had not gone through that which lay between Him and the answer to His prayer. And that was the cross. And between you and the answer to your prayer that Christ will glorify you with Himself, lies the cross. It is that Calvary that His glory is imparted and shines the brightest.

By uniting us with Himself and indwelling us, He has invested us with the glory of being indwelt by God; the glory of oneness with God. He could do this because he is the effulgence of God's

glory to the creature. He has taken us into eternal life, into the life of God, by taking us into Himself. Through Him alone who is the Life, can we receive the life of God. And He has imparted this life to us by uniting us with Himself.

Let us pray ardently that the Lord will glorify us with Himself. Let us remember that between our state as we pray and the answer to our prayer, lies the cross that must be borne before the prayer can be answered. If we continually hold this prayer upon our hearts, the dealings will increase and the crosses will multiply; but the sweetness of Christ will also increase, and the glory will multiply.

He Showed Himself Alive By Many Proofs

CORA HARRIS MAC ILRAVY

THE word "Gospel" signifies the Finished Work that Christ accomplished on the cross for the redemption of Mankind. His death and resurrection constitute the Gospel; they are the two great pillars upon which the Christian religion is built and rests, and from which it gets its power.

The forty days between the Resurrection and the Ascension were momentous days, during which, we are told, "Christ showed himself alive by many proofs" (Acts 1:3). These precious words should stir our souls to press after our Lord with greater hunger, to seek to know Him in the utmost possible fullness of the power of His resurrection-life according to our several capacity.

The doctrine of Christ's Resurrection is is so vital to the Christian religion that we are told it was by the resurrection from the dead that Christ was declared to be the Son of God with power according to the spirit of holiness. The indispensable qualification for apostleship in the Early Church was the bearing witness to Christ's resurrection by those who had seen Him after He rose from the dead.

After His resurrection, the relation between the disciples and the Lord was just as real and sweet as before He died, but it was on a higher plane; it was in the purer spiritual realm of faith. After He rose, He was with them only from time to time, appearing and disappearing through doors that were tight closed.

If He had showed Himself alive by only a few proofs, they might not have been as confident and comforted. But by many proofs did He confirm to them His resurrection, as He gradually weaned them from His visible presence, and prepared them for His final departure. He was teaching them to live by faith, to know and behold Him by faith. He was leading them on to rest down by faith in their relation to Him, and to realize upon the reality of His presence when they no longer beheld Him.

Only God knows all that the risen Christ taught His beloved disciples during those forty days. The record is brief, but it is very comprehensive. He gently reproved them for their unbelief, and comforted them; He ate with them and talked with them heart to heart. He showed them the nail prints in His hands and in His feet. He showed them the sword wound in His side, from which flowed the blood and water from His broken heart. He invited them to handle Him and assure themselves that He was the very same Jesus who had chosen them and had called them to be His own.

He opened up their understanding and expounded to them the Scriptures that spoke of Him. He revealed to them more clearly that He was the Son of God, and He made known to them God's great plan for His Kingdom in the ages to come, of which they were to be such an important part.

He revealed to them the light of the Gospel of the glory of Christ, which they were called to preach. He prepared them for their ministry and for carrying on the work which He had begun when He

died on the cross. He showed Himself alive not only by what they saw and felt, and by what He said to them, but in every possible way He gave them proof that He was alive, so that they could go out and proclaim the Gospel of His death and of His resurrection.

All these and other proofs of the resurrection were gathered into this conclusive statement found in the verse we are considering, "He showed Himself alive" so convincingly and by such infallible proofs that all their sorrow was dissipated. Even when they returned from beholding His Ascension, their hearts were filled with rejoicing and praise.

A striking fact connected with this is that He showed Himself alive only to His precious followers. He had come to His own, and His own received Him not. He had pitied, and healed, and fed, the multitudes; but they had rejected and crucified Him.

Now a new era had begun. Never again could the crowds touch His garment and be healed. Never again could the Scribes and Pharisees and Gentiles listen to the words of grace that proceeded from His lips, and, almost under the very sound of His voice, hate Him and plot His death.

Though He was the same Jesus who had frequented with them those Palestine towns and roads, the relation between them was not the same as it was during the years before He died. Then He was with them as Man with man, as Master with disciple. But now the relation was more exalted. No longer did they live with Him intimately day by day. No longer did they see multitudes following Him, did they behold miracles wrought; for we are not told that during those forty days He performed any miracles or healings. Now they recognized Deity and Omnipotence manifested in the mighty, risen Christ.

When He was absent from them, they knew not where He was; they knew not what He was doing; they knew not whether, perchance, He might not still be present in their midst, though unseen. When He suddenly appeared through tight closed doors and disappeared as mysteriously as He came, they did not ask Him whence He came or whither He went. They did not ask Him where He had been since last He was with them. They did not ask any questions. They dared not.

The disciples were lifted to a higher, a more exalted, plane. They beheld a Christ far different from the weary, worn Jesus of the Palestine roads. His appearing and disappearing prepared them to believe He was still with them when finally He ascended unto the Father, after which He appeared visibly to them no more.

After the resurrection He was the same loving Master, which assures us that love and memory will survive death. This is one of the precious facts that Christ reveals to us by His relation to the disciples after He rose from the dead. By many proofs He showed them that He was the same wonderful Lover whom they remembered Him to be; that He remembered them with the same loving interest and tenderness.

Your love and mine, your memory and mine, will survive death. They will not only survive death, but they will be exalted, sublimated, magnified. Then we shall remember things, feelings, and happenings, which we once discerned but faintly, apprehending very little the glimpses God gave us.

Happenings, dealings, and earthly circumstances that we do not now understand, will then be made clear by immediate knowledge from God; and that clearer knowledge will be in a small sense an overflow from the omniscience of Him who dwells within. It will cause us to see and know the past in a much different manner from the way in which we knew it as we passed through it here on earth.

Then, with all hindrances and limitations gone, every redeemed soul will show himself gloriously alive with the life of Christ. We shall not be mere ghastly shades; we shall be the same persons we are now. You will be you, and I shall be I, only perfected, made spiritual, and

glorified. For our personality will persist as did the Personality of Jesus Christ.

All that God has done for us and wrought in our lives will then be manifested; and we shall behold the precious workings of God, which, because of our limited earthly powers and inabililties, we overlooked or misunderstood while on earth. We shall meet many beautiful and wonderful surprises as we behold with perfected vision how God worked in us in these days on earth.

There will not only be clearly revealed to us what He did in our own lives, but we shall then behold what He did in other lives. And we shall see in a different light the hard things and testings which we did not at all understand as we watched some child of God going through them.

In that glad time we shall not behold people and happenings as through a mirror darkly. We shall not see them as we look upon a twisted reflection in a warped and broken looking-glass. We shall not see them as objects appear when viewed through an opaque glass that shadows and distorts all seen through it. We shall see and know as we are known. And everything that is pure and holy, everything that has come from God in our relation to others, will be preserved.

As I said before, there was a great change in the relation between the disciples and the Lord after He rose from the dead, though it was none the less sweet; in fact, it was far sweeter. There was not the same human intimacy, amounting almost to familiarity, that had appeared on some of the disciples toward Him as they companied together before He died.

The love and relation between the redeemed and Christ will also be infinitely purer, deeper and more wonderful than we can now even faintly apprehend. Not only will this be true of our relation to Him, but it will be true also of our relation with all the redeemed.

You will notice that after Christ rose from the dead, the disciples did very little talking. Before He died, Peter was forward in talking and in giving advice even to the Lord; and at one time John suggested calling down fire on some who did not follow them. Yes, the disciples were sometimes very familiar with the Lord, with the forwardness of precocious children. Some persons are prone to become presumptuously intimate with those whom they call friends, and their friends must get victory over their familiarity. Let us not approach others, however close they may be to us, in this way.

The disciples loved the Lord, but they no longer approached Him with this human familiarity after He rose from the dead. When He joined the two disciples on their way to Emmaus and asked them what they were discussing, and why they were so troubled, they answered Him briefly. Their hearts were aching too much to enter into a long account of details.

When He appeared to Thomas, who could not believe He had risen from the dead unless he beheld Him and touched Him; and when his Lord invited him to put his finger in the nail prints and his hand in His side, all Thomas could say was, "My Lord and my God!" He did not defend his doubts or even speak of them.

Alas, how voluble we are in making flimsy excuses for our faults, and in self-defence, with which every one is wearied, and which only makes us appear more unlovely with every added word uttered. But all Thomas could say was: "My Lord and my God!" And these words were enough. They expressed all that was in his heart.

Not only was he humbled, but he had received a clearer vision of the Lord and of who He was. A new and profound conviction of Christ's truly being the Son of God came down upon Thomas and upon the other disciples, and sank into their souls, which were bowed low before their Lord.

Only a God could endure the familiarity and humanness of His followers as did our precious Lord; and many times has He borne with you and me as He bore with His followers then. Often have we argued with Him and told Him just how and when to answer our prayers. We have

presumed to question Him about conditions we did not understand, and have asked why He did not do this or that, or why He did not do it sooner.

When we have done this, the Lord of Heaven, exalted and glorified at the right hand of power, has been as gentle and patient with us as He was with His followers on earth. But if He should suddenly appear before us and we saw Him face to face, the only thing we should be able to say, would be, "My Lord and my God!"

There is a place of deep humility, of holy reverence towards the Lord, that restrains human questionings and remonstrances. Beloved, have you reached that close relation with the Lord that keeps your heart free from murmuring thoughts and doubting questions? When we attain to this relation with Him, we shall have a different attitude of faith towards Him. When we maintain this close relation to Him, He will draw us closer to His heart, and He will draw closer to us.

The supreme purpose of Christ's coming and dying was to deliver us from the bondage of sin, and to impart to us life, even life out of death. We know very little about the meaning of the word, life, for the only way the word has ever been defined is by using other words that, in their turn, must be defined.

We might say that life is animation, or that life is the opposite of death. But what is animation, and what is death? We know not what physical life is. We only know that life is there if a person is alive, but that does not reveal what life is. When life is gone we say the person is dead, but that does not define what death is.

If we do not know what physical life is, how can we know what eternal life is? Just as the heart continually sends the blood, with the life in it, through your body, so Christ continually sends His divine life into your spiritual being. He did not give His life to you at the New Birth once for all. He began giving His life then, and He has continued giving it to you ever since.

The flow of His life has never ceased, though many times we have been unworthy of Him by selfishness and yielding to the flesh. If He had not been the merciful God that He is, and if Christ had not borne away all our sins and weaknesses, He might not have continued to impart His life to such unworthy creatures as many times we have proved ourselves to be.

Beloved, it took a great God to save us; only such a God as our God is, had the power and love to bear with us and to bring us through to Glory. We are responsible for all God does in us and for us. We are responsible for what we do with the life that He has imparted to us, and we cannot be free from this responsibility. We may ignore it, but it is upon us just the same.

He created us; He died and rose again for us, in order that all that is mortal, all that is not of Him, might be swallowed up of life. For all that is mortal to be swallowed up of life, Self must go on the cross. If you yield for the cross to work death upon your flesh, the power of Christ's resurrection life will be multiplied within you.

He wants to prove to you by His life that He gives you, that He is alive. He wants to show Himself alive to you in the same relative settings as He did to His disciples. He wants to show Himself alive by walking with you through everyday happenings and in every relation of life. If you are willing to lay down your own life at every cross, He will show Himself to be a living, mighty Christ by many proofs, both to you and also upon you before the eyes of others.

He died to bear away our sins, sicknesses, and weaknesses; and we died in Him. He wants to show Himself alive in all places of need in our souls and in our bodies. He wants to show Himself alive by giving us victory in the weak place in our disposition and make-up. But we must know our need before we can receive the supply.

It is when we are out of some necessary thing that we go to those that sell and buy. We are out of many, many heavenly commodities, are we not, beloved? And our spiritual poverty may be much greater

than we realize. We may be out of humility and teachableness. We may be out of subjecting ourselves one to another. We may be out of a beautiful soul-vision of the Lord. If so, we need to go to Him and buy.

The way He shows Himself alive to the world to-day, the way He shows Himself alive on earth to-day, is through the members of his mystical body; and that means through you and me. How much is He showing Himself alive and victorious, reigning and glorious, loving and compassionate, through you to the world? Let us wait before God until He lets us know the answers to these questions.

He can show himself alive through you only by the power you have, by the victorious life you are living, by your humility. He can show Himself alive by speaking through you only as your lips are like a thread of scarlet (Cant. 4:3), out from which come only words that are like apples of gold in a network of silver. (Prov. 25:11, R. V.) Apples are a figure of nourishment; gold is a figure of the divine; and silver is a figure of the atonement. How beautiful it would be to have all the words we speak divinely nourishing to the lives about us, and ever covered with the blood!

The limit of this superabundant life Christ has imparted to you, is Christ Himself. The limit of Christ's showing Himself alive to you, and through you to those about you, is Christ Himself. It is possible to reach such a spiritual state and such a relation to the Lord that He will show Himself alive by many proofs in the commonest duties and settings.

Yield for Him to show Himself alive to you by many proofs, and He will become a living Christ to you, and you will become conscious that the living Christ is indwelling you. Habitually present yourself unto God as alive from the dead, as alive unto God; and Christ will show Himself alive to your soul and in your life.

As He becomes the living Christ to your heart, and as you realize upon Him more deeply, His life will flow to you in greater abundance; and the proofs of His being the living Christ will multiply to your heart and upon you in your daily living.

Victory Over Satan Assured

DOROTHY MARY GREGG

AGAIN we are nearing the time when all Christendom will be giving special attention to the memory of the birth of the Son of God into Humanity, the beginning of His manifestation in the flesh. And still we are in the midst of war and great distress of nations, increasingly a time when men's hearts are failing them for fear and for expectation of those things that are coming on the earth.

In the midst of it all, and as that of which it is a part, the great spiritual Conflict of the Ages is going on, day by day, hour by hour. God and the Devil, the powers of light and the powers of darkness, righteousness and iniquity, with every human being on one side or the other, are arrayed against each other, in a fierce warfare, the intensity of which is growing day by day.

Of the outcome of the Conflict there can be no doubt to the child of God who knows his Bible. He who is on God's side is on the side of certain victory, a victory that has already been wrought out and declared by the Captain of our Salvation, and which will extend in mighty delivering power to every one of His true followers.

The Incarnation of the Son of God marked a great step in this Conflict. Thereafter a great change became evident; an atmosphere of outward definiteness pervaded the Conflict; the two principal ones in it were individually more clearly revealed, as well as their unalterable antagonism to each other; and there was a

definite basis established for the clear discrimination of the followers of each.

These results of the Incarnation must follow, for in 1 Jn. 3:8 we read: "To this end was the Son of God manifested, that he might destroy the works of the devil." The "mystery of godliness" and the "mystery of iniquity" could only be revealed in sharp antagonism to each other.

"And without controversy great is the mystery of godliness; He who was manifested in the flesh, justified in the spirit, preached among the nations, believed on in the world, received up in glory." Also "The mystery of iniquity doth already work."

The matchless Son of God made flesh is the mystery, the "sacred secret," of "the processes by which godlikeness is restored to man." He was manifested that He might destroy the works of the Devil. In that solemn conference that God had with the members of the human family and with "the Serpent" immediately after the Fall, He said: "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel."

This prophecy of the Coming One was followed from time to time (especially after Israel became a people and a nation) with further promises, until the great hope of a Jewish woman was that of being the mother of the Messiah. Israel looked for the promised Seed, who should bruise the Serpent's head.

But we may be sure that not only did Israel look for Him; that great Serpent, the Devil, also watched. He did not know when the promised One would appear, but he knew that the time would come when One would be brought forth in the Jewish Nation who would bruise his head, who would bring him to naught. Doubtless the same prophecies that made the chief priests and the scribes able to tell Herod just where and of whom the Christ should be born, had also enlightened Satan himself.

And if the powers of darkness were permitted to overhear the conversation between the angel Gabriel and the Virgin Mary at the time of the Annunciation, how deep must have been the stirring within Satan himself and in his ranks! Mary was told that the Holy Spirit would come upon her, and the power of the Most High would overshadow her, and that the Holy Thing that would be begotten of her should be called the Son of God. Further, it was stated that the Lord God would give unto Him the throne of His father David, and that of His kingdom there should be no end. Surely this would be the Conquering Seed foretold in the beginning! And Satan and the powers of darkness set themselves for intense battle!

When Jesus was born in Bethlehem of Judea, there were great stirrings among the unseen hosts. Heaven was stirred! wonderfully, marvellously stirred! And the ministry of the angels of God came into action in a peculiarly precious way. For all Heaven must have been stirred as the Second Person of the Trinity took the steps which meant His being "the Seed of the woman," and His moving on as such into the Conflict of the Ages. They doubtless knew that He was being manifested to "destroy the works of the devil," to bruise the Serpent's head.

This was not merely the birth of a baby. It was the coming forth of the Conqueror. Conceived of the Holy Spirit, but born as other babes are born, this One was Immanuel, the Prince of Peace, the Coming King. And all Heaven was stirred! The Sacred Record says: "Again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship Him." And the angels of God worshipped Him!

But as they worshipped, Satan and his demon forces, stirred as only the coming of the promised Conqueror of Gen. 3:15 could stir them, poured out their hate and fear in plots of deepest wickedness. Satan marshalled his forces; he prepared for the battle. It was to be the beginning of the last awful conflict, the end of which he knew was predetermined, but in which he would fight "to the last ditch." Yes, we know that even after the Millennium, in order that he may deceive and drag

as many as possible of the children of men to hell with him, he will show his opposition to the Most High.

How easily are the children of men deceived by his wiles! How ready to believe his cause a great success because of the numbers in "the broad road," and the seeming prosperity of many of them! How slow to believe God's Word of prophecy of the sure defeat of Satan, his whole world-system, and all that are allied with him!

But Satan knows it; and he knew it when "the King of the Jews," sought by the Wise Men of the East, lay in His humble manger crib in Bethlehem. Therefore he moved the diabolical, murderous intent in wicked Herod that only the intervention of God's angel frustrated. To this arch enemy of mankind the voice of weeping and great mourning in Ramah, as Rachel wept for her children, meant nothing; as it meant nothing to the human monster who was his tool. For the human being under Satan's control can be the worst of monsters, as events are still daily proving to us.

But the Son of Man was not to die among the babes of Ramah. It was by a different death from this, that He should die. And not all the efforts of Satan through man or demon power throughout the years of His earthly walk, could slay Him before the time ordained by "the predeterminate counsel and foreknowledge of God."

His years of maturing at Nazareth were immediately followed, before the beginning of His ministry, by His great temptations in the wilderness, as the foe met Him, and He met the foe, in personal combat. Oh, the beauty of our Conquering Christ as He used the Sword of the Spirit, the Word of God, and stood an absolute Victor on the field of human temptations to "the lust of the flesh, the lust of the eye, and the vainglory of life"!

Tempted in all points like as we are, yet without sin, He was always in that perfect state where He could say, "Satan hath nothing in me." If Satan, by any subtle device in appealing to His human nature, could have gotten anything *into* Him at any time, Jesus' death would have availed nothing as a sacrifice for our sins. His power against Satan in our behalf would have been nullified. And so is our power against Satan in behalf of others, in Christ's Name, only commensurate with our personal victory over him through the cross!

After the wilderness temptations, Jesus of Nazareth went about "doing good, and healing all that were oppressed of the devil, for God was with Him." His battle against the powers of darkness was definite and drastic. "To this end was the Son of God manifested, that he might destroy the works of the devil."

Demons knew Him, and in fear besought Him that He would not torment them before their time. Hypocrites writhed and gnashed their teeth under His scathing rebukes. Deceitful, sinful hearts shrank from His purity, which smote them as much as His denunciations, and then hated Him the more; though repentant hearts found forgiveness at His feet.

It is written of His ministry in one place: "He cast out the spirits with a word, and healed all that were sick," typical of the wondrous ministry of the Meek and Lowly One that (before Calvary, but in its backward shadow) made such havoc in the kingdom of darkness. The forces of evil repeatedly fell back before His rebukes; and then mustered their forces of devils and men for a fresh effort to frustrate the divine plan.

How marvellous that Satan's worst attack, even Calvary, could accomplish but the bruising of the "heel" of "the woman's Seed"! "Gird thy sword upon thy thigh, O mighty One, thy glory and thy majesty! And in thy majesty ride on prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things."

But we are ever brought to the fact that the great victory of the Son of God in our behalf unto the defeat of Satan and the destruction of his works, was not ac-

complished in His earthly life and ministry in Palestine, but in His death on the Cross of Calvary. That Cross, which seemed to spell utter defeat for the Man of Galilee as Satan, through Jew and Gentile, bruised His "heel"—that Cross was the place of stupendous victory!

It was there that the "head" of the Serpent was bruised. It was there that the Devil was brought to naught; that his destruction was accomplished; that "the strong man" was bound, paralyzed, on behalf of believers, that they might see the full destruction of his works and his "goods."

"Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same, that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage."

Deliverance from bondage to the Devil through the death of Christ, the Cross of Christ! Destruction of his goods, his works, through the death of the Cross!

The cross is an instrument of deliverance when rightly understood. It never takes from us that which is truly good; though it may seem to at times. But when that which appears to be good (and which may be good in itself), feeds the unchristlike in me, it has become the "not good" for me, and my separation from it is a deliverance.

Oh, let us put away any lachrymose attitude we may have had about the cross, as if it were some heavy burden the Lord had put upon us to bear, the bearing of which, if done long enough though tearfully, would finally somehow add to us virtue and merit in the eyes of the Lord! Not so!

The cross is an instrument of death and deliverance. Deliverance from what? Deliverance from the works, the "goods," of the Devil. And what are the "goods" that his "works" have deposited in the human family? They are all the personal conditions and the characteristics of inward and outward life and conversation that make man different to-day than he was when God created him in His own image, and called him "good;" i.e., all that is not godly, godlike, as revealed through the perfections of the Son of His love.

All these characteristics, in the unregenerate or the Christian, are, directly or indirectly, the works of the Devil; as are also the maladies of mind and body. I believe that if we looked upon these unchristlike characteristics as the works of the Devil, and named them frankly in their ugliness, seeing them as the remains of the effects of our fall under Satan's dominion, it would then be easier to hate them and to yield them to crucifixion.

God graciously covers and protects us by His grace in the places of our unconscious imperfections of character and act. But when we hold on to anything contrary to light shed on our hearts and paths, we thereby give Satan a decided advantage in our lives. And he makes full use of it.

But when, with God, we face each revelation of our need of godlikeness and, by faith in full abandonment, count upon our death with Christ to the thing revealed, we find that the power of His death works the deliverance. His power destroys that work of the Devil in our lives, and we are brought into a new place of power, of love, of joy, of conformity to Christ.

In this place we shall have more power in prayer in behalf of others. How can we have power against Satan for the deliverance of others if our own lives are full of his deposits? Our power against him in behalf of others, is commensurate with our deliverance from his works, his influences, in our own lives through the cross and our life-union with the Son of God.

When we come up against spiritual forces, whether of light or darkness, we are contacting reality, and reality that knows our true state. The Christian may receive undue adulation from man following his efforts from pulpit or pew; but when dealing with the unseen powers of light and darkness, only the *realities of his life* count.

We are impressed with this in the answer of the evil spirit to the sons of Sceva (Acts 19:15); "Jesus I know, and Paul I know; but who are ye?" And the pretenders suffered greatly at the hands of the demoniac; and fear fell upon all the rest in that place. How we need the fear of the Lord! Our lack of it makes us sadly susceptible to the deceit of the Devil, for "by fear of the Lord men depart from evil."

"To this end was the Son of God manifested, that he might destroy the works of the devil." This means the destroying of his works not only in the world at large, so that the kingdom of this world shall become the kingdom of our God and of His Christ; not only in delivering men from their awful unregenerate state, making them children of God; not only in the delivering of men from demon-possession or obsession, and from the attacks of disease upon mind and body; but it also means delivering you, delivering me, from all the influences of Satan upon thought of mind and attitude of heart, to say nothing of action of life.

It may be that we are little aware of how much we are moved by Satan's subtle influences, to think and feel, to say and do, in the various settings of life. Our enemy is constantly working against God and His Kingdom; and the will of God for our lives in every phase of its application, is the constant objective of his darts and devices. He hates us not merely because of ourselves, but because we are God's handiwork, created for His glory and intended for co-regency with Christ in His Kingdom.

The Devil's battle against us, in all the subtle wiles he employs in things seemingly petty and in things of evident importance, is part of his opposition to the Son of God in this Conflict of the Ages. Victory over him in our own lives, does not end with personal victory. It affects our power against him for the glory of God in behalf of sinners, of other members of the body of Christ, and of the Church at large. The more we yield over the unchristlike tendencies of our natural to the death of the cross (these effects of the Devil's past "works"), the quicker shall we be to discern his present efforts to move us from the will of God in inward or outward living.

The Cross of Christ, the death of Christ, is our deliverance; its power is that which destroys Satan's works, small and great. Do we want the Son of God to carry out in us in fullness the purpose of His manifestation in the flesh, the purpose of His death on the Cross? Would we be wholly for God? delivered not only from the evidently unlovely things of the flesh, but also from our seemingly good flesh (so full of self-righteousness)? Would we have the Son of God destroy all the works of the Devil in our lives?

As the Spirit gives the words, let us set our petition before the Lord: "Here am I, Lord. I wholly give myself into your hands, to leave myself there by your grace. Destroy, O Son of God, every work of the Devil in my life through Thy Cross applied, whether it be an effect upon my natural disposition or his present subtle efforts. I desire to be wholly, utterly on Thy side in every phase of this great Conflict, and to give no place to the Devil."

If this is confirmed by a true self-denial and embracing of the cross as it is presented in the tests of life, the peace of the Prince of Peace will increasingly reign in our hearts. We shall enjoy the glorious liberty of the sons of God, liberty from the oppression of Satan, liberty in God and unto God. Our hearts will increasingly join with the worship of the heavenly hosts as we see in the Babe of Bethlehem, the King, the Conqueror, the mighty Deliverer, the Destroyer of the works of the Devil.

All the works of the Devil will be manifestly destroyed. Christ will reign until all His enemies are put under His feet. All things will be summed up in Him, the things in the heavens and the things upon the earth. And when He is again manifested, if we have yielded to the death of His cross, then shall we also with Him be manifested in glory.

Our All-Sufficient Lord

CORA HARRIS MAC ILRAVY

CHRIST is all and in all. In Him is all we need, and through Him we receive all that God has for us. In Him is the yea and the Amen to all God's promises. He is Life and Redemption; He is Peace and Victory, and all else that can be named. All we need do to get all God has for us, is to let Christ be our goal and fill our vision.

In every place, in everything, it must be Christ and the Cross. Christ is the beginning from which we move out; Christ is the destination to which our lives must journey; Christ is the Source of all we receive on the journey. It must be Christ alone, not Christ and somebody; not Christ and something; not Christ and some doings; but Christ alone! Christ alone!

If we would have Him alone, we must yield to be His alone. There is only one way in which we can have Him alone, and that is through His Cross. Christ died to give us the Cross; and the Cross embraced, gives us Christ. In no other way can you have Him preeminently excepting through the Cross — not the Cross as a theory, but the Cross as an effectual, ever-operating power in your life.

To walk in union with Christ is the most ineffable experience that a mortal can have. To reach the state where you consider yourself not merely as an independent person, but as a member of His precious body, and as a partaker of His life, is an experience all may reach. It is rest and quiet to know that when the Head goes anywhere, all the member needs do is to go with the Head. The member does not carry the Head with it. The Head directs the body, and the body moves with the Head.

God is calling us to live in utter subjection to our Head, Christ. He is calling us to come under the power of the indwelling Christ. We can do this only as we walk in realized union with Him. We must reckon upon our union with Christ; we must look upon ourselves as members of His precious mystical body, and not as independent persons. We must give ourselves over to this relation of vital union with Him, seeing that He gave Himself over to death in order that we might be united with Him.

Even if you have the greatest realization of your union with the Lord that is possible to you in your present spiritual capacity, there remain heights and depths of realization and revelation of your oneness with Him, the fringe of which you cannot touch before you step over into Glory. The reason this is so is that He with whom we are united, is the Son of God.

None can reach the limit of this close, life-giving relation that all may have with God, for none can reach the limit of God. None can exhaust the great purposes and provision that God has planned for the Redeemed. We shall never know in any great measure at the most the height and depth and expanse of the power that is in our union with Jesus Christ, until we reach the Beyond. And then our knowledge of this relation and the mysteries of God will be imparted in progressive revelations throughout eternal ages.

If you reach the throne of Jesus Christ and sit with Him there, you must go by way of Calvary, for there is no access to the throne excepting through the cross. O beautiful word, Calvary! From Calvary came forth the Hill of Frankincense of Christ's death, and the Mountain of Myrrh of the Gospel.

It is through the cross that all spiritual incense must be gathered. If you live at the cross, your life will exhale the rare odors of Christ, as the high priest was enveloped in the heavy perfume of the holy incense when he came from the Jewish temple, where he had been offering incense before Jehovah. The incense was a figure of Jesus Christ. As the priest went out among the

people and to his home, the rare perfume of the holy spices surrounded and followed him, and exhaled from his priestly garments.

If you live at Calvary, all about you will discern the sweetness of God's holy incense, Jesus Christ, upon your life, and breathing from your spiritual garments. This is quite different from ocassionally having His odors upon us from the scattered crosses; and having the ill odors of our own flesh upon as much of the time. And the sweetness will increase continually as we linger in God's presence and increasingly yield to His purging.

Only through yielding to the cross can the spots of sin and defilement be purged from our life. It could be said that the cross is God's iron, by which He smooths away the wrinkles of the natural in our character and make-up. It often requires a much longer dealing for God to smooth out the wrinkles of our natural than it requires for Him to purge away the spots of our grosser, outbreaking weaknesses.

Too often we are like certain fabrics that wrinkle easily. Even though the wrinkles are pressed out, soon after the iron is lifted the wrinkles reappear. Many times has God used His iron of testing and pressure to smooth away the wrinkles of our "little ways;" but when His iron was lifted and He began to work in another place, the same wrinkles returned, perhaps worse than before.

The bride of Christ will have upon her no spot nor wrinkle nor any such thing: therefore yield to the heat and the pressure. Pray that God will leave His iron of testings and crosses on each wrinkled place in your life and make-up until nevermore will those same wrinkles reappear in the same place.

The purpose of our existence and being on earth is not to earn our living, though we must do this; it is not to perform the duties that devolve upon us, though we must be faithful in doing this. The great purpose of our being on earth is that we may yield for the cross to work upon us the preparation for Eternity.

Our supreme business in life should be to yield to the cross, no matter how it comes; no matter who brings it; no matter what guise it assumes. The form in which the cross faces us is not important, for God either permits or sends every cross. Our only concern is to yield to every cross and thus prove the Gospel unto full victory through its working in our lives.

This Gospel is not like any other message the world has ever known. In it is God's only power unto victory for man. It is dynamic and mighty. It is life-giving and life-transforming. Look upon every hard trial and humiliation that touches your life, as an opportunity to let the cross work.

Look upon every test and impossible situation as an opportunity to experience the power that is in Christ's death, as an opportunity to know the power that is in His resurrection. Look upon all that comes as God's offer to clothe you in the attributes of His Son. Look upon every hard test, every sorrow, every humiliating thing, as a channel through which Christ's life may flow to you continually and increasingly.

Oh, how wonderful is the Cross, about which there is so much talk, and concerning which there is so little Scriptural and experimental knowledge! We can know and love it only as we live it. We can live the cross only as we look upon all that touches our lives as opportunities to know and experience the cross in a deeper and deeper working.

Child of God, how much do you know about the cross? How much are you experimentally acquainted with it? How much do you love it? As much as you embrace the cross and thus are experimentally acquainted with it, that much are you experiencing Christ; that much are you experimentally acquainted with Him.

It is through the cross that the attributes of Christ are put on. It is as you yield for your short-suffering to go on the cross that He imparts to you His longsuffering, and causes it to operate and be manifested. It is as you yield your impatience to go on the cross that His patience becomes to you patience indeed that never fails; pa-

tience that is altogether different from the human patience of self-control, because divine patience and all other divine attributes begin within.

For your short-suffering, impatience, and other natural workings to go on the cross, you must reckon upon your union with Jesus Christ in His death, and at the same time believe that through the power of His death, and of your death in union with Him, your own fleshly movings have been made powerless.

Definitely take the position of death. Determinedly believe, but quietly, that all has been accomplished through your union with Christ in His death; and that as your faith goes out to Him, you are dead to all your unsanctified natural inclinations and weaknesses. Take the stand that you are dead to the attacks of the enemy and to the solicitations of your self-life. Maintain the attitude that through union with Jesus Christ and through the working of the cross, you can be unmovable and more than conqueror in every testing that God permits to assail you.

You have no cross exclusively your own; but Christ shares with you His cross, and lets you call it yours. Every cross that faces you is given you by God, and is another opportunity for you to share Christ's cross with Him. And He shares the cross with you in order that you may experience the power of His death, and the power of His resurrection; for only through yielding to the death of the cross can you experience and know the power of His resurrection. How many of us desire to know the power of Christ's death unto victory? How many of us desire to know the power of Christ's resurrection unto life more abundant?

The Gospel is one with the dying One, with the crucified One. Through the Gospel and the cross, you may know the dying One; you may know Christ crucified; you may have part with Him in His death unto victory.

Christ says: "I am the resurrection and the life;" "I am the living One." The Gospel is one with the Living One. Through the Gospel and yielding to the cross, you partake of His resurrection life and learn to know Him as the Living One, the Life-giving One. You may know Him in the power of His resurrection; you may know Him as your life unto power, victory, and glory.

The Gospel is one with the ascended One, the reigning One. Through the Gospel and the cross, you may live the risen life; you may live far above all the weaknesses of the flesh, and the fogs and miasmas of the low planes of Christian experience, where you may have been living. You may live in union with Him even while in this mortal body; you may sit with Him in the Heavenlies and reign with Him over your heart and life. Through His teaching you and enabling you to overcome in your own life and to reign over your own flesh, God is preparing you to reign with His Son over His works throughout Eternity.

The Gospel proclaims the power of Christ's death and resurrection, and promises that this power may work in our lives unto sweeping victory. Through the Gospel, the power of Christ's death and the power of His resurrection were imparted and operate. Only by experiencing the power and working of His death upon our self-life can we know the power of His resurrection-life.

We do not know His risen life as we may experience it. God is waiting to reveal to us the power of the risen life of Christ for soul and for body, for every faculty and endowment. We may know it if we will lay down our lives; for we must first lay down our own lives at the cross before we can know His life.

He has provided that the transformation of our lives shall go on day by day. The change into His image that the Gospel wrought in us yesterday, is not sufficient for today. The Gospel demands, Christ demands, and the cross demands, that day by day we shall be changed from the earthy to the heavenly; from the fleshly to the spiritual; from the self-life to the Christ-life; from the natural to the supernatural; from glory to glory. God calls us to live the supernatural life, to live the risen life.

He is calling us to live Christ! His demand is insistent, and is sounding to every one who will hear and obey it. If we do not respond and yield to His call, we shall have to answer to Him. He is using everything to speak to His people during this time just before the Coming of Christ.

Beloved, the Gospel is compassionate, but it is also a terrible thing for those who do not obey it. It demands utter yielding to its working if you receive all God offers through it. It demands all that is in you, if you receive all that is in Christ for you. You cannot receive a revelation of the Gospel and its power unless you give Him all in your heart and life that He asks you to yield over to Him. You cannot hold anything back for yourself. You cannot hold on to your flesh, your ways, your own will. All must be laid down at the cross.

The Gospel is uncompromising. It demands that your life shall go upon every cross; it demands that you shall reckon upon your having been crucified with Christ. It is not a continual dying in the same place and to the same weakness. But it is being really dead in each place where God has presented the cross and it has worked. But there are many other places where the cross must be applied.

If you take the place of death in any situation, and trust in the Finished Work of Jesus Christ, no matter how much power people, things, or circumstances have had to move you in the past, they will have no more power to move you in that particular place than as though you were physically dead. When it does not work in this way, it is because of your lack of faith or imperfect reckoning.

The power of the Gospel is so great that if you fully yield to it, it will lift you from weakness and inability to the omnipotence of the risen Christ. It will raise you from instability of character to calm unmovedness. It will lift you from fear and forebodings to faith and confidence. It will lift you from death and Hell to God and life and Heaven.

Much More Shall They Reign In Life

CORA HARRIS MAC ILRAVY

God's creative work did not cease with the creation recorded in Genesis, though it is moving in a different sphere in these days. We are told that He foreordained those whom He foreknew to be conformed to the image of His Son; and He is now doing this work of conforming men to the divine image.

This work that He is doing in human souls, can definitely be called a work of re-creation. It can be truly said that moment by moment He is re-creating every one who is yielding to Him to be conformed to Christ's image. When this fact is firmly fixed in our hearts as a reality, every test, every conviction, every cross, will take on solemn import; and we shall be afraid not to yield to God's work of re-creation through His Spirit.

The work He is doing upon you is not merely to the end that you may be saved from going to Hell, and that you may safely reach Heaven. His great purpose is that His name may be glorified. He eternally destined Humanity to be united with His Son in order that they might receive His life, and might reign with Him over all the works of His hands in His great universe.

Here and now we are preparing ourselves, and He is preparing each of us, to fill the place in Christ's Eternal Kingdom unto which He appointed us, and which we were created to fill. Only they that qualify will reach their appointed place. The requirement for sitting with Christ in His throne and reigning with Him, is that we shall overcome through the cross as He overcame when He died on the cross to give us the Gospel.

The risen and glorified Christ Himself has declared this requirement. He said to John in Rev. 3:21: "He that overcometh, I will give to him to sit down with

me in my throne, as I also overcame, and sat down with my Father in his throne." And He solemnly adds: "He that hath an ear, let him hear what the Spirit saith to the churches."

As never before, God is speaking in every hearkening heart about His call to us to reign. In many Scriptures His call is heard, though the word "reign" may not appear. The call may sound in the Spirit's urging us to yield to the cross. It comes in Christ's yearning words, "If any man would come after me, let him deny himself, and take up his cross daily and follow me."

Has He spoken to you to-day about the reigning life? Has He made you know that sitting with Him in His throne and reigning with Him, must begin in these earthly days? must begin with reigning over your own self-life while you are still in your mortal body? must begin with learning to overcome the world, the flesh, and the Devil through the power of Christ's Finished Work on the cross?

This profound subject of reigning is strikingly presented in Rom. 5:17: "For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ."

Through the trespass of the one, death seized sovereignity over the human race; death seized dominion over man and the world, for death is the result of sin. Not only did death reign in sin, but sin reigned in death (v. 21). God created man to reign over the earth and over the works of His hands; but through one transgression he not only came to the place where he reigned over nothing, but he became a slave to sin and death. Man's grasping for liberty and independence from God, resulted in the Fall of man, and in his most abject slavery, doom, and death.

The signs of the awful reign of sin and death meet us on every side. Cemeteries soon become full, and larger cemeteries must be provided that are more beautifully landscaped to cover the death that makes them necessary. Hospitals are soon filled, and more and larger hospitals, with more scientific equipment, with more physicians, surgeons, and nurses, must be built. All this speaks of death, for disease is the forerunner of death; and it declares that Death is reigning. How tragic to think of sin's reigning over all mankind, when man was created to reign over the works of God's hands!

Most of the crowds of people that surge along the streets of a great city, are not saved; they are really dead in trespasses and sins. They are dead people walking around; and their death, which is spiritual and eternal, is more awful than physical death. It is a death of such blackness as we cannot apprehend. It is the most hopeless and dreadful state of darkness that exists, for it comes from utter separation from God and life, from Heaven and light and joy. It is not merely physical death; it is the blackness of eternal death that reigns over all who are not saved.

If you would further know the extent of this death that reigns, look at the long columns of obituaries in every newspaper. Look at the glowing description of the "Funeral Parlor," where the dead are kept for a few days so that bereaved friends may take a last look at their dead bodies, and shed a last tear over them before they are put into the ground to await the resurrection.

If you would consider still further the reign of sin over mankind, and the results of man's slavery to sin and death, visit our courts that are crowded with cases of the reign of sin on earth; visit our jails that are filled with men whom sin has enslaved. Go through our penitentiaries filled with men over whom sin has reigned; go to the death chamber of murderers, over whom sin and death have reigned even unto the halter or the electric chair.

Yes, by the trespass of the one man, sin has reigned over men in death, and death has reigned over men in sin.

But there is another side, a beautiful side, to this Scripture, and the scene it portrays; a side made more beautiful by contrast with the blackness which we have just been contemplating. "Much more shall

they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ."

"Much more" is emphatic from position, and holds in itself the meaning of infinity. "Reign in life" is used in a sense wider than man can conceive. It signifies that man may reign in life as fully as he is willing to lay down his own life and yield for God to impart His divine life to him. He wants us to apprehend and experience fully the reigning that is "much more" than all the reigning that sin and death have held over us; He wants us to know and press into the reigning that is "much more" than the slavery by which sin has held us bound.

In order to enter the realm of life in the Spirit, we must come out of the realm of life in the flesh. You cannot live your life in two places, or realms, at the same time any more than you can live in New York and Chicago at the same time.

It is through living in union with Jesus Christ that the "much more" reigning is wrought into your life; that Christ's superabounding life takes possession of you and you reign in divine life. God wants to make you and me examples of what Christ's "more abundant" life can do in fallen men and women. He wants to make us examples of what the "much more" victorious living really means when lived among those who do not know God.

To reign in life means victory and an imparted life in its widest sense, which we receive through Christ's life abounding and ruling in spirit, soul, and body. It means Christ's life and mind taking the place of your life and perverted desires and urges. It means that instead of your living in your self-life, and being a slave to your weaknesses of heredity and disposition, you are living and reigning in the new life, which the indwelling Christ is imparting to you moment by moment.

"Much more" than all results and bondage from the Fall shall they that receive God's abounding grace and the gift of righteousness, reign in life through One, even Jesus Christ. God's grace means His love in action, working in behalf of unworthy creatures. It is through the inflow of the life of Christ, who is "full of grace and truth," that you receive the abundance of grace.

It is through the inflow of the life of Christ, who is made unto you wisdom from God, and righteousness and redemption, that you receive the abundance of the gift of righteousness, and reign in life through the One, even Jesus Christ. All, all, is found in His life! All is imparted and operated in and through His life!

"And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." The life is Christ, and Christ is the life; and it can be ours only as He comes and dwells within us.

We are told that "much more" than all the slavery by which sin had us bound, shall we reign over self, sin, and all that is not of God, through Jesus Christ. His life should be, and is, the very realm of our living and reigning. We shall live and reign in the realm of His life as we yield our self-life to the cross, and, in union with Him, live in the power of His life.

Glorious, eternal life is given us in Christ! it is for us not only in Heaven, but it is ours now! The eternal life, which we have received in Christ, is meant to be the atmosphere and power of our spiritual being; the spiritual atmosphere that our souls and spirits are constantly breathing. Remember that your spiritual being is the real "You;" your body is only the clay house in which the real "You" lives.

"Much more" is the life of the ages secured to us; and in it we are called to reign through union with Him who is our life. Through the receiving of His life, we have been given a place of reigning in the realm of His life, we have been empowered to reign in exultant freedom through our supreme Lord Jesus Christ. Through the death of Christ, our sins and all that came from the Fall have been dealt with, and we are set free from all slavery to self and to sin; from every weakness of heredity and habit that has bound us in the past. We are set free from all bondage to our warped make-up and our unlovely disposi-

tion; from jealously, pride, and all else that is of the flesh.

In the place of grudging, we have power to live in the nobility of the new life we have received from Christ. In the place of living in the impatience, temper, and irritability of our self-life, we have power to live and reign in the divine gentleness, longsuffering, and patience of the "love that covereth all things."

We must not permit our self-life and our feelings and weaknesses to reign over us. We must not permit our ill temper and evil tendencies to reign over us. God has given us a new life, a holy life, a mighty life; and in this mighty life of Christ we must live and reign.

How tragic for us to let self and sin reign over us when Christ has come within us with His omnipotent life, through which we may be more than conquerors! If we do not take up our continual abode in His life, living and reigning in that life through union with Him, we shall fail to attain to God's thought and plan for us. Every time we yield our members to be used by self and sin, our members become instruments of sin unto unrighteousness; and self and sin reign over us. Self and sin cannot use our members unless we hand them over to be thus used.

From our inmost spirit to our most outward living, we must continually present ourselves unto God as those who have been raised up from the dead; as those who have been set free from the bondage of sin, self, Satan; as those who have been translated out of the realm of sin and death into the realm of the life of God. When Self desires to choose, to speak, to act, we must definitely hand ourselves over, member by member, unto God as those who are no longer slaves to sin. As we do this, we shall begin to reign in greater life.

At the time of testing and in the "Between times," present yourself unto God as one who is living the risen life; as one who is called to reign in life; as one who is living Christ's life in union with Him, and with deep consciousness of doing so. The more we habitually do this, the more real will it become to us that we have received the Life of God through Jesus Christ.

Reigning in life means living Christ's life in union with Him as He lives His life in and through you. If you are saved, you have been raised up from death and have entered the realm of the risen life in Christ; and this new life must be the realm of your living, the place of your soul's constant abode.

As you seek to live the risen life, God will make it an operative reality to you that you have been translated out of the power of self and sin and death, into the realm of life. Every moment, in each happening and relation, you are choosing whether the life of Christ or the life of the flesh shall be your realm of living; whether you will be the slave of self and sin, or whether you will reign in life through union with Jesus Christ.

There is no way in which we can be prepared to reign with Christ during future ages excepting through the cross. During our earthly life, there must be the denying of self, the refusing of all self-pity, temper, sensitiveness; of all that is of our flesh, if we are to "reign in life." It is by reigning over our self-life and its movements, that we are being prepared to reign with Christ in His Eternal Kingdom.

Yield to the cross that you may be emptied of self and its movements, and may be prepared to reign in the eternal life which has been imparted to you. Partake with Him in His death that you may partake with Him in His resurrection-life. If you are not reigning in life as you might reign, it is because you have not yielded your flesh to the death of the cross.

Paul says: "I protest by that glorying in you which I have in Christ Jesus our Lord, I die daily." And again he writes, "I have been crucified with Christ, and it is no longer that I live, but Christ liveth in me." "Crucified" means to be nailed to the cross. Is it real to you that you, with all your sins, self-life, and all your weaknesses, were nailed to the cross when Christ was crucified? Is it real to you that when He rose from the dead, He brought you

up with Him from death and from the tomb into a new, age-abiding life, with power to walk and reign therein?

Center your life and your desires in God. Refuse to let anybody or anything uncenter you. Wonderful beyond our apprehension is it to be centered in Him as the planets find their center in the sun and revolve about it, receiving life and light and power from it. Take God into everything. Bring everything to Him for Him to direct your life. How wonderful that we have been put into Jesus Christ, and that He, with His life, has taken up His abode in each of us! Therefore we must make our abode in Him and in His life.

If you have not been at home in Christ and in His life, come to Him and confess that you have been living away from Him in your own flesh and weaknesses. He will settle you in your union with Him more and more deeply until His life will abound in you as the life of the vine abounds in the branch to the bringing forth of a hundredfold fruit.

He Shall See of the Travail of His Soul

CORA HARRIS MAC ILRAVY

WE READ in Isa. 53:11: "He shall see of the travail of his soul, and shall be satisfied." As we read these words, which were spoken prophetically of the Son of God and His travail of soul over the human race, we are impressed with our meager understanding of Christ's passion and suffering. Our redemption was not purchased easily or at a small price. Not silver nor gold could redeem us from the penalty of the Fall; only the blood of Christ could avail for our deliverance and redemption.

How little apprehension do we have of Christ's passion and suffering in our behalf! How small our realization of His love and His travail of soul as He became Sin that we might become the Righteousness of God in union with Him! Oh, Eternal Love that would not withhold His only begotten Son to carry away our sin and misery! that gave Heaven's Best to buy us back to be His eternally!

We do not know, and we shall never know, the darkness and awful fate from which Christ delivered us through His death. We do not know, and we shall never know, what eternal separation from God's presence means. But we know that we have been purchased unto God at the supreme price in order that we may be an elect race, a royal priesthood, a holy nation, a people for God's own possession. We know that this great transaction was accomplished in order that we might show forth the excellencies of Him who called us out of darkness into His marvellous light.

Are you shouldering the responsibility of these great privileges which are thus extended to you? Is it real to you that God has called you preeminently to show forth His excellencies? Is it real to you that He has called you out of the darkness of sin, the darkness of your own self-life and its movements, into His marvellous light? into His holiness, love, and all the divine prismatic rays that make the light and glory of God? For the glory of God and the light of God mean all God is in His perfection of attribute and character.

A greater full-knowledge of God and of His excellencies must be preceded by a greater consciousness of our incapacity and emptiedness. A greater bestowment of spiritual understanding must be preceded by greater inward pain, and by conviction of how little is our apprehension of His suffering and death in our behalf.

What does the love of Christ mean to us, the love that caused Him to die on the cross in our stead? How much do we understand it? how much are we moved by it? Only as we are conscious of our little revelation of God's love, and there is born within us a consuming desire that His love shall be revealed to our hearts and shall flow through us to others, can a cry

to this effect be planted within us.

We are too prone to generalize in the things of God; but if we are to receive from Him, we must specialize. We must apply each truth and promise to our own lives; and we must feel our responsibility concerning it. Not only did God so love the world that He gave His only begotten Son that whosoever believed on Him should not perish, but should have eternal life; but He so loved *me,* He so loved *you,* that He gave his Son that we should not perish but should have eternal life.

Let us individually declare to our own souls, "Christ died not only for the world, but He died for me, for me!" It means infinitely more when we appropriate every text, every truth and promise, every manifestation of His love and gracious acts, and make them personal and specific.

It is solemn that God would not have the world perish; but it strikes with deep humility the heart of one that reverently repeats, "He would not have *me* perish." Repeat often and slowly, "Christ wanted *me*; so He died to have *me*. Christ indwells *me;* He has given Himself for *me;* He has given His life to *me;* none can pluck *me* out of the Father's hand." At the time of testing, declare with faith, *"I* am more than conqueror in this testing through Him that loved me."

God's love and provision were offered to all men; but they were offered to all men because He offered them to each individual human being as though there were no other man on earth. Ask him to make it real to you that every provision and gift, with all power for victory, and the power to claim all Christ died to give to man, are yours; yours as though they were provided and offered to you alone.

We must consider all His commands as though He spoke them to us individually. We must heed His warnings concerning punishment for disobedience as though spoken personally to each of us. We must set our faces to win the rewards He offers the overcomers as though He had promised them to each of us alone.

When we yield for the Holy Spirit to quicken the personal application of His truth and dealings to our hearts, our love for God, and our sense of responsibility towards Him, will be increased and perfected. Only as these precious facts become realities to us, will Christ see of the travail of His soul in our lives and be satisfied.

There are depths in this prophecy, "He shall see of the travail of His soul, and shall be satisfied," that cannot be sounded by man. Without question, this profound prophecy will be fulfilled concerning all God's great plan for the world and for the universe. Without doubt, it will be gloriously fulfilled in connection with Christ's Finished Work on the cross. Not one smallest detail of God's purpose and of Christ's Sacrifice will fail.

But God would have you read this Scripture thus, "He shall see of the travail of His soul *for me,* and shall be satisfied." He would have you apprehend that this prophecy rolls over on you a tremendous responsibility; and that to fail in meeting this responsibility will mean to you an eternal loss, and it will mean that you will fail your Lord who died for you.

What would it mean in your individual life for Christ to be satisfied according to the travail of His soul? No creature, even the glorified creature, will ever be able to fathom the awfulness of the travail of Christ's soul for the world, the awfulness of the agony that He endured in order that men might be saved. God's thoughts and plans are as definite and fathomless for each of us as for the whole world.

What would it mean for Him to see of the travail of His soul in you according to the sacrifice and suffering He underwent to redeem you? according to the agony He endured to deliver you from eternal death —an agony of which no creature can have even a shadow of understanding.

He shall see of the travail of His soul in the agony He bore when, in the Garden, there ran down from His blessed face to the ground great drops of blood; and He shall be satisfied. He shall see of the travail of His soul which caused the blood to run from His pierced hands, His pierced feet,

His pierced heart; and He shall be satisfied.

He shall see of the travail of that agony of soul that caused Him to cry out, "My God, my God, why hast thou forsaken me?" and He shall be satisfied. He claims from us that in our lives, He shall see of the travail of soul in all the agony that He bore for us, and that He shall be satisfied.

This is what he asks; this is what He sets before us; and we have no right, nor should we dare, to give Him anything less. We have been bought by Jesus Christ to be His to the ultimate of what God can work out in us. Have we understood this, and are we living up to the vision?

Wait before the Lord, and hold this Scripture before Him, and you will no longer remain indifferent; you will no longer think you have any right of choice in meeting Christ's demand that He shall see of the travail of His soul for you, and shall be satisfied. He died an awful death for you. His Father's face was turned away from Him for you. His agony for you was of such depth it could not be measured by all earth's agony crowded into those few hours He hung on the cross.

All of His agony, His sacrifice, His travail of soul, was for you! for me! for every human being! And each of us is as responsible to measure up in his own life to what He did, as though no other human being shared in its benefits. There is naught that God offers to any human being that He does not offer you, and Christ had to die so you might have it.

Are you claiming God's provision and offers? Are you paying the price of a laid-down life at every cross so that you may receive what Christ died that you might have? so that He may see of the travail of His soul in you, and be satisfied? He had travail of soul for us as He prayed in the Garden to be "saved out of death;" and in this prayer was included our being saved out of eternal death. And He asks that He may see of that travail of soul He bore for us, and be satisfied.

Everything that God commands you to put out of your life, is included in Christ's travail of soul in your behalf. All He promises to the overcomer, Christ agonized to bring to you. It had its part in His travail of soul and in His agony. Only as you claim all He suffered to give you, can He be satisfied.

God has desires for the life of each human being. Christ suffered and died to cause God's desires to be accomplished. Only as God's will is realized in a human life can Christ's travail of soul for that life be satisfied. There are solemn depths in these words that we are considering; and our souls should cry out that the desires that are in Christ's heart for us, shall be utterly satisfied.

How unworthy we are when we accept the salvation He died to provide for us, and are niggardly in what we render to Him of our lives and powers in return! How unworthy we are when we choose to pamper our flesh and live our own lives instead of yielding ourselves over to Him to be purified and conformed to His image! God's great purpose in creating us and in redeeming us, was that we should be made like unto His Son. "Whom He foreknew, He foreordained to be conformed to the image of His son."

Let us prevail with our whole heart that He shall see of the travail of His soul for us and be satisfied, no matter what it costs us to have this prayer answered. Let us yield to all that touches our lives, recognizing it as a part of the working out of the answer to this transcendent prayer, as the fulfillment in our lives of the prophecy the Spirit spoke through Isaiah concerning the Servant of God. The greatest prayer a human being can offer is that Christ shall see of the travail of His soul in his life, and shall be satisfied.

O soul, redeemed at such a price, loved with such a love, bought by the lifeblood flowing from five gaping wounds, and by the turning away of the Father's face from His beloved Son, cry out that Christ's sacrifice for you shall not be in vain! Hold this prayer before God until your heart is broken and contrite, never again to take its own hardened, selfish form.

Get still and meditate before God on this inspired prophecy until you discern something of its great depth. Pray and hold it before God until it is stamped upon your heart. Only by praying it and meditation upon it can you be made willing to go through any sacrifice to have it fulfilled in your life, and thus satisfy Christ's heart.

Consider the solemn wonder that in your life Christ may find satisfaction for the agony and sacrifice He suffered for you. God eternally had thoughts and plans for every life; and Christ had travail of soul and died that God's thoughts and plans might be carried out. Is it a small thing? It is higher than all heavens; it is deeper than all depths.

If we would have our souls filled with a greater apprehension of God's provision for us, and a purer fervor towards our precious Lord, we must wait patiently before God that He may enlarge our capacity for Him. It is when we are in the place where Christ can speak His words through us, where He can plant His thoughts and desires in our hearts, that He sees of the travail of His soul in us and is satisfied.

He suffered to do the will of God and to bring you to the place where you would be willing to suffer to do the will of God. He died that God's will for each human being might be carried out in Time and in Eternity. His travail of soul was for this, and He cannot be satisfied until you reach the very most that He suffered to give you, and to make you.

It will not be done all at once, for God works slowly on the immortal and delicate human soul. But as we yield more fully to the cross, as we live more continually in union with Him each to-day than we did each yesterday, we shall receive an increasing abundance of His life.

It is as we live more consciously in union with Him that we realize a little more vitally and victoriously upon the power that is ours through His indwelling. As these precious experiences increase, we see our lacks more clearly; and with it, comes a greater revelation of the great provision God has made for our needs.

Let us prevail that all God intended to impart to us through Christ's sufferings and travail of soul, shall be fully wrought out in our lives. This is the least return we can make for the agony our sins caused Him. Let us draw so close to God that we shall begin to apprehend what these profound words spoken of the Lord really mean. God's light will fall upon them in greater revelation when we begin to share Christ's cross with Him more faithfully. It is laying down our own lives at Calvary that g i v e s u s clearer perceptions, and plants deeper hunger in our hearts.

This prophecy is not of passing import. It reveals that Christ's love was over each of us individually when He died; that He is yearning over each of us now; that He is entreating us individually that He may see of the travail of His soul in us and be satisfied. It is not much to ask compared to what He has done for us, and what He suffered for o u r redemption. Therefore begin to-day to yield yourself over to God in everything, in every setting, in every relation, in order that Christ's heart may be glad as He sees of the travail of His soul in you and is satisfied.

If you draw close to Him, He will make it real to you that His sufferings in the Garden were for you; that those clots of blood that dropped from His face to the ground, were for you. He will make it real to you that those nails were driven into His hands and feet for you; that the sword pierced His precious side for you.

When you let Him do this, you will realize that sin is not a small thing; you will realize that it was our sin that caused His agony when God turned away His face from Him; that caused the anguished cry that burst from His broken heart, which shook the heavens and the earth. All this and all else that could be named, made the very essence of His travail of soul for each one of us. In return He asks only that He may see of the travail of His soul in all the agony He endured for us, and be satisfied.

The Longing Heart

CORA HARRIS MAC ILRAVY

THE Book of Psalms is the expression of the creature's longing for God, which the Spirit of God has breathed into man's immortal, God-indwelt spirit. This has been beautifully expressed by a deeply spiritual servant of God, Dr. Mac Laren: "The Psalter may be regarded as the heart's echo to the speech of God, the manifold music of its wind-swept strings as God's breath sweeps across them."

If we thus longed for our precious Lord, our souls would be constantly reaching out to know Him better, to have a closer walk and relation to Him. If, as the heart panteth after the water brooks, our souls panted after God; if our souls thirsted for God, for the living God, we should fervently pray that He would bring us into His inmost presence where we would ever appear before Him. There our melted and humbled hearts would cry, "Come quickly, Lord Jesus! Prepare me to meet thee! Reveal thyself to me in a deeper way! Make me more obedient and yielded."

The longing would be not only for His personal Coming for His bride, but for His repeated spiritual comings from day to day in Self-revelation, in His dealings and chastenings. The Lord waits, He is yearning, to plant in our hearts pure unselfish and consuming desire for Himself, and for Himself alone, about which many of us know very little. If you feel that you have but little capacity for this longing for God, prevail that He will work this within you, and increase your hunger, and enlarge your capacity. You may have all that any other child of God has had down through the ages.

In one place the psalmist says: "My soul longeth, yea, even fainteth for the courts (presence) of Jehovah; my heart and my flesh cry out unto the living God." In another psalm he says: "My soul thirsteth for thee, my flesh longeth for thee, in a dry and weary land, where no water is."

You and I may know this intense longing for God that is akin to the thirst the psalmist felt. His thirst for God was such as a man feels who has had no water to drink for many days. It was such as the shipwrecked sailor feels who watches the waves of the ocean beat upon his little skiff, but is dying of thirst in the midst of an apparently great supply of water.

Again the psalmist said that he opened wide his mouth and panted with thirst for God. The figure is that of a thirsty deer panting for water. We can visualize the deer running with open mouth and lolling tongue, over mountain heights and down through deep ravines, towards the water brooks. Our vision follows him as he surmounts every obstacle that seeks to impede his course to the streams of living water. Again the psalmist says that his soul is breaking with longing for God. Do you know what it means to have your heart breaking with longing for the living God? Every one that desires it may have this great thirst and longing for God.

We must not be discouraged because we have not this experience; but we surely must not rest satisfied not to have it. It means much to experience the intense longing for God that the psalmist expresses. Not many have had such longing, and perhaps not many have desired to experience it. But the Psalmist David, who was a man after God's own heart, had it during his entire life; and that is one reason why God loved him, and why he became the sweet singer of Israel.

God promises to satisfy the longing soul, but He does not promise to satisfy the soul that is not longing for Him; for such a heart is satisfied with the world and with something other than with the Lord. But we may have this inward urge for God if we desire it enough to meet the conditions and prevail for it; if we desire it enough to open our mouths and pant for it.

Has your soul ever panted for God?

Is your heart satisfied with your Christian experience? with your knowledge of God? with the victory in your life? Do you feel that you have all that God intended you to have according to what He has set forth in His Word?

Have you walked step by step abreast of the Lord up to each day's light, so that you have missed nothing of all He has offered and provided for you? If you have not, it is because you have not had the longing heart. You have not had the soul that thirsted and fainted with desire for Him. Every one who will be a part of His bride, will have a heart that thirsts and faints for its Beloved.

When your heart is made so hungry for God that it seems there is within you an unceasing pain and gnawing, God will satisfy your soul with living water and heavenly manna from above. He will extend to you His wonderful Self-revelation; He will unveil to you the power of the mighty Gospel and all that pertains to His uttermost salvation, and cause you to live and experience it. He will satisfy those desires that He has planted in your heart. But there must be hunger and thirst of soul; there must be a drawing very close to Him if He is to plant these great desires within you and then satisfy them.

Elbethel

A CONTINUATION OF THE ELBETHEL SERIAL

VOL. V JANUARY - MARCH, 1942 NO. 1

The Lord Working With Them

CORA HARRIS MAC ILRAVY

THE GREATEST of all human attainments is humility and utter dependence on God. But, alas, how slow we are in learning by experience the great secret, that apart from Christ we can do nothing! Only God knows what power that one will have who yields to become nothing in himself. In the last chapter of Mark, we catch a glimpse of the way the risen Lord taught the disciples this secret, and the result of their experiencing it. "The Lord working with them, and confirming the word by the signs that followed" (Mk.16:20).

Before Christ died, the disciples had moved with Him from one scene and relation to another. They had beheld the many wonderful miracles which He had performed upon the multitudes of sick and demon-possessed who sought Him out. Human nature being what it is, one wonders whether the supernatural signs that were everyday occurrences during the three and a half years that they spent with Him on earth, were not in danger of losing their wonder to the disciples. One wonders whether beholding the mighty works and miracles that He did, and listening to His wonderful teaching, might not have been in danger of becoming commonplace.

It is easy to assume that God's favors and works will continue indefinitely because they are moving along the same channel, and continuing from day to day. We forget, if we have ever learned it, that there is nothing we do which is the same each time we do it, although it may appear to be the same.

The duties that you perform are never identically repeated; the experiences through which you pass, the settings that seem the same, are never twice alike. God is in each one in a different way, and you are in each one in a different state and way. Unless you find God in a greater way in each setting, in each relation and happening, you are missing the great experiences which God intended you to receive.

We must approach the days and the moments of the days as though new discoveries and revelations awaited us. We must enter into every moving of God in our lives, and into our relations to others, as though we had never passed over that part of life's path before. Only thus can we find God in a new way, in a different way, in each smallest detail of life. Only thus can we gather the ineffable treasures out of each day's living, which God has hidden away under the common, the unlovely, and the sordid.

"The Lord working with them." How these words should melt our hearts as we think of those disciples left behind after Christ's Ascension, bereft of their dear Lord, who had led them out, who had hitherto told them where to go and what to do! But what comfort was theirs as they realized in many new and wonderful ways that He had not really left them! as they realized that He was still with them, but in a far closer, more living way than before He died. Not only was He working in them, but *He was working with them.*

They felt His presence in a deeper,

more real way than they had ever felt it when they looked into His tender eyes. They knew that He was working with them, and that the power of His working was more real than when they had heard His beloved voice command the sick to be healed and miracles to be performed.

The first and basic work He must do before He can work with you and have the signs follow, is the deep work He must do in your own heart. In this first work He does, you must be co-workers in union with Him, and He must work with you if you are to be an expression of Him to others. Only His work in your own soul can qualify you to work in His vineyard; can prepare you to be His mouth in giving forth the mighty truths of the Gospel, which He brought to men through His death, and which alone can transform them by working in their lives.

If you are walking with Him, there is not a momont of the day nor a setting in your life, of which you could not truthfully say that God is doing a new thing in and for you. Pray that this wondrous fact may be made real to you in connection with every happening and relation in your life.

We must realize the necessity of having Him work with us. No matter how much apparent work is done and propaganda is promoted, all will be of no avail in which the Lord does not work with us. All our fleshly works in which the Lord has no part, will never go over with us to that land to which we journey.

We need to know indubitably that our plans are of no value, and that carrying them out accomplishes nothing before God or for His glory if He does not work with us. If He is with us in any ministry to souls, or in the commonest settings and in the performance of ordinary duties, nothing will seem irksome and commonplace. He will accomplish through us more than we may realize at the time; and He will do new and beautiful things in us.

His working with the disciples was confirmed by the sick being healed, by many mighty works being done, and by many other signs that followed when they asked in His Name. It must have been marvelous to them, after they had watched Him ascend into the heavens, to speak in His Name and to behold miracles performed as if He had been there speaking the command Himself.

As long as they used that Name, He worked with them and the signs followed. The disciples must have realized that in themselves they could do nothing; they must have used His Name with great humility and with helpless leaning on Him. Just as great miracles and healings can be done today through real faith in the power of His Name as were performed in the Early Church. His promise is: "If ye ask anything in my name, I will do it."

The Lord is more pleased with small services done for Him when He is working with us than with apparently great things being done with much noise and acclaim by large movements and organizations. If we reach the spiritual attainment and the state of faith where He always works with us, it must ever be by the way of humiliation; it cannot be accomplished by acclaim and popularity for us.

Give Him His rightful place in your heart, your thoughts, your life; and take your rightful place under Him unto utter dependence on Him until you have a consciousness of your own helplessness in yourself, with a calm conviction of His power being at the disposal of your helplessness. When you reach this state, you will be assured that all you undertake under Him will go through, and that He will get the glory whether anybody else approves of you or not. And you will be at rest for you will be in the place where to have His favor upon you is enough.

Things that are done by human effort often appear large and important, but if God is not in them, they will prove to be only wood, hay and stubble to feed the final fire of dead works. But when the Lord is on your side directing you and working with you; and if you keep Him

on your side by obedience and maintaining your contact with Him, He will accomplish all His will in and through you.

When He works with you, you may be in perfect peace regardless of any one or anything. Whether we preach or pray or help in His vineyard financially, He must work with us; and we must be co-laborers with Him. We sow the seed He gives, or we sacrifice to support the spread of the Gospel; but God, laboring with us, alone gives the increase. We are told that Moses was great because God was with him. And all who have God with them will be truly great in the sight of the Lord.

He cannot work through us until He has worked in us. He cannot speak His great truths through us so that they will become a living power to others, until we are living them. We cannot lead any one to be humble until we are truly humble. We cannot teach any one to live the overcoming life until we are earnestly seeking to live in victory. We cannot preach the true Gospel so it will stir souls, until we have a revelation of it by taking the crosses He sends.

The Gospel is a mighty life-giving power. The Word declares that the Gospel is "the power of God unto salvation to every one that believeth." The Gospel is the Good News of Christ's Redemptive Work on the cross, and its operation in the human life unto deliverance from sin and self. Through faith in Christ and the Gospel, eternal life is imparted to the believer.

Until the power of this mighty Gospel is working in our lives, God cannot reveal it to others through us. Hidden weaknesses of character and conditions, fleshly workings, unsightly living, must be uncovered and dealt with. This can be done only as He works with us and we work with Him.

If you would have a revelation of the Gospel of the Son of God; if you would know the power that is in the cross of Christ, that is in the blood that He shed for you on Calvary, by faith you must daily incorporate these truths into your life. If you find you have not the power that God's Word says you should have, search out your own life and see where you have not given Christ His place in it. Search out your relation to the Lord and see whether you have let Him direct your life; whether you have taken any glory to yourself. Search out your relation to the cross and to the Gospel and see whether you have yielded your self-life to the death in every place where He was dealing.

The great goal you must set before you, and which must actuate all steps that you take, is to draw closer to the Lord so that He will deal with you and draw closer to you. The most wonderful and essential boon that God can bestow upon us is conviction of our need. Our hearts should be melted with gratitude when He lets us see ourselves somewhat as we appear before Him.

There must be times of unhurried meditation and seeking His face. There must be times of waiting before God until He meets you and you meet Him in a greater way. There must be closer and increased contact between your soul and God until He is the home and fortress of your soul, in which it ever seeks to abide.

If you are faithful in doing this, a relation to God will be built up that will make possible His working with you in the commonest duty, as well as in all spiritual ministry that He may call you to perform. Yield to Him that there may be a greater indwelling of the Spirit; yield to the Holy Spirit that He may teach you all things.

Not only will the Lord be our Co-worker, but we must be His co-workers. He who created all things is indwelling us; He waits to work in us and to work with us. We are members of His body; therefore, "Closer is He than breathing and nearer than hands and feet." When He sends us to do some task, whether it is to preach, or teach, or to speak to another soul, He is within to work with us. Whether we are engaged in housework, or office work, or in other secular

duties, He is not only working with us, but He is working in our souls.

We are utterly insufficient for the least thing in ourselves. We are weak and cramped in our outlook; we are little and pinched in our make-up. We apprehend God's will and purposes very poorly. We have not a clear perception of the fact that God has a transcendent and eternal plan for the whole universe. His plan is not merely for these few years we live here on earth, which are like a vapor that soon passes away. But God wants us to live this short span of earthly life as those who are included in His great plan, as those that are being prepared to dwell in the presence of a holy God forever. He wants us to live for Eternity as those who are immortal.

The great purpose of our being created and being on earth is that we may be to the praise of God's glory throughout Eternity. Let us keep reminded that we shall grow and progress forever. Let us keep reminded also that the place and attainment we make our goal, is the place to which we shall arrive.

It is only when God works with us that anything is done that will abide for His glory. Let us pray that we may know where we are weak, in order that the Lord may work with us to make us strong in Him. Let us pray that He will show us where we are too strong, that the Lord may work with us in that place to make us helpless and dependent upon Him.

Pray that the work God is doing in your soul may be deepened; and do not tell others what He is doing within your soul unless He leads you to do so. As He moves within you and deepens you, you will find that the Truth will flow out to others; and even your presence will arouse hunger for God in the hearts of those about you. Whether you speak or not, they will have faith in you because they know that you are really living what you claim to believe.

It is easy, too easy, to talk: but to be in the place where God speaks through you; to be in the place where you are preaching Christ with your life, is a different thing. This demands a constantly deepening inward work, an utter abandonment and building up of stability of character, and a purer spirituality through yielding to every daily cross.

He will work in you so that the spikenard of humility will flourish where pride has been rampant. He will work in you so that divine love will pervade your heart and will form such an atmosphere of love about your life that others will feel it, and you will not have to try to love people.

He will work in you so that patience and long endurance will take the place of impatience and irritability. He will work in you the discretion you need, so that you will think soberly before you speak, instead of speaking indiscreetly before you think. He will change you so that you will no longer be rashly impulsive in speaking and doing things that are contrary to His beautiful will.

Remember that words once spoken are like a child that is born; you cannot unsay words that you have spoken any more than a child can be unborn. Words are living things; they have mighty power for good or for evil. When we apprehend the power of speech, we shall not promiscuously confide our personal affairs and problems to anybody who is willing to listen. You may find many who will listen, but few will you find whom you can trust. Too often they are actuated by curiosity and are as eager to repeat to others the confidence received as they were to receive it.

Talk everything over unhurriedly with God before you let human beings explore the hidden recesses of your heart. God will co-labor with you in your soul and life; He will take you up on the mount of vision with Him, where you will see things you have never before glimpsed.

God only knows what our lives would be today in deep experiences and "far-vision" if we had worked with Him in living the Gospel. God only knows what precious ministry we should have in the lives of others, what fruitage there would

be from our lives and theirs if we had worked together with Him in taking every cross He sent.

He does not speak to your heart and say, "Go and work for me;" and then let you go alone with only your own strength and wisdom to depend upon. He tenderly woos you and reveals His love. He points to His supreme sacrifice to purchase you for Himself, and He tenderly entreats, "Come and labor with me in my vineyard among the souls I died to save."

Apart from Me Ye Can Do Nothing

CORA HARRIS MAC ILRAVY

ONE OF THE RAREST attainments the human creature can reach, is the knowledge of his own utter helplessness. The attainment of this knowledge is so rare that it is seldom found among men. There are those who are helpless through timidity or through inefficiency; but such helplessness is quite different from God's kind of helplessness, which is set forth in Jn. 15:5: "Apart from me ye can do nothing." If we would become helpless, it must begin in our hearts and here on earth; but it will prepare for us riches that will endure and increase throughout Eternity.

The most difficult lesson a human being can learn, is that of himself he can do nothing. But it is possible to attain to almost any pursuit, even beautiful helplessness, if a person sets his mind and will upon it. Not many, however, have reached a state of selflessness because not many have set their hearts upon being humble. The aim of most people is to reach a place of popularity, power and importance.

It is indeed a painful experience for God to show us that in ourselves we are helpless. He has to let us utterly fail even in duties and pursuits in which we have long been skillful. When He seeks to make us helpless, He lets our knowledge, which has seemed great to us, fail and appear like foolishness. He lets us make all kinds of failures in things we have done admirably for years.

Because this is often the way that God reveals to us our helplessness, we must be cautious how we pride ourselves upon being able to do even an ordinary duty more capably or better than others. If God is seeking to make us humble, He may let us fail ignominiously before others in the very places where we have considered ourselves expert.

There are few experiences more painful than to find you can no longer do something well which you have been doing well most of your life. The bread you have been making easily and skillfully for years, turns out sour and uneatable. The figures you have expertly added up during all your business life without trouble or mistake, often turn out to be incorrect; and you are greatly humbled. The car you have been driving, suddenly defies all your skill; and the duties you have been doing satisfactorily in the shop, are no longer satisfactory; and call forth sharp rebuke from those over you.

Though such dealings are painful and often perplexing, through them we learn wonderful lessons of lowliness of mind about ourselves. There is, however, a more wonderful lesson than to find that you can do nothing of yourself, and that is to reach the place where you no longer try to do anything of yourself because you have learned that nothing you do of yourself can glorify God.

The reason there is so much effort and so little result in Church activities, is because the members have not learned their helplessness. This is also the reason that some Christian workers have nervous prostration. I do not believe that any one who depends on God, and has learned that apart from Christ he can do nothing, need have a nervous break.

When man is doing his own works, he bustles around; he leads a meeting here and another meeting elsewhere. He

raises a little money, or big money if he can. He is always promoting his plans with feverish activity. He becomes a "Great Promoter," a "Great Organizer;" and he is sent for to promote the plans of organizations and churches. But he has no time for quiet waiting on God, and prayer to know *God's* plans.

The great question should be not whether he is a "Great Organizer," but whether he is a "Great Agonizer." Not many churches are seeking "Great Agonizers" to lead out in their activities. One reason for this is, that there are not many Great Agonizers; therefore they cannot be found to lead out in church activities.

Another reason is, that most churches would not put in Agonizers if they could, for such Agonizers might demand that the whole church should agonize. If there were Agonizers at the head of every Christian organization and every church, the churches and their activities would be purified and the fire of the Holy Spirit would fall.

Christ says, "Apart from me ye can do nothing." He is the supreme authority, and His word is conclusive. None can say anything after He speaks. Do you believe that apart from Him you can do nothing? or do you think it is partly true? or do you think it is not true at all?

We might say it was true, but it is not our lips, but our lives, that truly declare whether we think it is true or not. Some are striving to express Christ's words by their lips and by their living, though they have not reached a state of full dependence on God yet, but they are on the way.

Other lives say, "It is partly true. We know God has to do everything, but He expects us to do what we can—our part." And of course there is a wide divergence of opinion as to what "our part" is. Others cannot believe that God bothers with small details and trivial, everyday matters; but that if He wants us to do great things, He will help us. Beloved, we shall have God's help in all things, great and small, as much as we believe for and no more. What you and I have spiritually today, is the measure of what we wanted from Him in past yesterdays.

Suppose that today we began to live the life of not being able to do anything apart from Him. Consider yourself as doing this. Behold yourself as constantly holding the attitude, "I can do nothing of myself; I must say nothing of myself; I must choose nothing of myself; I must not act of myself."

If we practiced this, we might have quite a vacation of one kind or another. If we began to live this dependent life faithfully, we might suffer as we have not suffered before in anything we have undertaken. First of all, not having lived a life submitted to God, we are not in the place where we can know God's will quickly; where we are sensitive to the moving of God upon our hearts.

The result would be that even though God wanted us to do something, we might be too dull spiritually to understand what He wanted; and not knowing His will, we would not dare to move out. Such experiences would keep us still until we became sensitive to Christ, to His cross, to His will.

Wonderful indeed would be a company that believed and lived that apart from Him they could do nothing; who inflexibly pursued this course, humbling their hearts and refusing to do anything until they heard from God and knew His will, even if they waited weeks. Do you know what would happen at the end of this waiting? They would begin to realize that in themselves they were helpless. They would become sensitive to God and to His voice; and would begin to realize that apart from Christ they amounted to nothing, and could do nothing that could be acceptable to Him.

How wondrously blest is the man who has discovered his own helplessness; and who knows from experience that apart from Christ he can do nothing! How different does the life become of one who has learned this truth and is living it! Apply Christ's words to what you are engaged in. What would it mean for you and for God if you had taken Christ into

your every pursuit so you knew that you no longer directed your life, but that He directed it?

He who begins to incorporate Christ's words, "Apart from me ye can do nothing," into his life, will learn not only the lesson of dependence on Christ, but with it he will learn the transcendent Truth of God's sufficiency. As much as we are self-sufficient, that much we cannot know or experience the sufficiency of God. We are really sufficient for nothing, though, alas, we think that we are sufficient and able for anything.

Oh, that we may learn that God can, and that He will, do all for us that is His will! all that we need and desire that will be to His glory! Oh, that we may learn and experience to the full that God will do exceeding abundantly above all we ask or think, according to the power that worketh in us, if we will utterly abandon ourselves into His hands and unto His will!

This helplessness in ourselves to which Christ calls us, this dependence on God into which such helplessness introduces us, is not indolence. Helplessness for one who is not joined to Christ is agony, and brings desperation. But helplessness for one who is joined to Christ is peace, rest, soul-quiet.

And yet, to enter into this rest of being able to do nothing apart from Christ, and to let our life be ruled by Him, is the most strenuous achievement a person can reach. It can be attained only by laying down the self-life and self-will at every cross. For what is it that makes us run to do, and to work, in our own strength? and to drag other people into what we are trying to do? It is Self.

Down through the ages there have been some rare souls who have learned that apart from Christ they could do nothing; and they have lived this Truth unto such ineffable experiences as few of us know anything about. The Psalmist knew it as we learn from the 3rd Psalm and from other Scriptures. His enemies had increased; they were surrounding him, but he said unto Jehovah: "Thou art my shield." He was confident that his foes could not pass his shield.

Not only was he surrounded by enemies, but his throne was apparently gone. And yet he lay down and slept, and he rose up from sleep refreshed. Only when you become helpless can you realize and experience that He is your Shield. Beloved, have you reached the place where you can look beyond your enemies and see God? Have you reached that place of rest in God where you can look up to God above the heads of your enemies, and not hate them nor have any ill feeling against them?

David said, "How are mine enemies increased! . . . . But thou, O Jehovah, art a shield about me . . . I cry unto Jehovah with my voice, and he answereth me out of his holy hill. I laid me down and slept; I awaked; for Jehovah sustaineth me. I will not be afraid of ten thousands of the people." Let us talk oftener with God and talk less with folks, that we may reach a faith in God which we may, as yet, know little about.

We do much unwise talking with people and thus get under condemnation so that when we get down to pray, we have little unction or liberty. If you will talk everything out with God first, very seldom will you feel inclined to discuss your affairs with people. Make a covenant between your soul and God to talk everything over with Him first. Wait before Him in love, contrition, worship, and pour out all your thoughts, fears, problems to Him. When you talk things out with God in this way, you will find that no longer do you talk with people in the same way you once did.

Before you begin to speak to Him, enter His presence and get perfectly still before Him, so still that you are conscious you are before Him, and that He is listening to you. You may find that the first thing He does, will be to convict you of your own lack in what you are laying before Him; He may quiet your perturbed heart when fear and forbodings have assailed you; He may assure you

that He is with you and will take care of everything and everybody.

Before you are through talking with Him, you may have to build a confessional right there at His feet. You will never build a confessional by talking your problems over with folks. Human listeners are not not conducive to confessionals of the right kind.

Only the helpless can abide in union with Jesus Christ. We little know all that it means to have Christ's beautiful, tender words, "Apart from me ye can do nothing," wrought out in our lives; to realize that apart from Him, without His guiding and chastening us, without His working in us and through us, we are utterly helpless to do or say anything that He would accept or that could be to His glory

Here is set forth the beautiful relation between the branch and the vine. If the branch could feel, it would suffer in being grafted, for in order to be grafted, the branch must be cut from its natural vine. Then it must be fitted into the new vine and firmly fastened to it so it cannot fall away. Then a strange, new sap (or life) begins to flow into it and fill it, before which its own life must give way and be pressed out. But all the branch has to do is to yield to the grafting and abide in the new vine.

Beloved, God has grafted you into the True Vine, Jesus Christ (1 Cor.1:30); the work is finished on God's side. But this imparted divine life and your realization upon your ineffable relation to Christ, must be wrought out in your life bit by bit and moment by moment. If the new life is to fill and utterly dominate your heart and all its issues, you will have many crosses and may pass through deep suffering. But beyond each pang of suffering, you will reach His glory and behold His face; and upon you will appear the fruit of the True Vine.

This is the way it is when you begin to realize upon your union with Christ. His life presses into your life and demands that your self-life shall be laid down. It is a wonderful and mighty experience to abide in union with Jesus Christ! If you would abide in union with Him, you must become perfectly helpless in yourself.

As you abide in this vital relation with Christ, you behold God with clearer vision; Christ's light shines brighter, and you find that you have greater power for victory. As you turn your face Godward and reckon upon your union with Him, your eyes are anointed with God's eye-salve to behold unseen realities. If you are abiding in union with Christ, you will not take sides with the flesh, but you will take sides with God.

When you get into the flesh, you cloud your realization upon your relation to Him; and while this does not break your union with Him, it does dim your experiencing this relation; and it hinders the full flowing of His life. Take the positive side. Believe and declare that you are in union with Christ because God's Word says you are, whether it seems real to you or not.

Have you learned to live as a branch of the True Vine? or are you living like those about you? It demands helplessness to live as a branch, to know that apart from Him you can do nothing. Paul learned this great secret from his Lord when he was with Him out in Arabia. And the learning went on all his life through the cross, and through the many things he suffered for Christ's dear sake.

Do you want to know and experience your helplessness in order that Christ's power may rest upon your life? Do you want it enough to spend three and a half years pursuing this ineffable experience? Over and over Christ let Paul experience his utter helplessness. Over and over did He let him see that apart from his Lord he could do nothing. He waits to reveal this power to you and to me in precept and in our daily life; and we can learn it only through crosses and testings day by day.

Paul learned his helplessness as the prisoner of Jesus Christ. He learned this great secret more perfectly as his imprison-

ments increased and lengthened, until from his last prison he stepped over into Glory. Paul, the helpless prisoner, proved that God could do all things in him and through him.

As he was learning this lesson of utter helplessness apart from Christ, he was hungry and naked; he was stoned and betrayed by false brethren. Have you ever been hungry, and naked, and stoned by slander, and betrayed by some one whom you trusted? Read over the list of what he suffered in learning and living this wondrous lesson, and compare your life with his. As you read of his being beaten five times with forty stripes save one, ask your Beloved: "Lord, have I ever been beaten for your sake? Perhaps if I had been beaten five times with forty stripes save one, I should know more perfectly my helplesness and being only a branch."

Paul was stoned, and in prisons more abundantly, and in deaths oft. Ask your Beloved: "Lord, have I been stoned by criticisms for Thy sake? Have I been in prisons of straitened circumstances more abundantly for Thy sake? Have I been in deaths oft through the crosses you sent, for Thy sake?" Alas, how many times have we refused the crosses which He, in His love, sent; and so we could not say that we had been in deaths oft!

Paul gloried in weaknesses, in being nothing; in not being able to do anything apart from Christ. He had learned that when he was weak, then he was strong because the power of Christ rested upon Him. He said, "Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God" (2 Cor.3:5). In other words, he declared that he could do nothing of himself, but that his sufficiency was of God.

Let us pray that God will bring us to the place where we know we can do nothing apart from Christ; where we know that He is sufficient for everything in every place. Let us pray that we may know that He is enough for the poignant situation; for the incurable disease on our body; for the stubborn, unlovely trait that is in our make-up, which we have tried ineffectually to put away so many times. Let us yield to utter helplessness apart from Him so that the power of Christ may canopy over us, and the life of Christ may fill us and be lived out through us.

Believe Ye I Am Able to Do This

CORA HARRIS MAC ILRAVY

LET US WAIT ON GOD at every step of our Christian living until He reveals to us something of what He is endeavoring to do in and with us. He will not reveal His will all at once; but He will reveal it step by step as fast, and as much at a time, as He sees we can endure it. One of God's great purposes in all that He does or permits, is to perfect our faith; and He sends crosses to purify us, for it is through purification by the cross that He perfects faith.

Unbelief paralyzes our power to grasp what He has promised and holds out to us. He offers us precious treasures. He holds them out within touch of our hand; but if we have no power of faith to grasp them, we cannot receive from Him. The one whose hand is paralyzed, cannot grasp or receive anything, no matter how valuable or precious it may be. Thus it is with us when our grasp of faith has become paralyzed through unbelief.

Only as we have divine love can we have faith, for faith works by love. If your faith is weak, you may know that you lack love no matter how strong your emotions may be; and you can have divine love only through obedience, for Christ says, "He that hath my commandments and keepeth them, he it is that loveth me." The beginning and source of all obedience is obedience to the cross.

Obedience to the daily cross plants divine love in the heart, and the working of divine love always engenders faith. If

we find our faith is small, all we need do to have it strengthened is to confess our sin (for unbelief is called "an evil heart") and resolutely begin to yield to every cross God sends unto the increasing of His love in our hearts.

Our faith must be strengthened, for without faith we cannot please God; we cannot be saved; we cannot he healed; we cannot be perfected. All we receive from God is commensurate with our faith; and our faith is commensurate with our love. Without faith we can attain to nothing.

In Mt. 9:28-30 we read of Christ's testing the faith of two blind men who were following Him for healing. "And Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened."

Christ had just raised a young girl from the dead, and no doubt these blind men, who had been following Him, had heard about it. They may have thought that a Man who could raise the dead, could surely heal the blind; so they followed Him and kept crying out to Him.

It is significant that they did not cry out for their eyesight to be restored. We read: "Two blind men followed him, crying out, and saying, Have mercy on us, thou son of David." We find in other instances the afflicted ones who followed Christ for help did not cry out for their special need to be supplied; but they cried out for mercy.

Jesus did not appear even to notice these men as He moved along the road from the house where He had raised the dead; but He knew what they needed, and He treated them in the way that would prepare them to receive their healing. They knew that being dead was more hopeless in the natural than being blind, and hope was aroused in their hearts for their own healing.

Our faith also has been encouraged by beholding God's greater works in other lives, though the seriousness of an ailment has nothing to do with God's power to work. We must be careful not to think that it is easier to be healed of a headache than of a cancer; for it is not easier for God. He heals the most deadly disease as easily as He heals a trifling infirmity. When we get this right outlook upon God, we shall not measure the power of our God by our ailments.

There is danger in such specious reasoning, for it may cause the seriousness of our ailment to affect the working of our faith. If our need is small, we may find it easy to believe God for it. But if our affliction is humanly hopeless, our faith may seem to wither up, and our confidence to vanish.

We may wonder whether it is God's will to heal us; or we may question whether He may not purpose to purify us through our hopeless disease. Too often we rest down upon such deceptive and wrong reasoning instead of rising up in the name of the Lord and fighting the good fight of the faith unto perfect deliverance.

I have also noticed that those who think that God may purpose to purify them through suffering, often go to many doctors seeking help. They are like the woman with the issue of blood, who had spent all her living on doctors and was nothing bettered.

If you truly believe that God purposes to purify you through your diseases and suffering, you should patiently remain under them until God lifts them from you. Holding such beliefs is inconsistent with trying in every way to get rid of our afflictions. If God is really purposing through them to purify us, we may be sure that He will remove the sickness as soon as the purifying is accomplished.

These men moved by faith. They needed healing, but they could not see the Lord. They did not even know where He was going; they could only cry out for mercy and follow Him by following the crowd. The longer the Lord remained silent, the more they felt their need, and the louder they cried out. Christ did not even speak to them; and with every step, they became more desperate.

When you were in dire need and the Lord did not speak to you, were you desperate enough to cling to Him though it was almost in despair, and to cry out louder and louder for the need in your circumstances or environment; for the need in your soul, body, or life?

Oh, what an ineffable relation with God we might have today, and what precious faith might be ours, to which nothing would be impossible, if we had gotten desperate more often; if we had followed Him clear to "the house;" if we had kept crying out for mercy until He spoke to us!

But we did not get desperate; we did not follow Him into "the house." We may only have become discouraged, and perhaps almost rebellious, because the answers to our prayers were delayed. In such a state, we generally resort to some other help than God, or we try to help ourselves by our own efforts.

Many times He remains silent to test our sincerity; and by our not continuing to cry out, we are proved to be not very sincere. At other times He remains silent to make us draw nearer to Him; to make us more determined not to let Him go until we receive what we are seeking. And very often His silence is that He may increase and perfect our faith.

When we seem to be praying into the air; when conditions grow worse instead of better; when God is silent and we seem to have lost all touch with Him, let us remain firmly assured that, in keeping us waiting, He is doing within us a wondrous work for Eternity. He wants us to trust Him regardless of His working or not working. He wants us to feel our need more deeply, and to rest down on Him in greater confidence.

He would have us realize that He alone can do anything for us; that we are utterly dependent on Him for everything. The less we seem to receive from God, and the greater the delay in our prayers being answered, the more persistently must we follow after Him and cry out.

The less you feel His presence, the more resolutely must you humble your heart before Him and press through every barrier to reach Him, no matter how long it takes or what you must go through. One of the vital principles in God's Kingdom is that we take our stand on the side of God and of faith. He is undertaking to cause us to press after Him in spite of our feelings, in spite of adverse circumstances and discouraging hindrances.

"Believe ye that I am able to do *this*? to answer *this* prayer? to remove *this* weakness?" This question strikes the very heart of our relation to God, and of our receiving from Him. It is easy to say we believe that God can do all things; but real, living faith is always specific. If some one asks you, "Do you believe that God can heal you of *this* disease that is on you," it is not enough to say, "I believe He can do all things." The vital point is whether you believe that He can heal you of *this* disease that is now afflicting you.

A general belief in God's power that is not centralized on the special need of His doing something at the moment, effects nothing. The question must ever be, do you believe that He will undertake for *this* problem that faces you now? Do you believe that He can change you in *this place* where you are not to His glory? that He can break the power of *this habit* that has bound you perhaps for years?

In asking these blind men, "Believe ye I am able to do this?" the Lord made them declare their faith; and thus He clinched the faith He had already fostered in them by His silence. To answer, "Yea, Lord," or "I believe thou canst do *this* that I ask," must be a true declaration from the heart, a solemn expression of the soul's reliance on God.

When we face a desperate case, whether our own or somebody else's, and when the Spirit makes us know it is a desperate case for which He calls us to prevail, it steadies the soul to be able to say sincerely and with real faith, "Lord, I believe that thou art able to do *this*."

When you have thus declared your confidence in Him, keep your eyes on the Lord and do not watch what He is doing; do not look at conditions and symptoms, nor at the things before your eyes. Paul

wrote the Corinthians, "Ye look at the things that are before your face." Therefore, they could not behold the things that were invisible.

When God is seeking to increase your faith and purify it, it may be a breathless experience. He may stir up your nest and seem to drop you from it as the eagle shakes her young from the nest. But after a while your faith is strengthened and holds you to God unmoved, for you know that He will not let you fall; but that He will bear you up on the wings of the Great Eagle, even as He said to Israel: "I bare you on eagles' wings."

If your heart is attent, in the very process of falling, you will hear Him ask, "Do you believe that I am able to bear you up? do you believe that I am able to do this that you are asking of me?" And if your heart is centered on Him, you can say, "Yes, Lord, I believe that even though you seem to let go of me, I am as safe as when I feel your everlasting arms under me."

Study this beautiful incident with its lessons of "faith in the making." Study Christ's tenderness and wisdom in dealing with those that came to Him for help when He was here on earth, and you will understand more clearly His love and wisdom in His dealings with His people since He left the earth. Study the way He sought by silence to nurture faith in these two blind men, and you may discern more clearly what He is seeking to do in your own soul and life through every dealing and trial.

Oh, how we need to pray, "Show me thy ways, O God!" How we need to learn Christ by studying His mind and ways as revealed in the Word! How we need to draw near to our waiting Lord, and to become acquainted with Him! to feel the urge of His will! to feel His love in the beating of His heart against our heart!

Draw closer, ever closer to Him in obedient intimacy. Hold deep and warm in your heart the tiny sprout of faith He has planted within you, though it may be so small you scarcely know whether you have any faith at all. If you do this, you will find that your faith will grow, and be nourished, and will be strengthened in its grasp on God.

God is faithful, who will not suffer you to be tempted above that ye are able. He will not call you to bring out your faith to operate on something for which it is insufficient. Be confident that you have faith for whatever faces you because God has promised.

Believe that you have faith for any trial God calls you to endure. Believe that when the impossible situation encompasses your life, you have within you power of victory over it through your union with Him who strengtheneth you. What power would be ours if we steadfastly believed God's Word and trusted Him when we faced the hard things!

There are times when, because of our weakness, faith must grow unseen lest we get our eyes upon the faith that we think we have, instead of upon Him who alone must give us faith. But the faith that is held in deep humility will grow and strengthen much faster when it is declared. God will not let anything touch our lives for which we are not able. Put yourself, your life, everything that touches your life, into His hands; forever take your hands off, and let Him care for you and work unhindered to carry out His will for your life.

"*Then* touched he their eyes." The word "then" is emphatic. Not while they were traveling along the path and were crying out (though we must cry out) did He touch their eyes. Not during the time that He was silent did He touch their eyes. Not at all! If He had undertaken to heal them before His perfect time came, they might not have been in the place to receive their healing; for He said, "According to your faith be it unto you."

Beloved, if you will put yourself and your problems in His hands and not become discouraged, He will touch you at the right moment; He will undertake for you at the perfect time. Take the position of faith; believe God; then confidently wait His time and good pleasure.

"Then!" Oh, what a word is this! After He had tested them out; after He had proved their sincerity, *"then* touched he their eyes." After He had made them follow Him; after He had nurtured their faith through His silence, *"then* touched He their eyes."

Only when, uninvited, they followed Him into "the house," did He appear to notice them. Then He said unto them, "Believe ye that I am able to do this?" and they said, "Yea, Lord." After they had thus declared their faith, *"then* touched he their eyes." Are you waiting for a touch from Him? Do you believe He is able to give you the touch you need?

The Devil will fight your following the Lord. He will try to stop your praying when the Lord remains silent. He will fight your faith, and your declaring yourself when God brings you to the place where He calls you to declare that you believe that He is able to do that for which you pray. But you must steadfastly declare with quiet confidence that you believe that He is able to do *"this thing,"* and every other *"thing"* that is needed in your life.

Pray for self-discernment. Pray that you may know each *"this thing"* in your life where He must work; and there are many and great needs of His working in our lives, are there not? God is waiting to show us each place of need when He is ready to deal with it.

How should you feel if you were in dire need and were following the Lord who had just reased the dead, and were crying out for help, but He did not even speak to you? How should you feel if you were walking after Him along the dusty road, becoming more desperate and crying louder and louder at every step, but He did not even look at you?

Alas, how sadly we need to have a revelation of His love! If He loves us—and the cross proves His unspeakable love—how could He cause us distress unless He purposed to work out through our distresses more and more exceedingly an eternal weight of glory.

True faith always expects. Have you expectation for the answers to your prayers for the things for which you are crying out? To follow the Lord with deep cries and hunger, and have Him remain silent, is a path of suffering. But it is very sweet when you get to "the house" and He speaks to you.

It is hard when you are going over a lonely path where there is no sweetness, where you feel the Lord must hold you or you cannot go over it, and yet He does not reveal His presence and sustaining love as you crave. But it is wonderful when your path suddenly opens into a broad boulevard, and you find yourself sustained by His tender arm; and He gives you honey out of the very rock that you thought was an unscalable wall over which you could not climb.

"Then touched he their eyes." This is such a sweet, human presentation of the relation between the Lord and those two blind men. As He walked silently along the road, He knew that they were following; His love rested upon them; He knew the very thoughts in their hearts; He knew of their distress and anxiety; He knew how His silence was affecting them.

When He asked them if they believed, He knew they really believed that He was able to heal their eyes. He watched their eagerness and faith grow, and when the right moment came, "Then touched he their eyes;" and He said, "According to your faith be it unto you."

These are wonderful words to hear when you have faith, but they are fearful words for the Lord to speak to any one with unbelief. How many times has He asked you and me whether we believed that He was able to do the thing about which we were praying, and He has said, "According to your faith be it unto you."

What are the great needs in your soul and life? For what are you praying? For what are you believing? Are you expecting answers to your prayers? Christ says: "All things whatsoever ye ask and pray for, believe that ye receive (or received) them, and ye shall have them." And then He says: "According to your faith be it unto you."

We little know what victories, what visions, we should have had if we had believed that God began to work as soon as we began to pray. If we listen for His voice and search for His footsteps; if we cry out for His will, our heart will be assured that He is able to do all things for those who truly believe Him.

Walking in the Fear of the Lord

DOROTHY MARY GREGG

SINCE THE LAST "Elbethel" went to press, world conditions have steadily grown worse; and recently our own nation has been plunged, with the other nations, into the awful conflict. As we face these very serious days that are upon us and that lie before us, there is a deep call to our hearts that we be given over to God in an uttermost consecration of our whole beings to Him.

There should be within us a consuming desire to have our lives brought into conformity with the will of God along every line. It is not enough to have His will wrought out in a few places in our lives, while we resist or neglect it in others. Only a complete consecration up to our light will satisfy the heart of our Beloved, whose Coming for His bride must be very near.

A true love-relation to Him, a true expectancy of His Coming, will mean a complete giving over for the Spirit's blessed work of purification in the life through the application of the blood, the death, of the Lamb. Only thus can we be overcomers. The death of Christ must be allowed to work death to our self-life in order for His Overcoming Life to be manifested through us. And it is the overcomers who will sit with Christ on His throne; it is the overcomers who will make up that blest company robed in fine linen, dazzling and pure, His bride.

Some time ago the Lord spoke to one the following convicting and urging words: "The overcomers are overcoming." We deal so much in "futures." We expect some day to take the cross in our places of conscious lack of conformity to the image of Christ. Some day we hope to be overcomers. But "the overcomers are overcoming," *now, today,* in the *present* trials and tests.

In these days of great distress on almost every hand, there is an opportunity for Christians to have manifested through them the power of God to hold a heart calm and peaceful in the midst of dire trouble; to have manifested through them the love of God, which reaches out to comfort others and to bear their burdens. These troubles are but comparatively little foreshadowings of the awful days of the Tribulation towards which the world is rapidly moving. If we do not stand in overcoming power in these days, how shall we be counted worthy to escape those other "things that shall come to pass, and to stand before the Son of man"?

In the ninth chapter of the book of The Acts, we read of a time of great persecution and suffering for the disciples of the Lord Jesus, the outstanding leader of this persecution being Saul of Tarsus. But we read also that this one, bent on binding and taking to Jerusalem the followers of Jesus of Nazareth, was himself arrested by the Lord of Glory; was bound by chains that appeared to be personal weakness and blindness, but which were, withal, chains of His love; and was led in helplessness to Damascus, where he received a Divine appointment to bear the Name, even in great suffering.

The Church had gone through her sufferings victoriously, from Stephen, her first martyr, to the many who, like Philip, were scattered abroad and who so walked in vital union with the Lord that He was able to make them channels of enlightenment and blessing in all the places whither they were scattered. What consecration, what self-effacement does this indicate!

But the Church's "soft walk" in deep consecration to the Lord, did not end with the lifting of the fury of her persecution. It is one thing to seek Him earnestly in the day of trouble; it is quite another thing to maintain the same abandonment of love to Him when the clouds and storm have been cleared away.

We read of these Christians, in verse 31: "So the church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied." It is the manner of their walk that is before me for our meditation: "Walking in the fear of the Lord and in the comfort of the Holy Spirit."

There is a sweet appeal to our hearts in the words "walking in the comfort of the Holy Spirit." Yes, the Holy Spirit is called by the very name "Comforter," because that is descriptive of His gracious ministration in the life of the yielded believer. He is our " Paraclete;" and the word in the Greek indicates that He is our Advocate, our Helper, our Intercessor and Consoler, our Comforter. The original word for "comfort" in connection with the Spirit includes His exhortation, His entreaty, His encouragement, and His consolation.

Who can adequately describe the deep encouragement, consolation, and comfort that are ministered to the heart by the Spirit as His exhortations and entreaties are yielded to! Truly, there are "songs in the night" when the holy feast of our spiritual Passover is kept, when the Lamb is fed upon through the cross embraced, His death working!

But He who has come to comfort, has come also to convict, to entreat, to lead on into all Truth, to take the things of Christ and reveal them unto us—the wonderful power of His Cross and of His Resurrection Life, and all else of past and present and future that is in "the revelation of Jesus Christ." For the Holy Spirit can successfully fulfill His glorious office-work in our lives only to the extent to which we walk "in the fear of the Lord."

"Walking in the fear of the Lord and in the comfort of the Holy Spirit." The two are inseparably connected. The one is the essential attitude in the believing recipient; the other is the ministry of the Spirit of God that is always extended to the yielded heart.

Obedient children of God over the earth have experienced during the last few decades a gracious infilling of the Holy Spirit, like unto that received by the faithful group who obeyed their departed Lord and tarried in Jerusalem until that memorable Day of Pentecost. The glory of the Lord and the comfort of the Holy Spirit rested wonderfully upon the body of these baptized saints as long as there was a "walking in the fear of the Lord"—glory such as had not been experienced in the Church in such a widespread way since the Apostolic Days.

But it seems evident, beloved, that in the years that have followed, there has been great lack of balance of outlook on the two themes presented in our text. There has been much emphasis on the work of the Holy Spirit as to His manifestations of power and His ministry of comfort; but there has not been a commensurate emphasis on "walking in the fear of the Lord."

The human without the fear of God, ever seeks the glory without the cross. But that is not God-given glory, true spiritual fire, or genuine manifestation of heavenly power, which comes apart from a preceding working of the cross in the life. There is self-glory; there is false fire; there are manifestations of fleshly power, none of which require the price of a life laid down through the cross, a walk in the fear of the Lord. But if we would continue and increase in a life lived under the wonderful ministrations of the Holy Spirit, we must be "walking in the fear of the Lord."

In "Cruden's Concordance" we find the following beautiful definition of "filial fear of God: "The filial fear of God is a holy affection or gracious habit wrought in the soul by God, whereby it is inclined and enabled to obey all God's commandments,

even the most difficult, and to hate and avoid evil."

It is very different from slavish fear, which is a consequence of guilt; different from the fear of man or the fear of the Devil. This filial fear of God is wrought by Him in the soul of the one who yields to be drawn by His Spirit. It is one with the flow of the true love of God from the heart back to Him, a deep reverence which gives a profound respect for God and for His Word.

When this gracious habit, or disposition, is wrought in the soul, there is no tendency to regard God's Word lightly. There is a deep, God-given consciousness that it means just what it says; that obedience to it will surely bring its promised rewards; and that disobedience to its commands will as surely bring its promised sorrow or punishment.

Under this grip of His love and grace, of deep reverence for Him, with the consciousness that we walk before the Living One, before whom all things are naked and laid bare, we can "offer service well-pleasing to God with reverence and awe," knowing that "our God is a consuming fire" (Heb. 12:28,29). Our souls will be "inclined and enabled to obey all God's commandments, even the most difficult, and to hate and avoid evil."

Walking in the fear of the Lord, we shall not triflle with His convictions and call to our hearts. We shall know that it matters not what suffering there may be for us in the immediate results of obedience to His revealed will; that the working out of His will always brings glory to His Name, and is always for our own ultimate best good. We shall know that His will is to be absolutely obeyed.

Our reverence for God is proved by something far beyond mere words, mere shouts, or mere protestations of love. It is our heart and life obedience to the Cross, obedience to God's revealed will unto the laying down of each and every, even the dearest, possession we have, that proves our walking in the fear of the Lord. (See Gen. 22:12.) It is this obedience that proves to God our reverence; that proves it to our fellow-men.

There is nothing that will make men recognize the reality of the living God in our individual lives and in our midst as a church, like our walking in the fear of the Lord. The Early Church as it thus walked, was multiplied. There was reality among them; the power and presence of the Spirit drew others.

We, too, shall be multiplied if we thus walk. There will be a multiplying of the flow of the Divine Life and virtue in our individual lives, a multiplying of the Spirit's gracious ministrations along every line, a multiplying of the drawing power upon other lives. And thus will the Church be multiplied. Not a mushroom growth is this; but each one added will partake of the deep, stabilizing influence of lives lived in the Spirit.

Our redemption from our vain manner of life handed down from our fathers, was not accomplished by silver or gold, but with the precious blood of the spotless Lamb of God. The preciousness of the price most clearly indicates the greatness of His desire to purify us unto Himself for His own possession, a people redeemed from *all* iniquity, zealous of good works.

In view of all this, and the fact that God is no respecter of persons, we are earnestly admonished to pass the time of our sojourneying in fear, the same godly fear for which our blessed Lord, in the days of His flesh, was heard when He offered up prayers and supplications, with strong crying and tears (Heb. 5:7).

He who called us is holy; and thus are we to be holy in all manner of living (including "all manner of conversation"). But, beloved, that holiness which becomes ours when Christ, our Holiness, comes within in the New Birth, must be increasingly manifested in our everyday living. This can only be through our daily denying self and taking the cross, yielding to let the death of Christ (which was a real death, and not a mere fainting on the cross) work real death to our self-life in all its varied manifestations. Thus increasingly shall we truly live unto Him, a

separated life, sanctified, meet for the Master's use.

We read of the perfecting of this holiness of life that it must be done in the fear of the Lord (2 Cor. 7:1). This path of the perfecting of the relation with our blessed Lord calls for no meager giving over of ourselves to Him, no half-way consecration. It calls, step by step, for the experimental yielding over of everything we are or have as He presents the cross for our perfecting.

If we are faithful in our waiting before Him in prayer, He will usually speak to us of the deeper separation unto Himself into which He desires to lead us. Then will the Spirit move upon us to pray and supplicate for that very thing; and if we pray with true abandonment, He will strengthen us in the fear of the Lord that we may be held true to our prayer as the cross is presented.

It is an awful thing to pray for something and then fail to have the fear of the Lord in our hearts, so that we are taken up with our own comfort or hurt pride or with the opinions of people, instead of being taken up with the will of God and with His glory. How often has this been true of us! How often have we thus failed to take the steps in the perfecting of holiness in our lives!

In the Thirty-fourth Psalm, we find David's heart overflowing with praise unto God. He has found that the angel of the Lord truly encampeth round about them that fear Him, and delivereth them. In the wonder of his experience, he says to all: "Oh, fear the Lord, ye his saints; for there is *no want* to them that fear him!" (Think of it! No want! Do you believe it?) He goes further, and invites all to hearken to him, saying: "I will teach you the fear of the Lord."

In his teaching, he exemplifies the fact that "the fear of the Lord is to depart from evil;" and also the words of the Lord: "I will put my fear in their hearts that they may not depart from me." — An abiding life in Christ is truly accomplished only in those who continue in the fear of the Lord.

Therefore the Spirit admonishes us: "Be thou in the fear of the Lord all the day long." It requires such a "soft walk" to keep the soul-contact with the Indwelling One unmarred all the day long. Yet in this soul-union lies the secret of all spiritual attainment, the secret of power for life and service.

The world is in its present state of misery and fear because they of the world "did not choose the fear of the Lord" (Prov. 1:24-30). God is calling, calling the earth's inhabitants to fear Him, to turn to Him in obedience. Even up to the time of the revelation of the Antichrist, and just before God warns the people not to worship the Antichrist and his image or to receive the mark of his name, He will again call them to "fear God, and give him glory, . . . and worship him." Such grace! And yet the great mass of humanity will go on in their stubborn refusal to yield to God; still they will not choose the fear of the Lord.

Beloved, we choose whether or not we shall have the fear of the Lord, and the degree to which we shall have it. Oh, let us choose it! Let us get before God in yieldedness of Spirit and tell Him that we choose it, that we trust Him to fully work it in our souls. Let us choose it at every step, thus having a humble, hearkening ear to the voice of the Lord, and a spirit obedient to His will in all things.

The forshadowings of God's judgments are in the earth; we need to be deeply hidden in Christ, "walking in the fear of the Lord all the day long." Then shall we find ourselves walking also "in the comfort of the Holy Spirit," and able to lead others to fear and worship Him who is the God of all comfort.

NOTICE

We have BACK NUMBERS of the *Elbethel Magazine* in its old form FOR FREE DISTRIBUTION. Send for a roll to give to hungry souls. We shall be glad to furnish them that the Truth may go forth.

Wilt Thou Lay Down Thy Life for Me?

CORA HARRIS MAC ILRAVY

Though our love for the Lord may be far less than we think it is, there is no reason why we may not know how much we truly love Him. Christ Himself tells us the two great and infallible proofs by which we may determine the depth and purity of our own love for Him.

In Jn. 15:13 Christ says: "Greater love hath no man than this, that a man lay down his life for his friends." In Jn. 14:21 He says: "He that hath my commandments and keepeth them, he it is that loveth me." These two proofs of love for Him embrace all other proofs. It is very solemn that Christ says that the proof of our love for Him is obedience to His commandments, and laying down our lives for Him. But remember that the proof Christ gave of His love for us, was His dying for us on the cross.

We can easily see that the sentimental and emotional feelings which we have called love, are not divine love; they are not even a good imitation of it. It was not emotional love that caused Christ to die for us; nor is it emotional love that will cause us to take the cross and die for Him.

Here He calls His disciples "friends;" which in the Original means, "dear associates;" "beloved companions." It is an expression of intimate and tender fondness. Even the English word "friend," has a far deeper meaning than we may have attached to it. It comes from an Anglo-Saxon root that means "to love;" and when used in relation to our Lord, it signifies divine love. You cannot claim to be a friend to any one unless you love him purely, unselfishly, and would not betray his confidence, nor do or say anything to harm him.

This word "friend" is a beautiful word, but I fear that some of us may not have learned to be real friends in the sacred sense that attaches to the word as the Lord used it. It is possible that we might need to revise our usage of the word "friend" if we met His searching eye and approval. To how many are you a friend with this deep meaning? How many true friends have you among those with whom you are intimate?

We might claim some persons as acquaintances, and they might claim us as acquaintances. But even this word "acquaintance" presents difficulties; for it means "to know; to know together with," or "mutually." With how many persons are you thus acquainted? In fact, are you, in this deep sense, really acquainted with any?

Do you know the heart of even one person? Are there many persons who are really acquainted with you, who know your heart? to whom, as far as it is possible, you would uncover the inmost recesses of your inner life just as it is, worthy and unworthy? Are you really acquainted with your own heart?

Jesus goes further than these meanings of "friend." He says that His true friend, in the sense of "a dear associate, a beloved companion," will always obey Him. He goes even further than this. He tells us that the supreme and indispensable proof of our being His friend, is that we lay down our lives for Him, even as He has given this supreme proof of being our friend by laying down His life for us.

And we lay down our lives for Him in the same way that He laid down His life for us; and that is through the cross. According to Christ's words, if we do not take the cross, we do not love Him; we are not truly His friends. Beloved, are you truly His friend?

You may know how much you love the Lord, for your relation to the cross reveals your love for Him. You may know how truly you are His friend by your faithfulness in laying down your life at every cross. Let us ask ourselves whether we are giving our lives over to death in every place and in everything.

Is your willingness to sacrifice yourself, the standard by which you measure your love for one whom you call your friend? Christ declares that laying down his life for his friend, is the greatest proof of friendship that a man can give. And He says that this is the measure of man's love for his Lord.

You cannot have greater love for Christ than by laying down your life for Him. Anything less than this proves how lacking your love for Him is. You may feel much emotion towards Him; you may weep sentimental tears, and be thrilled as you wait before Him. But if you do not lay down your life for Him through the cross, the feeling you have is not divine love; it is only fleshly emotion.

There is no walk that two can take together that is as close as the walk in which they are bound together by the cross. Simon of Cyrene literally took such a walk with the Lord by means of the wooden cross upon which Christ died; and we should be constantly walking close to the Lord, bound to Him by means of the cross, though it would not now be a wooden cross.

The cross that binds us to Him, He provided for us through His suffering for us on the wooden cross. The cross He calls us to take, and by which alone we can walk with Him, means a continual walk and death that will end only in Eternity. Our cross consists in the working of His death upon all the movings and urges of our insubordinated self-life.

Only by maintaining this close walk with the Lord through the cross, shall we reach the place where our self-life and its movings will be done away; and where we will say "No" to self and "Yes" to Christ every time a choice is presented. Only by this close walk with Him can we truly be His friends.

If we would experience this close walk with Him, we must remain bound to Him by the daily cross; if we would be His friends in this deep sense, within our hearts must be not only yielding to occasional crosses, but a love and adoration for the cross that pervades the deepest depths of our beings. God is so merciful that even though we may be weak and may vacillate at times, if we quickly humble our hearts and confess our sins to Him, He will uphold and sustain us.

A true friend will not be disloyal or injure the one whom he says he loves. This is true even with human friendships. How is your love for those whom you ought to love? for those whom you claim to love? I fear few of us love in this holy way. Most of us are selfish and demanding with others because we love ourselves better than we love any one else.

Christ's transcendent love clothes itself in many different guises. Here He sets forth His love as bestowed upon His friends; and He declares that for them He is about to lay down His life. In another place He presents His love as the love of the Good Shepherd who lays down His life for His sheep.

In another place, His love for the Church is likened to the love of the Bridegroom for the bride. We read that Christ loved the Church and gave Himself up for it that it might be sanctified and cleansed and made glorious, not having spot or wrinkle or any such thing. In another place His love and relation to the Redeemed are set forth in the love of the Lamb for His glorious wife.

We cannot comprehend the love that filled His heart at that last discourse as He told His disciples that if they truly loved Him, they would lay down their lives for Him. Most of them literally laid down their lives for His sake; but we may be sure that yielding to the cross to the putting away of the self-life, was underlying these beautiful words that He spoke.

The love that filled His heart and carried Him to the cross for their sakes, must have shone from His eyes as He looked upon these common, but beloved, fishermen, as He spoke to them these transcendent words. He knew how they would lay down their lives as they preached the Gospel and were persecuted for His sake. He knew also how they would finally lay down their lives in martyrdom at the end of life's journey.

Oh, may the divine love that flows from the heart of God into our hearts, possess and fill us in such repletion that it will overflow through us upon others; and will make us friends to the Lord and to those about us, that are worth having! Oh, for that love that makes us friends of the Lord like unto Abraham, who was called "the friend of God;" the love that comes only when we have yielded to lay down our lives for our Friend Jesus Christ. You cannot be a real friend to any one until you are a true friend of the Lord Jesus Christ.

The crucial test of our love for Christ is our laying down our own lives on every cross that God sends. True love for Him will cause us to lay down our life quickly and not reluctantly; it will cause us to obey His voice and the checks of the Holy Spirit at all times, whatever may be the sacrifice.

Because His followers are His dear friends, He prays: "Father, I will that they also shall be with me where I am; that they may behold my glory, which thou hast given me." To be with Him in the most profound sense in Eternity, we must live with Him in the closest relation possible while here on earth. To behold His glory in the fullest sense in Eternity, can unfold only from the increased beholding Christ and His glory by faith in these trying days of testing on earth.

All protestations of love for Christ that are separated from obedience and the cross, amount to nothing, and are insincere. It is easy to say we love the Lord, and to think we are sincere; but if we do not lay down our life for Him, the Lord Jesus says it is not love. What kind of love is it that does not try to please its object? that is unwilling to make sacrifices for the loved one?

True friendship for the Lord must be born at the cross where you lay down your life for His sake. It must be maintained and deepened by continuing to lay down your life at the cross. Indeed, your friendship for any human being, in the sense that the Lord uses this word, must be born at Calvary where your life is laid down. Your love for the Lord can be nourished only at Calvary.

If you want your love for Him to become purer and deeper, yield yourself to the cross more faithfully and joyfully. God is so faithful that He will send the crosses so that you may go there as often as you are willing to go. As you yield more and more to the cross, your love for Christ will be fed, will grow, will be strengthened. With every cross you take victoriously, your love for Christ will deepen and be more perfect, and your love for yourself will become less.

He brings the cross to your strong places so that you may lay down *your life* for your Friend. With every cross that faces you, He says: "Wilt thou lay down thy life for me in this strong place in thine unlovely make-up?" With every hard thing that faces you, the Lord says: "Wilt thou lay down thy life and be my friend in this place where thou hast walked in thine own ways and dishonored me many times?"

Whether you hear it or not, with every cross you face, with every prayer offered, Christ asks you this question. We have prayed for a closer walk and intimacy with Him. If our ears were digged out, we should hear Him ask whether we desired the closer walk and intimacy with Him enough to lay down our lives to reach it.

Paul learned and lived this wonderful truth. Always did he express his willingness to lay down his life for the Lord. When his friends would have hindered his going to Jerusalem because persecution from his enemies awaited him, he said: "What do ye, weeping and breaking my heart? I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." He was always bearing about in his body the dying of the Lord Jesus.

The true martyrs who suffered death for Christ's sake, had learned to bear about in their bodies the dying of Jesus. Because they laid down their lives on the cross in

the daily living, they could calmly and even rejoicingly go to the stake and to the block. The final physical death was only the culmination of the daily laying down of the life by means of the cross.

"Greater love hath no man than this, that a man lay down his life for his friends." Beloved, have you the greater love that causes you to lay down your life at every cross? that makes you gladly lay down your life for your Friend Jesus Christ? Christ knows how much you are His friend, how much I am His friend; and we, too, may know how pure and deep are our love and friendship for Him.

Christ's fathomless love flowing in divine abundance to every member of His body, binds each one to Him and to one another. If Christ were to be our Friend, His love could not escape the cross, could not escape death. And we cannot escape the cross if we are to love Him and be His friends. We may feel today the deep moving of the ineffable love in that heart that broke for us on Calvary. As we wait before Him, He is still saying, "Ye are my friends if ye lay down your life for me."

With every step of life's journey come proofs as to whether we love Him and are His friends: "Greater love hath no man than this, that a man lay down his life for his friends." Have you this greatest love towards Him who proved His love for you at Calvary? How much love have you for Him as proved by your relation to the cross?

That They May Be One

CORA HARRIS MAC ILRAVY

THE GREATEST RELATION and power in heaven, in the Church, in the world, is unity; and there is nothing that the Devil fights more malignantly than unity among Christians. Christian unity does not mean merely agreement between two or more persons; though it may result in this. It means much more than that, and is much further-reaching. I would, therefore, consider with you the profound relation of unity as applied to Christ and the members of His mystical body.

We read Christ's prayer concerning divine unity in the seventeenth chapter of John. Christ prays in Jn. 17:21 concerning His disciples, "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may know that thou didst send me." So profound and vital is the unity between believers and Christ, and between believers and one another, that union with Christ manifested in the Christian life, is the proof to the world that the Father sent Christ.

There was unity in heaven until discord entered through Satan's pride and fall. There is unity now in the real Church of Christ over the earth where the members are meeting God's demands; though, if you judged by the contention and gossip found among some of the members of the churches, who are either backslidden or perhaps not saved, you might have reason to think that there was no unity.

To find this unity, you must look at those who are seeking to live the Gospel, and thus attain to God's ideal for the Church. In this company within the visible Church, that will attain to what God offers and demands, there will be unity; and this choice company will make up the bride of Jesus Christ.

Discord is a dreadful condition wherever it is found, whether in a family, in a church, or even in our own soul or body. Anything that prevents harmony or causes lack of harmony, is discord, and is never of God. We are exhorted to give diligence to keep the unity of the Spirit in the bond of peace. One of the great purposes towards which God is working, is to restore the unity which existed before discord came in through pride and sin.

In I Cor. 12:12, we read: "For as the body is one, and hath many members, . . . so also is the Christ." The name, Christ, is here applied to the One who is

the Anointed One and the Head of His body, the Church. And here it also includes the members of His mystical body consisting of all the Redeemed over the earth.

This Scripture tells us that, in a limited sense, but in a most solemn sense, the Redeemed are a part of "The Christ," or the Anointed One. In the first chapter of Ephesians, we are told that Christ is the Head of the body, which is His fullness. In other words, the new creation, which God is bringing forth through His Son, and of which the Son is the Head, will not be complete until all the Redeemed are in their places.

It is most solemnizing to remember that we, who, in ourselves, are miserable, faulty, vacillating, and many times not to God's glory, are yet necessary to the perfecting and the completion of the new creation, which God is bringing forth through Jesus Christ and His work on the cross.

The Son is the effulgence (or the outshining) of the glory of the Father. He is the only medium of the Self-revelation of God to all creation. Thus also is Christ's mystical body the medium of Christ's Self-revelation to the world, and to the powers and principalities in the heavenly places. We are told that God has raised us up with Him (Christ), and has made us to sit with Him in the heavenly places, "That in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus."

This is that to which we are called, and this is that which God sets before us. He has not set before us merely blessings, nor the first steps of salvation; nor receiving the Baptism of the Holy Spirit, nor receiving healing for our bodies. All these rich supplies are ours in Christ; but if we stop there, we stop far short of God's thought.

God purposes for us to be prepared to be the medium of the revelation of Jesus Christ to the world and to all about us. Through Jesus Christ, God purposes that we shall be the medium of the revelation of God's glory in the ages to come, by our showing forth His mercy, and goodness, and kindness, and love, before the powers and principalities in the heavenly places. We are told in the third chapter of Ephesians that we are also to be such mediums of the revelation of God even here and now, as well as in the ages to come.

Your thoughts, desires, impulses, and all that moves within you, are manifested through your body alone. Your head is the directing power of your body, and your body is the only medium of expressing you to those about you. In your heart, which is the great fount of your life, are born all your real impulses and desires. These in turn are communicated through your head to the members of your body, through which they are lived out, and are seen and known by those about you.

What you are within is the "Real You;" and the "Real You" is outwardly revealed through your body. The words you speak, your actions and the carrying out of your choices and desires, come from your heart and reveal what you really are, and what is in your heart. They outwardly manifest what the "Real You" is within.

Thus does Christ, who is the Head of His body, the Church, move upon the members of His mystical body so that they may be an expression of Him. His thoughts, desires, and all that He really is, must be manifested through them to the world in their daily living. Jesus Christ, our spiritual Head, indwells us. His thoughts and desires, His very nature must find outward expression through the members of His body if they are to be expressed and revealed on earth in Time.

Examine your daily living and see how much you are an expression of Christ to others. Examine your life since you were saved, and see whether you have let your Head control you and reveal Himself through you; or whether you have been a manifestation of your own flesh and life. We are responsible to be an expression of Jesus Christ to the saints and sinners about us, and to the heavenly hosts that

are watching us. The goal that must ever be before us is that Christ may make us a medium of His Self-revelation.

Even as the Son is the expression of the Father and the effulgence of His glory, so every member of Christ's mystical body is to show forth Christ's character and nature and beauty, in every relation and act of daily living before men, and in every thought and impulse of the heart before God.

Christ's mystical body is intended to be a greater medium of Christ's Self-revelation than could be given through His own human body. When He was on earth, He could express Himself only in one place at a time, and to a comparatively small number of persons. But consider the millions of members of His body that have come forth down through the ages, in some of whom He is living on earth now; and through whom He purposes to express Himself by living His life out through them.

If the Church had discerned and had been faithful in carrying out God's plan, only God knows what the Church would be today, and also what the world would be. In sharp contrast to that, consider the Christians you contact. How much are they—how much are you and I—expressions of Christ? When you are mingling with a company of Christians, do you discern Christ in them? do they discern Christ in you? Do your friends behold His beauty upon you in the home, in the shop, at all times?

Every smallest member of Christ's body, however poor or mean outwardly, is intended to be an expression of Christ in every act and relation of daily living. No two members are alike, or are called to express Him in identically the same ways and settings as any other member. No two members in a human body are alike; yet every member is necessary to make the body complete.

Thus it is with Christ. No two members in the body of Christ are identically alike; yet every one is necessary, and has a special place and mission that none other has in relation to Christ, and in relation to the other members of His body. No matter how weak you are, no other member can take your place, for you have a peculiar responsibility to meet, which can be filled by no other member; and you will have to give an account of how you have met this responsibility.

In order to express perfectly our thoughts, and to express perfectly our very selves, our members must be in unity with our thoughts and with the directing power of the head. And in order for Christ to express Himself through the members of His mystical body, they must be in unity with Him and with one another. When they are in unity with Him, they will be in beautiful unity with one another. Since Christ died, there has been forming, and is still forming, over the earth a company that will be brought into the most perfect unity with Christ and with one another that God can bring forth among human beings.

The oneness between the Father and the Son is the basis of the divine unity which must bind Christians together. It is this perfect unity of the Spirit between the three Persons of the Trinity that makes them the one God. Christ prays that through union with Him, this divine unity shall bind the members of His mystical body together. We find a figure of this divine unity in the triune nature of man, the spirit, soul, and body that make one man.

In Christ's High Priestly prayer, He prays that His followers "may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: . . . that they may be one, even as we are one." That means that they may be one in the very same way, with the same operation, upon the same God-given basis, and unto the same perfection.

How solemn it is that He prays that His followers may all be one with one another, one with Him, one with God, "even as thou, Father, art in (union with) me, and I in (union with) thee, that they also may be in (union with) us: . . . I in (union with) them, and thou in (union with) me, that they may be perfected into

one, that the world may know that thou didst send me"!

There is no true unity excepting that which comes from, and is built upon, the basis of our union with Jesus Christ. And our union with Christ rests upon the basis of Christ's union with the Father, the divine union that makes the three Persons of the Godhead the one God.

Do you lack unity with some children of God? Do not try to flatter them or to be nice to them, or even, in your strength, to put away your own willfulness and independence of thought. That which alone will bring sweet, lasting unity with others, is to seek to live more closely and faithfully in union with Christ.

Turn your very soul, your whole being, Christward. Determinedly live in union with Him as a member of His body until in all your inner impulses and outer living, you are expressing your Head. Then your relation to other members of His body will be purified and built up. If all of us would do this when we see there is a lack of unity between us and our brother, how wonderfully could God work!

Divine unity is not a theory or a make-believe; it is an eternal and vital verity with power in it that will abide forever. Our union with Jesus Christ is a relation that must be eternally operative if our salvation is to be preserved; for the eternal life we have received, is in Him, and we must be joined to Christ for Eternity.

This new creation is not yet made manifest, but it is going to be manifested when Christ, the Head, is manifested, as we are told in the third chapter of Colossians. The word "manifest" means "to lighten forth." How stupendous is Christ's prayer, and the unity that is expressed in His prayer, that we may be one with Christ and with one another even as He and the Father are one!

This is the transcendent unity of Divinity; the unity of the divine mind. It is unity with the mind of Christ, who emptied Himself, and took the form of a servant and of man, and became obedient unto death, even the death of the cross. This is the unity of the divine love and all else that pertains to the Divine Oneness.

Do you not long to have such unity with Christ that you will be one with the divine mind? with the mind of Christ towards the Father and towards the cross? Do you not long to be one with the divine love that pours itself out unstintedly to do the Father's will? that loves Godward and manward even unto death? If you are one with Him, with His mind, with His will, with His love, you will have unity with all who have unity with Him.

It is possible to live constantly in union with Jesus Christ; to have deep, unvarying oneness with the mind of God, with His holy will and purpose. When we reach this experience, we shall love with the love of God; we shall will what He wills; and we shall set our minds on what He desires and has planned.

If you are realizing upon your union with Christ, you will have that mind in you which was also in Him. If you are living in unbroken union with Him, no longer will your heart be perturbed by vacillating desires and wandering thoughts; you will not be tormented by doubts and fears; your soul will not be roiled by vain imaginations and unrest.

Transcendent, indeed, will be this company that is being perfected into one! into a unity that will culminate in absorption into God's thought and plan! Living in union with Jesus Christ is the secret of the highest Christian living; it is the secret of the greatest victory that man can have; it is the secret of the most perfect unity with God and with man that can be brought forth in the human creature.

CHRIST AND HIS BRIDE

An Exposition of the Song of Solomon

By CORA HARRIS MAC ILRAVY

This book (now in its Third Edition) sets forth ineffable love and relation between Christ and the redeemed who are pressing on in preparation for His Second Coming, which now seems very near. This is therefore a book of the hour. Many have declared it a great blessing.

Elbethel

A CONTINUATION OF THE ELBETHEL SERIAL

VOL. V APRIL - JUNE, 1942 NO. 2

At Rest

In the early afternoon of March 6th, Brother E. Lawrence Mac Ilravy, beloved husband of Cora Harris Mac Ilravy, editor of the "ELBETHEL," was peacefully taken Home to his Lord, whom he loved. His long life had been marked by many remarkable manifestations of the power and grace of God.

We who knew him for years miss his quiet, sweet spirit in the Elbethel Home; and we remember, with abiding gratitude, his unselfish surrender of his dear wife to her engrossment in the work of the ministry. The Lord graciously sustained her during the prolonged period of gradual weakening and helplessness that preceded Brother Mac Ilravy's Homegoing, and has enabled her to move right on in the precious ministry in the Gosepl through the preached Word and through her pen.

—D. G. W.

Through Christ's Death, The Enemy Paralyzed

CORA HARRIS MAC ILRAVY

HOW MOMENTOUS are these times in which we are living! Every moment, every hour, every day, is solemn; though we may realize this but dimly. In these dark days God is seeking to deepen us in Himself until He alone shall fill our vision. That which makes these days more momentous is that they are days of preparation; and they are leading us on to the Coming of the Lord. Hence the Spirit is insistently calling us to the overcoming life, which alone will prepare us for His Appearing.

There are boundless power and provision in the Gospel for all our problems and for all our needs. In order to draw on this power and claim God's provisions, we must live the Gospel by yielding over our self-life to every cross. God waits to reveal these secrets of victory to all who are obedient and who will draw close to Him. As the revelation to our soul increases, the power of the Gospel will work increasingly in our life.

There is a secret of victory of which we have read many times, and which we must learn to believe and live with increased understanding and power. This secret of victory is embodied in the great truths of the Gospel, and is presented in Heb. 2:14, where we read: "That through death he might bring to naught him that had the power of death, that is, the devil."

Through the Fall, man was in a lost, undone condition; he was helpless to do anything for himself; he could not take one step to be delivered. Through man's sin, Satan obtained the power of death over man. As soon as man yielded to sin, he became a child of Satan; he came under his dominion, and had no power to resist him. He was helpless, and was held in thraldom to sin and to Satan.

Since the Fall, Satan has held the power

of death over all humanity. This means not only the power of physical death, in the sense of separation of life from the body, but the power of eternal and spiritual death for all who are unsaved, in the sense of eternal separation from God and from all spiritual life and light.

The Devil gained power over every member of the human race through the sin of the one man, Adam; and through the one man's sin, death entered into the world. Man could not deliver himself from the Devil's power in sin and eternal death; nor was there any way of getting free from it until Christ died for the world.

Where should we be today if it were not for the Redemptive Work of Jesus Christ? All who have not accepted Christ as their Saviour, are held in the awful grasp, the devilish grasp, of eternal death. Death is not a normal condition of man; it is absolutely unnatural. God never planned that man should die; it was contrary to God's will when He created man. Death was an awful enemy brought in by our arch enemy, the Devil.

With malign shadowing and malignant, vulture-like assault and grasp that none could escape, Death entered the world and held the entire human race captive through the sin of one man, Adam, when he chose his own will instead of obeying the will of God. Beloved, how many times have we chosen our own will instead of God's will!

The eternal death that we are considering, does not mean cessation of existence. It means an active, continuously developing state of misery and advancing corruption. If eternal death meant annihilation, the future would appear easy for the sinners; but it does not mean annihilation. Every human being who is brought into existence, will exist throughout eternity either in Heaven or in Hell.

In Eph. 2:1, 2 we are told that before we were saved we were dead in trespasses and sins; and that we walked therein. We can see that existence persists after death, that it never becomes non-existence. If we are in Christ, we are in life; but if we are not in Christ, we are in Adam the First, and are therefore in death.

The whole world, outside of the redeemed, are in Adam the first, and they are in death. They are held in the power of Satan, and in the grasp of death—that active, self-developing, progressive state of misery and corruption which is death. God does not sovereignly forgive the sins of man. He forgives sin because the punishment of sin and the sentence of death upon man, have been borne by Another.

The sin of the whole human race met in this Man, Jesus Christ. The sentence that was upon sin and death, came down upon this Man, and was carried out in Him. The Lord Jesus Christ took the very weapon of death that the Devil was using against the human race, and with it He brought the Devil to naught and paralyzed him. Therefore the power of the Devil over all that are saved, is absolutely broken because Christ tasted of death for us all, and thus delivered every man who would believe, from eternal death.

The awful power of sin and death that would have been on us eternally, with all our diseases, He bore on the cross. When you face the Devil in the testings, how real is it to you that he is paralyzed? When he suggests to you thoughts and urges that would cause you to do the unworthy thing, how real is it to you that Christ has paralyzed him?

Like every Truth of God, this Truth works only by faith in Christ's work on Calvary, which brought Satan to naught. It is through reckoning on your union with Jesus Christ in His death on the cross, that you are victorious over Satan and over all his power. God put us in Him when He died on the cross, and we were crucified with Him. The death that He died, we died. The crucifixion He suffered, we suffered.

The deliverance that He brought was because we died with Him, and not only because He died for us, though this is also true. Our dying in union with Him when He died on the cross, is the foundation and power of our victory. As soon as

by faith you truly reckon that you died in Him, you will experience that the Devil is paralyzed.

Christ took you into Himself and into His Work when He died on the cross to redeem you. When you believe this is true and reckon upon it, when you take the stand that on the cross Christ paralyzed the Devil in your behalf, and that his power over you is gone, that he is absolutely brought to naught as far as his having any power over you is concerned, you will find that this tremendous Truth always works.

In order to reckon effectually unto victory, you must deny Self, or say "No" to yourself with its desires and urges; you must refuse to let your flesh have the least leeway. You must take a stand against every working of the self-life, reckoning upon your death in union with Christ, and seeking to abide in the place of death. If you practice this, your whole being will relax; and the tension that may be on you in a testing, will be done away. Every time the enemy comes against you, you have it in your power to experience that he is paralyzed.

You must want to experience that the Devil is paralyzed more than you want to have your own way. You must want him brought to naught as to your own life more than you want to do your own will. It is in the testings that it will be manifested whether you truly desire this or not. There is no way in which the Devil can defeat you or cause you to stumble if you take this stand of reckoning upon his being paralyzed and rendered powerless through Christ's death on the cross.

Christ's work is a Finished Work; and the power of Satan and Self, the power of sin and death, is done away in the life of every one who believes. All you need do, is to believe God's Word, and to prove it out by faith in your daily living.

As you do this, the work that Christ did for you on the Cross of Calvary, and which was also done in you because you were in union with Him when He died there, will work and be manifested in your life unto sweeping victory. Ask God to show you how much you are living in the place of reckoning.

Every time that you give way to your flesh and its weaknesses, you are not in the place of reckoning. Instead of the Devil's being paralyzed before you, you are paralyzed before him. Refuse to talk about your weaknesses of soul or body except to the Lord. Refuse to look at your symptoms when you are in bodily testings, or talk them over with others except for prayer.

What a close walk with the Lord must there be for us to have this victory! What standing on the positive side, what refusing the least discouragement or looking on the negative side! Like Samson, we have let our locks of strength be shorn away, and thus have thrown away our victory many times by giving way to the flesh; and then we wonder why we did not have victory. How can we have victory when we do not take sides with God, and believe what He has said?

He says that through death Jesus Christ has brought to naught the Devil; and we must firmly believe that in whatever way he comes against us, he is a paralyzed foe; that however he opposes us, he is brought to naught. Contend for the faith that must accompany, and express itself in, reckoning; the faith that causes the power that is in reckoning to work.

Oh, to have the stalwart character and faith that take sides with God when symptoms appear to be against us; when it looks is if those inherited weaknesses in our make-up will never be done away! Declare to your own soul that you know that all your weaknesses of soul and body have been borne by Christ on the cross, and that the Devil has been paralyzed and no longer has any power over you.

Present the needs in your soul and in your members to God for Him to deal with. Present your entire being to God for the death of Christ to work upon it. Present your thought-life to Him for Him to purify it until every thought is brought into captivity unto the obedience of Jesus Christ, and His thoughts are planted in your heart.

Is your tongue unruly? is it given to gossip, to murmuring and complaining, to foolish talking and jesting? Ask God to sanctify it, for there is nothing that will drag you down like an unsanctified tongue; there is no member of the body that needs the death of Christ to work upon it more than does the tongue. Let the cross of Christ work on the tongue until instead of unbridled talking, you will be filled with the holy quiet that comes from consciously dwelling in the presence of God.

Not only will the cross purify and subdue the tongue; it will sanctify the eyes so that they will not desire to look at things that will defile the heart. The cross will sancitfy the ears so they will not desire to listen to gossip and unclean talk. Every member must be definitely yielded for the death of Christ to work upon it, until the Devil is experimentally paralyzed in relation to each member, and in relation to every part of your being within and without.

If you believe what God's Word says in this Scripture, you will be assured that right now you are beyond the power of the Devil; right now you are beyond the power of eternal death; right now you are beyond the power of sin and of all that came through the curse. There are heights and depths, there are lengths and breadths of entrances into power with God and authority over the enemy, that most of us know little about.

There is a place in the will of God where one poor, weak human creature can stand victoriously against all the powers of Hell that God permits to come against him. We have been brought forth into the liberty of the sons of God. We have been delivered from the bondage of Self and of our frailties of make-up; and from all physical diseases and infirmities.

If we believe that the Devil has been paralyzed, our bodies will rise up in health, and our souls will rise up in glorious victory. We must believe that we are delivered from all the power of the Devil. We must believe that we do not have to yield to the weaknesses of our self-life and of heredity; to the power of the bad habits we have fostered.

The only way in which the work that Christ accomplished on the cross can be wrought out in your life, is by your denying self and reckoning upon your having been crucified with Him. When you do this, the Devil is paralyzed and can do nothing. This is indeed a mighty, mighty Gospel, which, alas, has not been often drawn upon to its full power.

The Word says that Christ came to destroy the works of the Devil (1 Jn. 3:8). Do you believe that the works of the Devil in your make-up have been destroyed? The Word says that by Christ's stripes we were healed (1 Pet. 2:24). Do you believe that the works of the Devil in your body have been destroyed? We cannot say that the things in our disposition and make-up that are dishonoring to God, are the works of God. We dare not say that the weaknesses and infirmities in our bodies are the works of God.

Christ came that He might destroy the works of the Devil. Whatever things there are in soul, body, or life that are not the works of God, must be the works of the Devil. Therefore assure your heart that Christ came that He might destroy these works; and believe that they are now powerless over you.

Take time to examine calmly each disease or infirmity in your body; to face and name each weak place in your soul and in your life. Take one thing at a time, and ask whether it came from God or from the enemy. If it did not come from God, it must have come from the enemy. Then reckon yourself victorious over all that is from the enemy. Believe that through death Christ has paralyzed him in your behalf, and refuse to receive anything that is not from God.

If you take this stand, you will find that in union with Christ you have power over all the power of the enemy. You need not receive fleshly workings or disease that the Devil would push over on you; for if you receive anything from him you will have it. You must fight the bat-

tle at the first appearance of the testing or attack.

We may have victory over weaknesses that have bound us all our lives, if we take the stand that their power over us is gone on the ground that Jesus Christ came to destroy the works of the Devil and has paralyzed him. As you believe this, God will give you power, and strength and victory.

If Any Man Would Come After Me

CORA HARRIS MAC ILRAVY

THE ONLY WAY in which we can know the Gospel unto victory is by living it. Sitting under the Truth for years, no matter how eloquently presented, will not give victory nor reveal the power of the Gospel unless we live it. A simple setting forth of the way in which the Gospel is lived, is found in Luke 9:23: "And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me."

Before we can hope to come after our Lord, to walk with Him in sweet union and fellowship, there must be an ardent desire to know Him and the Gospel He died to give us. Coming after Him does not mean a desultory following; it means an unceasing and determined following.

Christ tells us that if any man would come after Him, *"let him deny himself."* When we read this, do we still want to come after Him? We pray for the ineffable experiences which some preeminent saints have had, but we want them only as sincerely as we yield to let them be worked out in our lives. Our daily living determines the purity of our desires and the sincerity of our prayers.

Search your life and see how much you are coming after Him. Such life-searching may bring tears to your eyes and poignant pain to your heart! But up to our capacity, it is possible to come after him in every relation and detail of our daily living, in every setting and relation of life, in every thought and impulse of soul. He holds out to us this heavenly following and says that we may have it. He makes clear just how to experience it.

The first step in coming after Him is to deny Self, to say "No" to Self. This is the door into taking the cross; into victory; into a life of communion and deep experience. You cannot take the cross until you say "No" to yourself, which means to everything that pertains to the movements and urges of Self, whether it be appetite, temper, self-seeking or aught else originating with the flesh.

In every place where Self would choose or act, where Self would do anything independent of God, you must take this first step of saying "No" to Self. You must learn to discern the movements of your self-life and to deny them; you must recognize that the desire for admiration and prominence, the desire to attract people to yourself, all center in Self. In giving way to any of these impulses you say "Yes" to Self and "No" to Christ; and instead of following Christ, you follow Self.

The next step in following Jesus is taking up the cross daily, which is the result of the desire to come after Him, and of the uncompromising denial of Self. The purity of your desire will be determined by your faithfulness in saying "No" to Self. As soon as you deny Self, you take up the cross; and as soon as you take up the cross, you begin to walk after the Lord in the power of the indwelling Christ.

Of all the multitudes of Christians, not many have fully obeyed the words of Christ which we are considering. With those who obey to the full, there will be such a glorifying of their lives and faces as will be marvelous in the eyes of all who behold them.

The setting of these words that Christ spoke, is very significant. He had just asked the disciples who they thought He was; and with his usual forward impulsiveness, Simon Peter said, "Thou art the Christ, the Son of the living God."

There are generally Peters in every group of Christians, and there are generally those who let the Peters speak for them. Peter was not the only forward follower the Lord has had. We have all seen Peters; and perhaps at one time or another we have all been Peters.

Immediately after Peter's witness of the Lord's being the Christ, Jesus said that the Son of Man must suffer many things, that He must be rejected and die, that He must be raised up the third day. In any other setting Christ's words would not have had just the same significance, for what He said is sandwiched between two prominent happenings in this discourse and in this journey of the Lord.

Let us consider the path over which Christ was journeying, and over which He was calling them to follow Him. When He asked the disciples who He was, and Peter said He was the Christ, the Son of the living God, then Jesus said, "The Son of Man must suffer many things;" as though He said, "Yes, I am the Christ of God, but because I am also the Son of Man, I must be rejected of the Jewish leaders and be killed, and the third day rise again."

Then He said, "If any man would come after me in this path, he must deny himself, and take up his cross daily." He told them what the Christ must endure, and indirectly He asked them if they still wanted to follow Him. He let them see that it would do them no good to know who He was if they did not start out to follow Him. And He left no place for them to be mistaken as to His path being one of ignominy and suffering.

In this Scripture He not only told them that this was His path, but He made them know that it must be the path of all His true followers. He told them of His suffering on the cross, and made them know they, too, must yield to the death of the cross if they came after Him. How blind and dull we are to think that we can follow Him and not go over the same path He journeyed!

If He suffered many things, none will come after Him who will not suffer many things in the same way, and that is through the cross. If He was rejected by the leaders and those in authority, they that follow Him may be rejected by so-called leaders. If He must go to the cross and die, they that follow Him must go to the cross and die. If He was to rise from the dead, all who follow Him will be raised up at the resurrection.

In this very chapter He begins His manifested journey to the cross. No doubt all His followers had an uneasy conviction that following Him must begin right then; for that which He said concerning His being the Christ, and concerning His passion, was spoken too closely together for there to be any place for separation in meaning and connection. We read that there were queries in the hearts of His followers, and amazement (or misgivings) that made them fear and tremble, as He started out with His face set steadfastly towards Jerusalem.

He did not call them to go with Him to Jerusalem; He simply moved out, leaving them to choose whether they would follow Him or not. And the disciples followed Him, perhaps wondering if they, too, might not be going up to the literal cross. He had told them that only by denying themselves could they follow Him; that only by way of the cross could they follow Him. He had told them that He was on His way to the death, and that if anyone followed Him, he must follow by way of death.

The record in Mark shows the distress that was in their hearts, and it may be that their distress was not only because of this journey, but it was linked up with what the Lord had told them concerning the goal of His own journey to Jerusalem, and the necessity of their walking over the same path if they followed Him.

In reality, though they did not know it, they had been following Him to this cross from the time they left their nets to come after Him. They first denied themselves when they laid down their nets and their business for His sake, when they laid down all their earthly interests to follow Him. And now He tells them, and they know, what this following really means, and what

is its real goal. He tells them the choice that faces them. And shall they go on? Is it to the literal cross that they, too, are going? "And Jesus was going before them, and they were amazed, and they that followed were afraid."

They had not had the Gospel yet in the sense of His Redemptive Work; for it was not yet accomplished, though through the Jewish prophets they had had the good tiding of His coming. As they walked after Him they were amazed at His words, with the meaning of being stupified with fear and forebodings; and their hearts were roiled up because they did not understand what He meant. But He was going to the cross; and He said to them, "If you follow me, you will have to go to the cross, too."

He told them they must follow Him, and they literally followed Him instead of walking with Him, but it was because of fear. Oh, how wonderful it would have been if they had walked close to Him! if they had walked encompassing Him with their bodily presence! if they had enveloped Him with their love, and trust, and understanding! How wonderful it would have been if they had been so abandoned to Him in love and in obedience, that they did not lag behind; but with all their soul they were eager to follow Him, even to die with Him if need be.

But we cannot blame nor condemn them, for we who have reached this side of His Redemptive Work and have great light, have been as bad or worse. If they had not let terror get into their hearts as they followed Him to Jerusalem, they probably would not have deserted Him when His enemies took Him away; they probably would not have fallen asleep when He was agonizing in Gethsemane.

It is implied that they were not there at the crucifixion; that only John was there just before He died, with His mother and "the women," who at first "stood afar off," but afterward came up to the cross, and remained to see where they laid Him. We can see what great fear had seized them when Christ said, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me."

Then He moved out intrepidly towards Jerusalem, and they walked hesitantly behind Him; afraid to follow, yet more afraid to leave Him. It would seem that the fear that entered into them when He said these words, did not fully leave them until the Day of Pentecost. Why did Peter deny his Lord after he had witnessed that He was the Christ? Why did they go fishing after He died? Because of unbelief and the fear that had assailed them there on the way to Jerusalem.

Fleshly fear is an awful thing, and is always from the Devil; only God can remove it. The spirit of fear can so seize and terrify you that you will tremble before a driven leaf, just as God said He would let happen to Israel. He said they would tremble before a driven leaf, fleeing when no man pursued them.

Have you ever felt such fear? Have you been alone in the night, and at a small sound have you run in terror that increased at every step? all the time despising yourself? Fear is a terrible enemy, and exerts an awful power; therefore let us pity any one who is susceptible to fear.

We see what a path of fear the disciples entered on their way to Jerusalem. It is the same path over which all journey who let the Devil put fear upon them. The disciples went from fear to fear instead of from faith to faith and from trust to trust, which they might have done. Hence they ended in fleeing at the moment of the Lord's distress, judgment, rejection, condemnation and execution.

We do not apprehend the tragic results that may follow a little slipping aside from fidelity to the Lord. Many times only by God's mercy can we be recovered. It is so easy to move after our own impulses, to do and say what we want to do and say; to be unbridled in our thoughts and feelings, unbridled in our words and actions. When we do this, we turn from our Lord.

When those disciples let fear come into their hearts, they did not know where

this fear would carry them. They did not know that they would desert their Lord. They had declared that they would not desert Him, that they would die for Him. They did not know that they would not follow Him to the cross. Even though they followed Him to Jerusalem, they did not follow Him to the end of His journey.

When fear strikes you, nearly always the result is that you will not follow the Lord to the end of the testing. When self-protection and self-justification move you, it is because you have not said "No" to Self. They who start to follow Christ to the cross with fear and half-heartedly, will never reach the cross.

No doubt we have done it many times. When the cross was presented, we feared and shrank back; but we were almost forced out of decency to move towards the cross, and we tried to appear and to feel victorious. But the one that is half-hearted, the one that is afraid and follows afar off, never reaches the cross.

Oh, may we walk close to Him, ever bound to Him by the cross! May we keep abreast of Him; may we say "No" to Self in every place where Self would usurp the place of God in possessing and directing our lives! Let us prevail to discern every solicitation of our flesh that we may know where to say this tremendous word "No" to Self, without which there is for us no victory nor reward.

We were told that they were in the way. Yes, they were *in the way,* but they were not deep in the way; they were not whole-heartedly in the way. If they had been, they would have followed Him to the very end of the path.

Let us search for the lessons here that God would have applied to our own lives. What we must do when we depart from the Spirit is to go back over the path we have traveled. If you lose something, you immediately go back over the path you just journeyed, to find it. And if you have lost the sweet presence of God, the unction that was once on you, the fellowship with Jesus Christ, you must review your life from the time your contact with the Lord was broken.

Another cause of the disciples' getting into the state where they could have such fear on them, was that each one wanted to be the greatest of all; and they were disputing on their way up to Jerusalem as to who should be the greatest. It would seem that their arguing continued even after the Lord told them He was going to be crucified.

And, beloved, we are no better. We may not say, as did the disciples, that we think we are the greatest, for we are too sophisticated to do this; but if we think it, we say it before God.

When He called those disciples to follow Him, if they had seen that cross with its out-stretched arms, if they had seen Him on it with His arms out-stretched and nailed to it, one wonders whether they would have left all and gone after Him. But they did not see that cross with out-stretched arms. They did not see their dear Lord hanging upon it.

Without knowing it, they were ever traveling towards it. It was there at the end of their journey just as much when they left their nets to follow Him as when He told them about it just before His passion. It was there waiting for Him and for them as they journeyed over the road to Jerusalem; and not only was He journeying to the cross, but they also were journeying to the cross. We little know to what we journey from day to day and from year to year. But we may know that whatever else lies before us, the cross is ever awaiting us if we follow Him.

The power to say "No" to Self and to follow close, close to Him; the privilege of being bound to Him by His cross, is what He offers. That is what you may have, and this is the only life of sweetness worth living; it is the only life of peace and victory. Your life must be an emptied life that He may fill it. Your life must be a given-over life that He may take it. Your life must be laid down at every step of the way, at every cross that faces you, in order that you may receive His life more abundant.

The Man Who Is Blessed Of God

DOROTHY GREGG WRIGHT

THE GOSPEL OF THE LORD JESUS CHRIST is intensely practical. It is intended to give power for Christlike living in every setting of life — in the most sordid or sacred, in the most morally-difficult or protected, in the most humanly degrading or exalting setting.

The Gospel is not a mere religion as such, not a mere set of moral codes. It is the impartation of a Life, Divine Life, Eternal Life, the Life of the Son of God. And this Life is to be lived in, and expressed through, the human creature in every setting of legitimate human experience. That it is capable of such expression, was exemplified in Him who was tempted in all points like as we are, yet without sin.

There is no legitimate setting of human experience where you cannot be Christlike through your vital union with the indwelling Christ. He waits to reveal Himself through you in every place; and for Him to reveal Himself means His beauteous attributes manifested; it means the fruit of the Spirit enjoyed by you and, in benefits, by others.

However, the Gospel heard but not lived, will become a mere theory on our hands, beautiful to listen to and to talk about, but as powerless to produce fruit as a seed left in a dish without earth. Except the seed of the Gospel falls into the ground of receptive faith in our hearts, and by our obedience to it germinates therein, it remains to us a mere statement of doctrine, the inner power and life-beauty of which are entirely unrevealed.

But if inward reception and obedience are given to the Word of the Gospel, that seed will bring forth, from the latent power of the death and resurrection of Christ within it, wonderful revelation of that delivering, life-giving power. The blessings come through obedience to the Word.

Jesus said: "If ye know these things, blessed (happy) are ye if ye do them." And James said by the Spirit: "But he that hath obtained a nearer view into the perfect law of liberty (the Gospel) and hath taken up his abode by it, becoming, not a forgetful hearer, but a work doer, the same happy (blessed) in his doing shall be." (Jas. 1:25, Rotherham Trans.)

The blessing is in the *doing* of the Word. If the heart has a measure of hunger, there will be a certain blessing to the soul in the hearing of the Message, like unto the reaction that comes to the physical with the smelling and seeing of good food. But even this blessing will pass away if we are repeatedly hearers of the Word, and not doers also. And at best it is but very small compared with that deep, rare blessing which comes to the heart in the doing of the Word, in true obedience to the Gospel.

Whether preachers or listeners, as long as we are in these mortal bodies, we shall never reach the place where we shall not need to give ourselves over to the searching, dealing work of the Spirit lest we mistake the intellectual knowledge of a truth, the preaching it, the hearing it, for the actual working of it in the life. It seems to me that preachers are almost in more danger than other Christians along this line. There is grave possibility of forming such a "habit of preaching to others" that even the place where the cross is presented for the personal death of the self-life, can be made an occasion of refusing the cross, and of using its presentation as a text for a sermonette to the offender.

We preachers need that deep sense of our own nothingness that will make us give primary attention to the buffeting and death of our own flesh through the embracing of the cross, lest having preached to others, we ourselves should be castaways from God's best. It is a sad thing to say, but it is true, that ministers, called

to bring the Word for the correction of others, are often grossly sensitive and resentful over the least suggestion of need of a change in themselves. There is an undue sense of personal importance, a failure to hold constantly in mind the fact that, when all is said and done, Christ is "Head over all things to His body, the Church;" and that, at best, we are but unprofitable servants.

How different is this feeling of personal importance, this sensitiveness and resentment, from that humility which is shown in a letter written by that greatly used servant of God, Francis Fenelon, concerning his own desire for correction! He wrote:

"I pray you more than ever not to spare my faults. If you should think you see one that is not really there, there is no harm done; if I find that your counsel wounds me, my sensitiveness demonstrates that you have discovered a sore spot; but if not, you will have done me an excellent kindness in exercising my humility and accustoming me to reproof. *I ought to be more lowly than others in proportion as I am higher in position,* and God demands of me a more absolute death to everything. I need this simplicity. . . ." (Italics supplied.)

Everything, in all the varied phases of human life, has a price connected with it; but the tendency of man is often to get something for nothing. This tendency carries over into the spiritual, where the benefits of the Gospel are indeed of pure grace, not to be bought with silver or gold, nor to be merited by good works; but where, nevertheless, there is a cost to be counted. There is the cost of the laying down of one's own life, the yielding over of the being in obedience to the working and control of Him who will thereafter fill it with Himself, and bless it with His own beauteous attributes. But even as regards this yielding to His control, it is rare to find Christians of whole-hearted obedience to God.

He who searches the hearts, knows how many even of His own children go to the place of worship week by week, receive a certain soulish enjoyment in the singing, the testifying, the mere sitting under a message from the Word; and then go away and forget the call to a change of life through obedience to the Word heard.

Whenever this is true of us, we "delude" ourselves; we "deceive" ourselves; we "reason ourselves astray" from the path where the true pleasure and blessing of God lie. No one but the person doing it, is deceived by this mere exterior performance of religious duty. Others know if our lives are unchanged. They are not greatly impressed by the piety of our appearance as we sing, nor even as we pray or testify or preach; they are impressed with what we are in the common walks of everyday life. They note the same unchristlikeness, the same sensitiveness, the same resentful spirit, manifested in the kitchen, the laundry, the office, the shop.

But by being hearers of the Word and not doers also, we deceive *our own selves;* we grossly rob *our own selves* of the deep, rich blessing of God. Oh, the inexpressible sweetness of the Lord's blessing in the soul as it is given over in obedience to the Word! Yes, and how great is the blessing of God upon the very deed itself as He moves through it in ministry to others!

The Law of Liberty, the mighty Gospel that will free us from all that is unchristlike, is not merely to be read about as a religious exercise, nor to be listened to as the performance of a religious duty. After the "nearer view" received in its presentation to the heart, we are to *take up our abode* by it, live in its liberating power, letting the cross deliver us from the ways and words of Self, letting His life control us and manifest itself through us.

Then, and only then, will the soul experience the rich blessing, the deep joy of the Lord. When will it fully break in upon our consciousness that the blessing is not in the mere *hearing* of the Word, but in the *doing* of the Word!

There is a danger that the "Word of the Cross" may be to us, if not "foolishness," yet a call to a sacrifice of the self-life that seems well nigh to unreasonable. That the crucifixion of that which we hold

so dear, and which in its self-righteousness can appear to us so estimable, and can possibly be admired by others—that this crucifixion should be the call of God, can indeed seem to the natural man unreasonable.

But it is unreasonable only to those who have not caught the true vision of the Way, with the understanding that the flesh, the self-life in all its varied workings, profits nothing. The Word of the Cross is to them that are defeated, that are unvictorious in the testings, unreasonable. The very defeat proves there was not a right attitude towards the cross, that there was an unwillingness to yield to the death that working of the flesh with which the cross was dealing. But unto those that are victorious, it is Christ, the power of God and the wisdom of God.

An honest conference with God would many times bring astonishment to our hearts, without doubt, because of that which it would reveal as to our true attitude towards Him, towards ourselves, towards the Word of the Cross, the precious Gospel.

Nothing will take the place of simple obedience to the Word. We may hear it; we may praise it and the preacher; we may talk piously about it: but nothing will take the place of *doing it.* And nothing will bring the blessing of God into the life but this simple, honest obedience.

It matters not who we are, or what our station, each human being has a Self to be denied and yielded to crucifixion in daily obedience to the death of the cross. It matters not how far a Christian has walked with God, nor how much the blessing of God has rested on his life, there is always the certainty of retrogression if this personal obedience to the death of the cross ceases or even decreases in the life.

In fact, the farther one goes with God, the more subtle are the efforts of Satan against the soul. The temptations to pride are more hidden in spiritual settings; the sensitiveness and resentment are seemingly more connected with zeal for the glory of God; the spirit of judgment of others presents itself as spiritual discernment.

There must be genuine sincerity of heart in the searching presence of God, an attitude that will receive no soothing cup of self-pity from the hand of the enemy. When God is seeking to apply the cross in a way that, although painful, will result in great blessing to the obedient heart, the cup of self-pity will usually be offered us by Satan. It may come through those near and dear to us, in their sympathy for our flesh; but Satan is always subtly back of it. And the drinking of that sleep-inducing potion will effectually dull the spiritual discernment, and make impossible a true obedience to the death of the cross. No one ever pitied his flesh and yielded it to the death of the cross at the same time.

But with the firm standing that we must have against our own revealed defects, Grace will make us very merciful towards the defects in others. Francis Fenelon, in the letter referred to in an earlier part of this message, says the following about the fact that great defects are sometimes found in souls upon whom God has otherwise done a deep work: "God leaves, in the most advanced souls, certain weaknesses entirely disproportioned to their eminent state. As workmen, in excavating the soil from a field, leave certain pillars of earth which indicate the original level of the surface, and serve to measure the amount of material removed — God, in the same way, leaves pillars of testimony to the extent of his work in the most pious souls." And he speaks of the gradual removal of these "pillars" that God will eventually effect. But when God deals for the removal of the self-life from any place in any one, there is the solemn necessity of yielding in obedience to the Word of the Cross.

From the laying of the foundations of the Christian life to the completion of the beautiful superstructure of Christlike character and life, every inch of God's work is accomplished only with the coöperative yielding in obedience to the Word of the Cross on the part of the one being worked upon. It is blessing through obedience every step of the way.

"Every one therefore that heareth these words of mine, and *doeth* them, shall be likened to a wise man, who built his house

upon the rock." The result of *"doing them,"* living the Truth, is blessing, stability, unmovedness in the storm.

"If ye know these things, blessed are ye if ye *do* them." To know the Lord's call to humility, or even to present it to others, is one thing; but to obey that call, in the true humbling of Self in obedience to the death of the cross, is that which brings the blessing. How much do we know of this blessing upon the humble?

Beloved, let us consciously lay bare our whole inner beings to the searching, purifying work of Him before whom all things are naked and laid open, whether we will it or no. And let us believe the Lord's promise that it is not a thing of terrible results to take the cross; but that it leads to the more abundant life in Christ, to stability, to blessing, to deep joy, to a rich ministry to others. Let us be not only hearers of the Word of the Cross; let us be doers of its wonderful, life-giving message.

Christ's Heavenly Meat

CORA HARRIS MAC ILRAVY

MAN IS ALWAYS FACED with two paths of choice and life. One path leads to his own way, and to his satisfying his own flesh. The other path leads to that which God is offering him, and to his doing the will of God. May God grant us a deeper understanding of the vital importance of our doing His will; of what it would mean to have His perfect will fully wrought out in our lives to the least detail.

Unconsciously we choose our own will, our own ways, our own desires, instead of relinquishing everything that prevents our doing the will of God. We think we want His will, but too often when we face a choice, even a small selfish desire will turn us to our own will, though we may not be conscious of choosing our ways and our desires.

Jesus said in Jno. 4:34: "My meat is to do the will of him that sent me, and to accomplish his work." Christ's words, "My meat," signify His sustenance, His very life and existence as inseparable from doing the will of God. Is there a desire in your heart to be able to say: "My meat, my heart's desire and sustenance, are to do the will of God, and to finish the work that He has appointed for me"?

There are heights and depths in Christ's words, which human heart and understanding cannot scale nor fathom; but which the human creature may experience by faith. There is nothing desirable or important excepting the will of God. Nothing counts or can feed your soul, or can glorify God, excepting doing the will of God. Having your own way cannot satisfy your soul for God has set Eternity in your heart; and the human will, desires, or thoughts, can never satisfy the heart in which God has set Eternity.

Let us examine our heart's attitude concerning the will of God. Let us search out any reluctance or shrinking from giving ourselves over unreservedly for God's will to be done in us. When the will of God is revealed to us, is there a battle lest His will might not be what our flesh desired? If we are to feed upon the will of God, our hearts and lives must be centered on Him; they must be filled with worship and adoration.

You will not have a struggle over yielding to His will when you are centered on God. You cannot possibly desire anything but His will if your whole being is centered on Him. The reason God's will is not done in our lives is because we do not want it. The reason that our hearts do not desire His will above everything else, the reason His will does not bring rejoicing and longing to our hearts, is because we are not centered on Him.

If your heart is centered on God, He will be all you desire, and you will want Him to have you to the very uttermost. When your soul is going out to Him alone, it will be more natural for you to desire

His will than it is for the babe to desire the mother's milk. Through loving and doing His will, you will draw nourishment from Him, and His will will be sweet sustenance to you. It will not matter what His will is; it will not matter where it takes you or what it brings to you.

God is calling us to search our hearts; He would not have us deceived regarding ourselves and our condition. If we have not learned that God's will is the only thing that counts, it is our own fault; for He has set it before us plainly day by day, and through His precious Word. Nothing is more tragic than for God to let us have our own way. But if we insist, He may let us have our way, and may teach us grievous lessons thereby.

You may have had the experience of having desired something very much, though at first you may have questioned whether you were being led by Him. Finally you persuaded yourself that you were doing His will, though doubts still lurked in your subconsciousness. Afterwards, by the tragic results, you may have discovered that it was not God who led you in what you did.

May we reach the state where we are absorbed in God and in His will so that He has become our only good and desire, and we let all else rest upon Him. He will not let us be deceived about what He would have us do at all times. At first we may make mistakes, but if we yield the movings of our self-life to the cross, the time will come when we shall no more mistake our will and desires for the will of God.

We must live with the will of God in order to know it; and to live with God's will means to live with God by obedience and seeking to abide consciously in His presence. What would it mean in our lives for our wills to be sanctified and fully absorbed by love for God's will? what would it mean to our hearts, and desires, and to every part of our beings?

The angelic hosts know nothing outside the will of God. They are filled with love and worship and adoration of God and of His will. This will be the state of the redeemed when they are glorified. It is through the cross that you will experience this relation to God's will. Compared with the multitudes of church members, there will not be a large company that will utterly relinquish their wills for the will of God, for this can be done only through laying their lives down at the cross.

The will of God did not lead Christ over a rosy path, over a path of renown where multitudes acclaimed His greatness. Neither will it lead you and me over such a path. The path of the cross is the only way in which His will may be wrought into your life, but it will lead you to God's presence. The path of the cross will lead you to death, but it will lead you to divine life, to Christ's resurrection life and power.

Only as we are cleansed from love for our own will can we be filled with love for God's will. This emptying of self-urges is not done in a moment; it is done bit by bit by giving over our will a little more in each place, and thus receiving a little more love for God's will in the place of our own desires. As He brings the cross to empty us in every place that our own life and will are filling, His life flows within us more abundantly; and through His life He imparts increasing love and devotion to His will.

Alas, how little most of us have experienced this! God is calling us to utter devotion to His will and to His glory. He would impart to us an appetite for the meat of His will upon which our Lord fed, for God purposes that His will shall be our meat as it was the meat of our Lord.

We read and hear and memorize many Truths, but we must often examine our hearts that we may know whether we truly believe them or not. If we really believe that the will of God is our meat for soul and for the entire man, we shall begin to feed on it in every setting of life. When we discern our spiritual shortage, our weakness in soul and body, we shall earnestly pray that God will bring us to the table of His will and cause us to feed.

When you feel faint and your vitality is at low ebb because you have not eaten your meals at the proper time, you seek out some place where food is served that you may eat. If you believe that the will of God is your meat — and it is your meat in your place as much as it was Christ's meat in His place — you will discern instantly that your weakness of soul and body is because you have not been feeding on the meat of God's will.

If you are weak in purpose, mind, stability, it is because in some place you have failed to do the revealed will of God for your life; you have not earnestly searched the Word, and waited on God to know what His will was for you that you might do it. The Word promises that we "may be filled with the knowledge of His will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing."

This means to be filled with the knowledge of His will in the smallest and largest settings, in the smallest and most important relations. Being filled with the knowledge of His will in all spiritual wisdom and understanding, and doing His will uncompromisingly, is the only way we can feed on His will and have it thus become our meat. He has revealed His will to us concerning a life of overcoming. He has revealed His will to us concerning every phase of Christian living. He has revealed how we may reach the great destiny to which He has appointed us both in Time and in Eternity.

The reason we are so weak and flabby, so full of fear and questionings and doubts, is because we have not been sitting at the table of His revealed will; we have not searched out by His leadings and the confirming circumstances what His will is for us in everything and in every place. We must search out His will in the Book, and take what He says is the meat that we must eat in every place where He commands it, and sets it before us. If you do this in each place where you have been weak and defeated, you will become strong and victorious to the glory of God.

As physical upbuilding comes through the food you eat, so spiritual strength comes through feeding on God's will. Where would you be today spiritually if you had fed upon God's Word as regularly and as faithfully as you feed your body? Suppose that we began to feed our souls as often as we feed our bodies, and spent as much time feeding them as we spend feeding our bodies, three times — and sometimes oftener — ever day. Suppose that three times every day we waited before Him and searched the Word to know His will; and then we set our faces to do it. If we did this deliberately and faithfully, there would be in our hearts and lives such workings of the Spirit as we have not yet experienced.

The feeding of the soul must continue not only three times a day, but all the time. You cannot feed your soul now and then, and prosper spiritually; you must feed on the Lord continually for He is the life-giving Bread, the Living Sustenance for the human soul. And the way that you feed upon Him, is to feed upon His will by doing it.

No matter what it costs, let us prevail to know the weaknesses in our souls and bodies. We must know what His will is concerning our relation to Him and to others. If we know and do His will along the line of our weaknesses, supernatural strength will be given us in ways we cannot understand. We shall feel courage and strength coming into the heart and life, and even into the body.

Jesus said: "As the Father hath sent me even so send I you." Do you hear the words, "even so send I you"? Christ has sent us even as God sent Him, though not on the same mission. As He did the will of Him who sent Him, so must we feed our souls by doing the will of Him who sent us. The supernatural working of feeding upon the will of God by doing it, is a divine imparting of life to soul and to body. If you begin to do this faithfully in everything small and great, divine life will flow into your entire being.

There is profound meaning in the fact that sustenance is imparted through doing God's will. It embraces the Gospel and

the cross; it embraces all He offers and has provided for us through Christ. In order to possess all this, you must live in union with Jesus Christ, and reckon upon your oneness with Him unto the working of His death and resurrection in your life.

It may be that some of us would be well in our bodies if we were constantly feeding on the will of God. Disease could not remain in the body of one who was feeding on His will faithfully; who was filled with the knowledge of His will in all spiritual wisdom and understanding; who was doing this work of the Gospel and living in the place of death. The work that God sent Him to do, was to die for you and for me. The work that Christ has sent you and me to do, is to partake in His death.

If we feed upon God's will by living the Gospel; if we partake in the death of Jesus through reckoning upon our having been crucified with Him; if we reckon upon His life as being constantly received, divine life will be imparted to us for soul and for body. Set your face to sit at the table of God's will, and to feed continually. Refuse to feed on your own will, your own ways, your own desires. God will reveal His will to you and, as you do it, it will become health to your bones as well as life to your soul.

We cannot feed upon His will without having His constant presence with us; nor can we have His constant presence with us without feeding upon His will. They are inseparable. Reading about His will and about the saints who loved His will, is inspiring, but it imparts nothing to our souls and lives.

Pray that you may know what the will of God is for your life; what His will is concerning your relation to Him; what His will is concerning your relation to Christ's redemptive work and your living it. Search your life and see whether you are feeding upon His will thus revealed. In His will for you are knowledge of God; absorption into Him; living in His presence; living the mighty Gospel, and healing for your body. Are you feeding on His will even as has been briefly expressed? Are you feeding on His will in your relation to Him and in your relation to others?

Oh, that we may learn to feed upon God's will until it becomes to us meat indeed! Oh, that we may hasten to accomplish the heaven-high work He sent us to do, which is to be conformed to His image. Such conformity is effected only by our yielding our lives over to every cross through our "death-union" with Jesus Christ at Calvary.

As we take the place of death in every place where God is dealing, and refuse to move or choose for ourselves, the life of Christ will increase within us. In the place of our unloveliness will appear Christ's loveliness; in the place of our ill odors will be discerned His divine fragrance.

God has a will hidden away in your every contact with those about you; pray that you may know His will in your relation to each one. Pray that He will reveal to you what He purposes to do in your life through each contact. Pray that the ministry shall be brought forth which He would do through you to others.

Your contact with others is not always that you may minister to them. It may be that many times God intends them to minister to you. He would show you the lacks in your own life and your great need for greater humility; He would show you your need for greater knowledge and experience of the Truth.

Jesus says in the 32nd verse: "I have meat to eat that ye know not." I wonder if we are feeding on meat that others know not. I wonder if we have been feeding on His will so it causes others to hunger for the meat we have which they know not.

How wonderful it would be to sit at the table of God's will all the time, and to feed upon meat that others knew not of! feeding upon it until the heart was satisfied; until the longing for Him and for His will wholly possessed us; until we lived our lives alone with Him!

Once in those far-past days, we did not want to live alone with Him; but it has

now become to us the sweetest experience God extends to us. It is a sacred experience where sometimes even the dearest one intrudes if the Spirit has called us to come apart and be alone with Him.

Oh, beautiful will of God, which is inseparable from God, and an essential part of His very nature and essence! from which comes eternal life and all good in Time and in Eternity! If we would have what He waits to give us; if we would reach all that He has planned for us, we must be filled with the knowledge of His will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing.

Stand Thou By Me And I Will Speak

CORA HARRIS MAC ILRAVY

We read in Deut. 5:31: "But as for thee, stand thou here by me, and I will speak unto thee." Most Christians have desired more or less earnestly to know God, to know His voice. But not many have realized how little they really know Him, and how little they have experienced the close relation and life of communion with God that Christ and God's Word have told us we may have.

In these words that Jehovah spoke to Moses, is revealed the way in which we may have this blessed experience. As with all great experiences, there is a price to pay; and the price of constantly standing by Him, is a laid-down life, a laid-down will and faculties and powers, a laid-down tongue and members — all laid down through the cross.

To reach these supernal experiences, we must desire them above all human desires or earthly good. A passing thought, a fleeting desire for them, will never secure us the great things of God. A recognition that there are such experiences and that we may have them, will not obtain them for us. Even some appreciation of the great blessings that God has provided, will not enable us to possess them unless we meet the conditions. In all life's pursuits, if you attain anything that is worth while, the conditions must be met. This is just as true concerning spiritual pursuits as it is concerning earthly pursuits.

All spiritual experiences center in God; they have their home in Him; they come from Him alone. They revolve about God, who is the power of attraction that holds them in their orbit as the sun holds the planets in their places, and is the center about which the whole solar system revolves.

To receive what God offers you, you must draw close to Him; you must lay down your own life with all its movings and desires. You must lay down that within you which does not want the cross and deep Truth, but wants something to entertain, something that will soothe in the place of Truth that searches you out and deals with you, and that will prepare you to stand before the Son of God unashamed in that Day.

There is a place before His face, under His searching, but tender, eye where He calls you to stand. The word "stand" is not a word expressing impermanence or change. It expresses permanence; a state that abides. It is not a flitting into His presence and running out. Not only did Moses literally stand in the presence of Jehovah, but his heart and soul abode unfluctuatingly before Him during all those years of his ministry in behalf of Israel.

If our souls reach the unmoved experience of standing by Him, there can be no place nor opportunity for moving out from this place if we are true to Him. Not only must we stand in this place, but we must walk before Him in this place in the common duties, in all that we do and speak, in all the relations we have with others. To stand and walk — in the sense of living — in this place means to live consciously before God and in His realized presence.

You may have tried to do this and failed at different times; and you may

have become discouraged. But there is no place for discouragement in seeking and claiming possession of the things of God. No matter how we fail or stumble, no matter how we have given way to the flesh, at each place of failure we must hasten to get everything out of the way by confession and humbling our hearts; and we must begin again to do the thing we may have tried to do many times before and failed.

Always be encouraged by remembering that though you may fail times innumerable, there is no failure with God, and you are vitally united with Him. His strength is yours to claim in your weakness; His victory is yours to claim at the time of threatened defeat. Christ is the sphere in which you must live. In order to live in this divine Abiding Place, you must seek to live consciously in union with Him. This will require sanctified determination and effort; it will demand the putting forth of all your powers.

It is as possible to make Christ the constant and permanent home of your soul and life as it is to live permanently in a house. At first it will mean effort from moment to moment. You may slip and stumble and even fall, and have to begin over many times; but many repeated acts form a habit or state, and make perfection. If you are faithful and continue, the time will come when all effort and up-and-down experience will be past; and your union with Him will be a reality and settled state, in which your life is constantly lived.

He called Moses to stand by Him; and He calls us to stand steadfastly by Him. Are you standing by Him unmovedly? or are you running off to do something according to your own wisdom? or are you advising and setting right those about you according to your own ideas?

Have we really stood in the place where God put us? have we stood for the Truth of the Gospel that He has given us? and lived in victory? Have we stood so unmovedly by Him that we knew that we were standing by Him? If so, we shall have a holy fear on us lest we get in the flesh and displease Him; and yet such fear will be full of joy and happiness, of faith and confidence. He promised Moses if he stood by Him He would speak to him; and He has not promised less to those that spiritually stand in that place by Him. If we do not hear His voice, we may conclude we are not abiding in that place by Him.

You may not at first know that it is the voice of God that is speaking in your heart. You make think it is your own thoughts, or somebody, or some situation, or some inward impression. But if you continue to seek to stand in that place by Him, you will learn to recognize His voice. It often comes in deep conviction; He may let you see how far you have been from pleasing Him; how different your life has been from what He planned; how far away you have lived from the life that He marked out for you in past eternal ages.

He calls us to speak, to act, to live, as before Him; to do all our duties as before Him; to live our lives in the store, in the shop, in the kitchen, and wherever we are, as before Him. Do not let any failures discourage you for God knows our frame; He remembers that we are but dust. And we shall be different when He gets through with us. The only thing He asks of us at every failure is that we humble our hearts and begin over again until many repeated acts shall form the habit of really standing and living before Him.

It is solemn that Jehovah spoke these words to Moses just after Israel had rejected Him. He was yearning over them, and He spoke so tenderly to Moses, calling him to come and stand in the place by Him. After that, Jehovah talked to Israel no more.

How touching are His yearnings as revealed in the words, "Oh, that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" But He knew His love did not move Israel; and immediately He said to Moses: "Go say to

them, Return ye to your tents. But as for thee, stand thou here by me, and I will speak unto thee."

He is ever thus yearning over us in our ignorance and willfulness. He is ever thus calling us to that place by Him. This poignantly reminds us of Christ's mourning over Jerusalem. He said, "How often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate."

How often He would, and we "would not"! How often He would have drawn us close to His heart, deep into His presence, up to higher realms of vision and victory; but we "would not"! How often He would have clothed us in humility; how often He would have given us greater revelations of Truth, but we "would not"!

They had just besought Moses not to let Jehovah speak to them any more, and He answered their prayer. He did not speak to them any more. Beloved, sometimes it is an awful thing for God to take us at our word, which may have been hastily spoken. It is wonderful, and it may be awful, to have answers to your prayers. Have you ever had answers to prayers that were awful? Have you ever reviewed your life and found that you had had an answer to a prayer that was terrible to remember? Most people have had these tragic experiences, though some may not have recognized the thing that came as an answer to their own prayers.

We need to examine our desires before we pray. We need to pray over our prayers before they are uttered with lips or heart. For sometimes the prayer may not have been something you *asked;* it may have been that it was unconsciously uttered before God in certain choices you made, which you may not have considered prayers —choices you made in refusing to go with God, in refusing the cross, in refusing to humble yourself unto obedience. But they were prayers before God. And He may have answered them by saying, "So let it be as thou hast chosen."

After He told Israel to go to their tents, and told His beloved servant to stand by Him, He told him to come up to Him in the mount. Though we are told by the inspired writer of the Hebrews that he exceedingly feared and quaked, we read, "And Moses went up into the mount, and the cloud covered the mount."

You may not always see how the thing God commands you to do will come out; but all you need do, is to obey God even though you exceedingly fear and quake. If you obey God, you will find that the thing that appeared impossible, will be done. You will find that God will carry it through.

Moses chose God and the lowly way: he ever afterwards journeyed the lonely way even in the midst of those millions. And Israel chose disobedience, which was really choosing not to go with God. Israel chose the path of murmuring and rebellion against God and Moses, but Moses went over the lonely path of obedience to God. They were on altogether different paths, though they appeared to be together. This was the beginning of Israel's alienation from Jehovah; and it was the beginning of Moses' standing before Jehovah and being transfigured.

In Glory we shall all stand before Him, but do you not want to begin to stand consciously before Him now? for you, too, may stand before Him now. We little know the revelations to the heart that will be ours if we seek with all our hearts to stand ever before Him. He will change circumstances and conditions; He will take out from your life people and things that are hindering your getting His best; and though you suffer, you must rejoice.

If you reach this wonderful experience of standing by Him, there must be a beginning. Why not begin right now? "Speak to Him, thou, for He heareth, and spirit with spirit may meet; closer is He than breathing, and nearer than hands and feet." Tell Him you want to begin just now to stand beside Him. Ask Him to purge you within and without, and to take away everybody and everything that would hinder your having this ineffable experience.

At first there may not be much to encourage you; but if you persevere, you will discern a still, small voice saying, "This is the way; walk ye in it." And you will experience the power from God's throne. At last you will be conscious that the Lord has laid hold upon your soul; that His drawing is upon you so that your soul seems almost to part company with your body. Beloved, would not such an experience be worth anything that you have to give up, any suffering you would have to go through to receive it?

Moses began there in the wilderness to stand before Jehovah and to hear His voice. During those forty years in the desert he was before God night and day, and he learned to pray and to talk with God face to face as friend speaks to friend. His prayers are not recorded, but you may be sure there were volumes of prayer that went up from the heart of Moses out there in the wilderness with those sheep; out there with nothing of refinement that could satisfy his higher human desires; nothing that could appeal to one who had been reared and educated in the highest attainments in Pharaoh's remarkably learned and cultured Court.

Have you stood before God until your ears have been digged out, and made as sensitive to God's voice as the most delicate transmitter? Moses' heart was like a spiritual transmitter that brought into his very soul the spiritual understanding of what God wanted. And that which made him so sensitive to God and to His voice was obedience.

Oh, what heart-cries must have gone up from this man out there in the land of Midian! If he had not lived close to the heart of God during those forty years in Midian, he could not have stood as he did when all Israel was going against him, and at times threatening to stone him.

Never was there a sweeter experience to man's heart than the ardent going-out of the soul Godward! the melting of the heart, the longing of the whole inner being in hunger for God! It was by yielding to the Spirit-breathed moving on the soul; it was by holding it fast and letting God increase it, that Moses learned to cling to God.

When your heart is sincere, God will bring you to the place where He will take away the people you would cling to, the people your flesh wants. Finger by finger He will loosen your hold upon that which your flesh is clutching; that which fills the place in your heart and life which must be His alone. "Consecrate" means to lift emptied hands for God to fill them. Are you consecrated? Have you let Him take all from your hands that keeps you from receiving His best gifts?

Sometimes we think it takes a long while for God to work upon us and change us. But encourage your heart, child of God; He kept Moses out in the Midian wilderness for forty years. I am sure He did not keep him there one day longer than was necessary to prepare him for the great mission to which God appointed him.

Have you been praying for God to deepen and enrich your relation to Him? Have you been waiting a long time for your prayer to be answered? Just stand in that place by Him and believe Him. Every day of waiting He is seeking to teach you new lessons; He is seeking to increase the faith in your heart; He is seeking to purify you and let you apprehend how very little you know Him as yet. Every day He is seeking to reveal His love, His will, His great purposes.

It may take longer than you expect, for you may not know yourself very well yet. Only God knows you and me; only He knows how long it will take to do the work on us that must be done. But however long it takes for God to answer your prayers, you must count the answer yours from the first prayer you offer; and you must keep on praying until the answer is manifested.

When your soul is on the stretch, you can trust God. He knows how to do all you ask or need, and He knows how long it will take. He will not take one hour longer than is necessary to do what He wants to do. Be sure there is no wasted or lost time with God when He works. All we need to do is to wait quietly, fully

assured that our Father is working for us. Tell Him you know that He is working, and keep on trusting Him and His love.

Your faith may not seem to be the highest grade of faith; it may not seem to be wonderful faith like Elijah's. But if the weaker faith is all that you have, bring it to Him and say, "Lord, this is all the faith I have; but if you count this ray of faith worthy through Christ, I pray you will answer my prayer."

As you see the answer beginning to come, do not get discouraged if it seems to come slowly; but believe that it started according to your faith, and that it will come more rapidly as God increases your faith. What God begins He always finishes if we stand for it. He never fails.

You will have to go through most of these experiences with God alone. All human beings are essentially lonely creatures. None can enter into our hearts to know just how we feel; and if we try to tell our deepest feelings, we have no language to express what is within us. God thus cuts us off from human counsel and attempted help, that we may rely upon Him entirely.

Moses had to be brought to the end of all human and earthly reliance in order that he might fully rely on God. During those lonely years in Midian, he was brought down in humility and meekness until God bore witness that he was the meekest man that ever lived. It took forty years to make him the meekest man that ever lived. It takes God and time to make us meek. If you are praying for a meek and quiet spirit, and you do not become discouraged, your prayer will be answered (though it may take longer than you expect), and you will join the "Moses company."

Look From The Place Where Thou Art

CORA HARRIS MAC ILRAVY

We read in Gen. 13:14: "Lift up now thine eyes, and look from the place where thou art." We recall the setting of this incident in the history of Abraham, God's friend. Abraham and Lot had pitched their tents on an elevation, from which they could view the surrounding country. The region they chose, proved insufficient to sustain them both with their great possessions, herds, and retainers; therefore a separation became necessary. But back of these natural drawbacks was God's purpose to separate Abraham utterly unto Himself and to His plan. We see that God sometimes uses prosperity as well as adversity to work out His will.

Abraham unselfishly let Lot choose where he would settle; and by the seeing of the eye, he chose the well-watered Plain of the Jordan that led down to Sodom. When God appeared to Abraham, they had just separated; and Lot had gone, taking with him his household, possessions, and herds, leaving Abraham alone.

It is sometimes easy to do a noble deed under the inspiration of noble impulses, but the conflict arises afterwards when the noble impulse has waned a little, and doubts assail the heart. Then we wonder if we were not too magnanimous, and whether our generosity were appreciated. Abraham may have had some such thoughts as he saw Lot choose the most fertile plains.

Abraham was left alone on his elevation when Lot went down to the Plain; but his soul had reached a higher elevation than Lot's soul had ever scaled. Lot beheld from the earthly elevation what would be good for his herds. But Abraham beheld God. Abraham met God. It is so spiritually. The higher you climb on the Mount of God, the greater will be the spiritual outlook; the greater will be the revelation of God and of His will; the greater will be the vision of Jesus Christ.

Lot did not consider that it was not he, but Abraham, whom God had called to go forth from his native land; that it was to Abraham God promised the goodly

land of Canaan. When Lot departed, he left not only Abraham, but he left Abraham's God, and the promises of Abraham's God.

Of course he got into Sodom, for those who go down to the well-watered plain abutting Sodom, always land in Sodom. I have never known of any that went down to those deceiving plains, who did not get into Sodom, though perhaps not into Sodom's worst sins.

We are told that when he was in Sodom, his righteous soul was vexed. Many persons may have enough righteousness to have their souls vexed when surrounded by iniquitous sinners; but they may not have enough righteousness to take them out of Sodom. Lot stayed in the well-watered Plain of the Jordan and in Sodom, and put up with the vexing of his soul because he was making money, until God had to send an angel to drag him out from the place that he had chosen.

It is always uncomfortable to have one's soul vexed; but the question is, does the vexed soul do anything for you? does it work anything in you? does it bring forth anything for the glory of God? If not, the vexing profits nothing either to God or to you.

It is dangerous for us to answer the call of another man instead of waiting on God to know His will for our own life. He may call us to stay at home and work with our hands and help support those whom He has really called into His vineyard. He may call us to hold a job and support our own family and ourselves, and to pray in the meantime for both our family and God's vineyard. I fear that there are some who are in Christian work who ought to be in the above classes.

If God can keep you truer to Him in the desert than in the most fertile, well-watered plain, that is where He will take you; and that is the best place for you to be. The reason we have no more, is because God cannot trust us with it. What would God not do for us and with us in trusting us with gifts, and visions, and with an eternal outlook, and with a revelation of His will and plan, if He could trust us!

When we take our flesh along in answering God's call, as Abraham took some of his kin with him, we shall surely have much trouble. Abraham had much trouble because of his relatives. At the time Lot left him, he was not nearly so far on his journey to the Promised Land as he would have been if he had gone out alone. First, he stayed in Haran until his father died. Then contention arose between Lot's herdsmen and his herdsmen until God took Lot away by letting him choose for himself.

We do not know what Abraham was doing when Jehovah came to encourage him after Lot left. He may have been looking after Lot as he journeyed towards the Plain. He may have been reviewing his own journey and how it had come out, and that he was left alone with the poorest choice of the land. From where he was, he could see the beautiful well-watered Plain, literally, "circle," of the Jordan, which was lush with verdure and fertility, and was a sharp contrast to the mountain where he was, which was not so well-watered.

But God came and told him to look away from Lot, to lift up his eyes from the Plain of the Jordan and to look in every direction; and that all he saw should be his. This is what He is saying to you and to me today. In every testing and relation, He calls us by His Spirit to lift up our eyes from people and from things and conditions that are not what they should be; and to behold His riches in glory in Christ Jesus that He has provided for us in Him.

Have you formed the habit of lifting up your eyes above all that concerns your life? You will not form this ineffable habit in a moment; it will demand much practice based upon frequent moments of meditation shut in with God. You will have to practice it in the small, nagging settings, and in the great crises. The first thing the Spirit calls you to do when with people, when faced with the noise and unrest of

the world, of the flesh, of the clamoring of your own desires and questionings, is to lift up your eyes above all "the visible and temporal, and discover the eternal and spiritual revealed here and now in the midst of time and things."

The first thing God will say to you when you are alone with Him is to lift up your eyes unto the hills, and unto Him who is the God of the hills, and who is our help; to press "Up and On," higher and ever higher towards what He has provided and would set before you.

God did not want Abraham to look after Lot, nor towards the well-watered Plain of the Jordan; nor even upon his own little hill of elevation. God wanted him to look up to Him; to have the "far-vision;" to have a steadier and greater upward gaze, though already he had begun to have all this or he could not have made the choice he made or let Lot make the choice he made.

Not only is every human soul going to find his level, but you will find your level; and you will ultimately join your own company for which you are daily preparing. We may have greater visions and greater revelations of what God wants us to be, and the place He wants us to reach; but it may be that we will not pay the price to attain. Whatever our hearts decide, inexorably we shall reach the place we choose. And we are choosing day by day where our level shall be, and what we shall be in Time and in Eternity.

You may be working in the shop or office, or you may be at home doing some task or work with your hands, that requires close attention. But down deep in the depths of your being, you are choosing and determining by the thoughts and attitudes you allow to be in your heart, the level your life shall take in Time, and the place you will fill in Eternity.

Have you been satisfied with the well-watered plains abutting the world, because of material gain and prosperity? or because your flesh and lusts are being satisfied? Are we satisfied with what the world can give, and by yielding to the influence of people and pleasing them? May God never permit us to be satisfied with anything or with any one excepting with Him and His will. It is surprising and humiliating to see how we can feel absorbing satisfaction over some little, tawdry thing that is of no more value than a piece of broken glass; which satisfaction can neither endure nor profit anything.

At last Abraham was left alone with God. With Lot, there had been an inward separation before he departed visibly, for his heart had gone before his body went. It is deep pain to watch the husband or wife, the father or mother or relatives go from us literally or in spirit; for too often they may have left us long before their bodies went. It is poignant to have a person's body still with you, and yet to know that the heart has been gone a long time.

I have watched some persons who were still sitting under the message of the Gospel; but though their bodies remained, I knew their hearts were gone and that the body would soon follow the heart. We may have departed from God's will while our body is apparently still in its accustomed place. We need to be very watchful; for if the Devil can deceive us he will make us think that we are still moving on with the Truth that God gave us at first, when we have wandered far from it.

Abraham's faith and vision remained because he knew God and knew His voice when He spoke to him. We do not know how the Devil may have tempted him, though we may be sure he did tempt him, for the Devil was the same cruel enemy in Old Testament times that he is today. But whatever was said by the enemy or by anybody, Abraham still knew God's voice; and as he stood looking around after Lot left, God came and spoke to him the words we are considering: "Lift up now thine eyes, and look from the place where thou art."

Abraham had not been able to lift up his eyes in the way God wanted him to do from the time he left Ur, for he was weighed down by his relatives. But God calls him NOW to lift up his eyes! NOW, after he is stripped of his relatives and is

left alone with God — NOW, to look from the place where he is, to look northward and southward and eastward and westward!

This is what God is saying to us today. But how can we look from the place where we are if we have not self-discernment to know the place we are in spiritually? We may think we are in the valley of humility, when we are really struggling in a bog of discouragement and fear. We may think we are on the Mount of God when we are only on a low foothill. We must know the place we are in spiritually if we are to obey God's call and look from the place where we are.

It is a rare and wonderful attainment to be where we can lift up our eyes and look from the very place we are in spiritually before God; for man's inclination is to think that his state is better than it is. We need such humility as will prevent our thinking that we are further along than we are, and that we have reached a higher plane than we are in.

But God is so merciful that if we get still before Him, humble in heart, and ever listen for His voice, we shall hear Him calling us to lift up our eyes as He leads us from one place of need to another; and from one experience to another. He will call us to look from each place and behold what He wants us to be, and what He is offering.

How many of us are willing to know our true spiritual condition so that we may look from the place where we are, and may know what He has set before us? so that we may discern all that must be done, and all that must be purified from our lives if we reach what He offers? Are we willing to know our true condition so that we may go out and take possession of all we have glimpsed as we looked from the little hillock of spiritual attainment where we were at first.

When we begin to practice looking from where we are, and taking possession of what we see, our hillock may become a hill. And ultimately our hills of outlook will become mountain peaks of vision, both of how we appear before God; and also revelations of the great riches God has provided for us in Christ Jesus!

At each stage of life's journey He will give greater revelations of the "land of far distances" that stretch before you in every direction, and of the greater experiences that await you. And as you look from each place of greater attainment, He will let you see something of what He has been doing in your soul and character. Or He may let you see some precious gift He offered you in the past, which you failed to claim.

He may let you rejoice again over the victories He gave you; or He may show you that you need a more tender heart, a greater hunger for God, and more compassion towards others in the place of a critical spirit. We must know those weaknesses in our make-up and character that are hindering God's work in our lives, the places where we defend ourselves instead of going down in humility and taking the cross. We must see the Christlike character to which God is calling us; the marks of His image that we must put on; the way we must desire to learn humility and take the cross.

Beloved, we are here to prepare for Eternity, to prepare to sit with Christ on His throne and reign with Him. We shall never reach this supreme goal until, through the cross, we have learned to reign over ourselves. There is going to be a company that will make up the reigning force of Christ's eternal Kingdom, and you may be in that company if you want to.

To be a part of that blest company that will reign with Christ, will demand everything that God can put into you; it will demand that everything in your life that centers in Self shall be given over to the cross. There can be no vacations in this preparation for Eternity, for you must keep looking out from each place you reach, and keep pressing forward to possess the land you glimpse from your little hillock or hill.

God promised Abraham only as much as he saw. The first step is to seek the "far vision"; for God promises you, too, that He will give you what you see. You must

look from the place of your true spiritual state if you are to learn what He is offering you. He offers you divine humility, which is really "the mind of Christ," who emptied Himself. Such humility will constrain every one who attains it to empty himself by the cross.

He offers you a life of intercessory prayer that will cause the impossible to become possible. He offers you a place of real intimacy with Him, such as pre-eminent saints have had in the past. He offers you victory, and power with Him; a revelation of the Gospel; a revelation of the power that is in His Name, of the power that is in His blood, such as will make you an overcomer and seat you on His throne with Him.

He promises to give you all the precious possessions you see from each higher height of vision and place of attainment that you reach. Are you discerning what God is offering you day by day? the greater entrances-in that He offers you today? He knocks at the door of your life and offers an ineffable gift or experience if you will open the door to receive it. But He makes you know that if you open your heart to receive from Him, your heart must be emptied of all fleshly affections and desires that now fill it.

In verse 17, He says: "Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it." Not only did Abraham have to view the land in every direction, but he had to rise and walk through the land he saw. You must not only see what God offers, but you must believe God and walk over what you see, to get it.

There were three conditions of Abraham's receiving from God. He had to know where he was; he had to look from the place where he was; and he had to walk over what God showed him. I believe that Abraham walked determinedly, no matter how rough the path was or how weary he became. Every place he saw and every place over which he walked, he believed that God gave it to him.

Has God showed you anything lately that He wants you to have? and did you walk? It does no good to see what you may have if you do not walk. It does no good to see that you may be changed into His image, if you do not go over the path that leads to this transformation.

If you walk over what He shows you, each day you will reach a greater attainment; each tomorrow you will reach higher heights, whence you will behold greater entrances-in. As you walk over what He shows you, you will climb to higher ground; and finally you will enter His manifested presence in the ineffable heights of the eternal Glory, and you will partake of the perfect fellowship with Him that awaits the Redeemed.

Announcement Of Marriage

We take pleasure in announcing the marriage, on February 4th, of Miss Dorothy Mary Gregg, whose articles have long appeared in the "ELBETHEL," to Mr. W. Ward Wright, who has been in touch with the Elbethel Work for many years, and who has been definitely associated with us here at the headquarters for many months. Our readers will remember his poem, "Consecration," which appeared in the issue of July, 1941.

Brother and Sister Wright expect to continue in the Work here, it being evident that God has united their lives for His further use of them together in the sending forth of this precious Gospel, and in standing with me in the bearing of the burdens of the Elbethel Work. Will you unite with us in prayer for God's continued blessing on their lives? — THE EDITOR.

Elbethel

A CONTINUATION OF THE ELBETHEL SERIAL

VOL. V JULY - SEPTEMBER, 1942 NO. 3

Fear Not Their Fear

CORA HARRIS MAC ILRAVY

THE greatest attainment we can reach, is to have triumphant, living faith in God under all circumstances, whether favorable or unfavorable. Such faith in God gives us all God has planned and provided for us. There is a spiritual state and experience where our faith is so deeply rooted in God and in His Word that under the most untoward circumstances not a tremor of fear can perturb the heart.

In these last days before the return of the Lord, when the malignant Powers of Darkness and Hell have gone out in their last desperate effort against God and against His Kingdom, and are bringing wars and calamitous conditions over the earth, God calls us to have utter reliance on Him. The disquieting conditions that may be in our homes, and are in the national and business worlds, will bring fears multiplied upon all who are not in the place where fears cannot assail and lay them low.

In Is. 8:12, God warns us against fears: "Neither fear ye their fear, nor be in dread thereof." The Devil will try to put fear upon us in every possible way and concerning everything. He will even use a Nothing to bring us under a spirit of fear and panic. He will try to inject forebodings into the heart, though many times we do not know what our forebodings are about. We may feel a vague fear of a shadowy something, which is more disturbing because it is not clearly defined.

There is a wrong fear and a right fear. Wrong fear has a devastating power upon those that are not truly trusting God. If yielded to, it will eat away the spiritual life, and will bring disquietude to the heart and deep distress to the soul.

Whatever he uses, the Devil is the author of fear, and is working to bring his victims into bondage. The one with fear is like a poor animal, hurt and trapped in a net. He is caught and held fast, and cannot get away from the fear that is mighty because Satan is at the back of it. Fear in the heart makes it impossible to believe God; and unbelief multiplies the fear in the heart.

If you believe God, you will not fear even if you know that something will face you which you dread more than anything He could call you to go through. You will be confident that whatever He permits, is something He purposes to use in your perfecting; and that because He sent it, or permitted it to come, it is His very best for you at that time. Is not this an enviable state to be in, a most desirable state to reach? And it is a state to which every Christian may arrive.

The solemn truth concerning human, or fleshly, fear is that as soon as you have fear, it makes it impossible for God to work for you. Perhaps just when He was seeking to bring you to a great victory, Satan sent out against you the spirit of doubt and fear. Therefore you did not have faith to receive the victory that God purposed for you; for fear and faith cannot exist together in the same heart at the same time.

Perhaps just when God was about to deliver us from some deadly disease, the Devil sent against us a spirit of doubt and fear; and God could not get hold of us to

do for us what was in His heart to do. When a child is greatly frightened, he may not recognize even his own mother. Spiritually, the enemy tries to frighten God's children in this way, and such insane fright and confusion paralyzes all faith. God would not have a touch of fear, doubt, panic, upon us. He would have us filled with the rest and peace that ever fill the heart that truly trusts Him.

We must have unfailing confidence in Him; and we must leave ourselves unreservedly in His hands, if He is to work for us and upon us. Any fear that we have let into our hearts, will destroy faith, or at least hinder its working for our soul or body. We cannot get hold of God for our needs with fear and forebodings filling our thoughts.

Wrong fear cannot abide in the heart that is at home in God. Fear cannot even move upon the humble, trusting heart, for there is no opening in such a heart for fear to enter. Just as much as fear enters your heart, that much your heart is not anchored in union with Christ. Oh, how solemn and wonderful is it to have God the home of the affections; the home of the soul; the home of the thoughts and impulses! No disquieting fears or forebodings can attack or influence the heart that has made its Lord its home, the heart that has learned to abide at home in God.

When the enemy would torment you with fear, resist him in the name of Jesus; declaring your resistance of the enemy always helps strengthen your own confidence. It might be that if you voiced aloud your resisting Satan and your faith in God when you were in danger of being afraid, some one might hear you who was in a like battle. By hearing you take a stand against the Devil and fear, he might be encouraged to take a stand for his own victory. But if you carry around a defeated face, you will never be an inspiration or help to any one else.

Many times when you may be unconscious of it, there are those about you who are distressed and in heavy battles, who are watching you to see whether you are victorious in the difficult and trying situation that environs your life. If they see you with a long, defeated face, they know they cannot expect to receive any help or encouragement from you in their own battle. But if they see courage and confidence upon you, and victory in your life, it engenders in them courage and faith for victory. Are you an upward pull in this way upon all other lives that you contact? You can have an ennobling influence upon others only as you let your own life be drawn Godward by the cross.

Fear always makes cowards of any upon whom it fastens, as has been proved true to all of us many times in our own lives. We were cowards when we feared we could not have victory in some hard place, and therefore were defeated. We were cowards when we feared the enemy was too powerful for us, and we went down under his attack. We were cowards when we did not resist him and stand against him unto his utter defeat and flight.

Do not say either with your lips or in your heart, that you are afraid. Recognize that your fear is proof of your lack of faith in God, and that fear is sin. Therefore confess your sin to God and ask forgiveness.

Job has left us a striking and significant testimony; he said: "For the thing which I fear cometh upon me, and that which I am afraid of cometh unto me." It was not the words that he spoke nor the things that he did which brought the evils upon him. It was the thoughts in his heart. Have you found out that your thoughts are mighty things? that they are tremendous factors in your entire life? that they are living, potent powers? Even though your thoughts are not expressed or confided to any one but God, they are mighty things. Guard your heart and thought-life, for the Devil can and does bring all kinds of thoughts to the unguarded human heart. Job evidently did not confide his thoughts and fears to others. But even the many sacrifices he made for his children, which in great part came from his longing to please God, also imply lurking fear.

Take a determined stand against all

wrong fear, for it is always from the Devil. Refuse to let your mind dwell upon the thing you could be afraid of. As soon as fear clamors at the door of your heart, turn your mind and thoughts to God and refuse to dwell upon the thing that could produce fear; for if your thoughts dwell upon it outside of God's protection, fear will force itself into your mind and heart.

Job says: "I am not at ease, neither am I quiet, neither have I rest." What a graphic picture of fear in the heart! There is no ease, no quiet, no rest, when fear is nagging at us, because by accepting the enemy's evil suggestions, we have opened our hearts and thought-life for fear to come in. And the fear has entered and has taken away the sweet peace of God that always guards the heart that refuses to be anxious. God has not given us a spirit of bondage again unto fear. If there is any of this wrong fear, it is the Devil that brings it. The one that believes God and refuses fear will never be paralyzed by it.

Jehovah says through Isaiah of those that walk in their own ways: "I will choose their delusions, and will bring their fears upon them; because when I called, none did answer: when I spake, they did not hear." I thank God He is so merciful that He does not always do this. When we feared that some misfortune might happen, it was only by His mercy that He did not choose our delusions and let our fears come upon us.

We are told that the wicked flee when no man pursueth. What an exhibition of fear and cowardice is it for a man to run in terror and panic when nobody is running after him; running full of fear from nobody and nothing! We are not to fear anything that the Devil does, or might do. And we are not to fear even the fear that he might try to put upon us.

What is fear? If you examine your fears of the past, you must admit that all fear is torment and mostly baseless. Recall the fear you had during some past sickness when you feared you were going to die. Then consider that you are still alive and are reading this article. Was there any ground for your fear?

Has the Devil ever brought the fear upon you that you could not be an overcomer? Has he told you that no matter how you tried, you could not be in that blest company that would sit with Christ on His throne and reign with Him? If you make God your Fear, as He tells you to do in our text, you will surely be an overcomer and reach the throne.

We have not received the spirit of bondage again unto fear; therefore it is sin to entertain any fear but fear of God. Instead of being filled with the spirit of fear, we should keep reminded that we have received the spirit of adoption, whereby we cry, "Abba, Father." Whenever you feel that fear is threatening you, turn your heart to God and cry: "Abba, Father." If you say it reverently and from a heart of filial love, the sweetness of His peace and protection, and the consciousness of your trust in Him, will flow over your soul like oil.

God has not given us a spirit of fear, but of power, and love, and a sound mind. Is it real to you that you have received a spirit of power? If you let fear grasp you, you cannot experience the spirit of power, or of love, or of a sound mind. If you believe this Scripture and that God has given you these blessed gifts, He will bring you out into a large place, and into an experience that you have never before known. When any wrong fear or foreboding seizes you, repeat this verse over and over, claiming its working in your life, until you get the victory.

Jehovah solemnly warns Israel against fear in Deut. 7:17: "If thou shalt say in thy heart, These nations are more than I; how can I dispossess them?" In other words, if Israel was fearful and said in their hearts they could not have victory over the enemy, their inner words would come to pass; and even God could not drive out their enemy from before them. Many times have we said with lips or hearts that our weaknesses of character or of make-up were stronger than we, and that we could not get victory.

If Israel were trembling with fear, how could they stand before those formidable nations? If they were trembling, how could they shoot straight? Did you ever hear of a man who had palsy, being a good marksman? Neither can any one who has spiritual palsy be a good marksman. You cannot go out and fight the Devil when you are full of fear. You cannot shoot a straight dart at him when you are trembling.

We recall how God told Gideon to send home from his army all who were afraid; and twenty-two thousand men returned home. I venture to believe that when Gideon looked on those men before they left, he did not discern their fear; but God saw it; and He knew their fear would weaken the others.

How can God give us the victory if we believe we cannot get victory because the enemy is stronger than we are? If we believe that we are not able for anything, we shall not be able for it. If we take the stand or even hold a thought that we cannot get victory in any battle that faces us, we shall not be able to get the victory. In fact, we shall never get victory for soul or body until we put away all working, or even thought, of fear.

Refuse to speak or even think any fear that you cannot be an overcomer in every situation. Refuse to fear you cannot overcome every habit and weakness of character that is yours. Rest down on the assurance that no trial or temptation can come to you but such as you can bear victoriously.

Refuse all fear whether you are praying for yourself or for others. Stand with God against all dread and every device of the Devil, who would try to throw abject fear over you. Remember that the Lord has said that He would bring a man's fear upon him. Not only does fear take away your peace, but it takes away your strength.

Refuse to look at your bodily infirmity or to entertain any forebodings over it after you have been prayed for. Anchor your faith in God and in His grace, and go on as if the infirmity were not there. Do not keep examining it to see whether it is better or worse, for when you do this, it generally turns out worse. We have lost or hindered our victory many times by these anxious examinations. Keep your mind off the setting or environment of your life that is causing distress, and keep your mind on Christ. God has promised to keep him in perfect peace whose mind is stayed on Him.

Not only must we refuse fear over things tangible and over existing circumstances; but we must refuse the forebodings and depression that have no tangible foundation, but to which our very fear may give substance. Remember Job's fear that came upon him. Most of us do not realize how prone we are to groundless fear. We are afraid that we may do something we should not do; and then we fear we did not do something we should have done. No matter what we do, we are afraid. The only fear God would have us feel, is fear of the Lord.

In Gen. 31:42, Jehovah is called "The Fear of Isaac": and if you have the fear of God in your heart, He becomes your Fear. Is it not wonderful that He will be your Fear? Can you say in your heart, "God is my only Fear"? We must have the fear of God in our hearts to be able to say that He is our Fear.

He promises to give a banner to those that fear Him, that it may be displayed on account of the Truth. He promises healing to those that fear Him; He says: "Unto you that fear my name shall the sun of righteousness arise with healing in its wings." If you truly fear Him, the Sun of Righteousness will arise upon you with healing in His wings.

There is no human being worthy of one feeling of fear; and if you have a man-fearing spirit, God is not pleased. No possible happening or circumstance is worthy of any fear. The Devil and all the Powers of Darkness are not worthy of the least feeling of fear; for Christ has paralyzed the enemy. There is only One whom you should fear, whom you should make your Fear, and that One is God.

David said: "Though a host should encamp against me, my heart shall not fear:

though war should rise against me, even then will I be confident." A host is a multitude of people. They have brought their tents and are encamping against him: so it is evidently not going to be a quick battle.

Spiritually, we may have a host encamping against us, and the Devil trying in every way to fill us with fear; but our heart must not fear, for it is fear in the heart that makes us tremble. If a host of the enemy attacks your soul or body in a prolonged seige, you must take sides with God and declare that your heart shall not fear, that you will be confident.

There is power in taking sides with God and refusing to look at the host you are resisting, or to count their numbers. Take the stand that no fear shall enter your heart, that you will be confident and sanctify the Lord in your heart by making Him your Fear and Victory. Sanctify Him in your heart by repeating the promises that He has given you, and He will make that which appeared like a host of the enemy to become just a fog bank.

That I May Know Him

W. WARD WRIGHT

FROM THAT VERY DAY on the road to Damascus, when Paul received the first glorified vision of his crucified-risen Lord—a vision so bright, so full of glory as to blind forever after the light of all earthly things; from that unforgettable day, stamped indelibly and ineffaceably upon his mind and heart, there burned within the very soul of Paul, so fiercely that it stilled every other desire, the all-consuming passion that he might know his Lord.

And though thereafter Paul suffered many things for the name of Christ; though he endured many vicissitudes to make Him known, even to the far horizons of the Gentile world, yet always there grew within his own heart, increasingly through the years, a greater cry that he might know his Christ more fully and completely, in all His beauty and all His power. Nor could prisons or perils, long journeyings by land or shipwrecks at sea, hunger or thirst, cold or nakedness, still that ever-glowing, impassioned cry first implanted within the innermost recesses of his heart there on that Palestinian road at midday by Jesus Himself.

"That I may know Him"! (Phil. 3:10.) It was a cry which forever after caused him to forget those things which were behind that he might reach forth unto those things which were ahead. It was a cry which became the dynamic power and motivating force of all his life, changing and transforming it from a mere earth-bound existence into a Life heaven-blessed and heaven-bound—a Life gloriously radiant and full of unspeakable joy.

And down through the ages this cry, first voiced from the innermost heart of Paul, has burned like a flame, living and eternal, within the heart of every redeemed soul who would yield his all to Christ. It is little wonder that Pascal, when asked to give some verbal expression of all that he felt and experienced of the love of Christ, should write the single word "Fire."

That I may know Him! That I may know Him! Ah, beloved, the deep and all-inclusive knowledge of the Son of God is not reserved alone for the few. We may all so know Him if we will. And we may well be assured that the Eternal God and Father of our Lord Jesus Christ would never implant within the human heart this all-consuming passion that we might know Him, if He did not also in some way make it possible that we might really, fully know Him.

And yet, O wonder of wonders! the more we seek to draw near to Him, the more we seek to lay hold of Him, the more He eludes our poor, weak, human grasp. But never does this elusion of the Infinite from the grasp of the finite cause despair to rise within the heart; it only increases the poignancy of its cry, "Draw me, Lord, and

I will run after Thee—run after Thee that I may know Thee."

Now there is a vast difference between knowing something about Jesus and knowing Him. Knowing something about Jesus may or may not bring us eventually to a knowledge of Him, which we can possess only as we go over the path of obedience.

And again, there are unyielding or unenlightened souls who have sought to know Jesus in a way that He will have none of. Nicodemus knew Him as a "teacher come from God," but Jesus waived aside this incomplete and imperfect knowledge of Himself by a poignant precipitation of the words: "Except a man be born again, he cannot see the kingdom of God."

There are those who wish to know Him only as a good man, but not as the Son of Man. There are those who wish to know Him only as the Way-shower, when He has so explicitly said, "I am the way." There are those who would see in Him merely a great religious Leader—martyr of a noble, but impossible ideal. But to know Him thus is to know Him not at all.

Even the Redeemed may know Him in various ways and yet not get the highest that God has for them. There are those that behold Him as the Truth, but only as abstract or exterior Truth, so that He never becomes for them the Truth in the inward parts. There are those who know Him as the Way in some small measure, but who, withal, never upon this Way arrive at the Life more abundant. There are those that know Him as Light to the soul, who are moved only emotionally by sermons and pulpit oratory, yet who never, because of self-will and self-love, become obedient unto the heavenly vision.

But blessed be the God and Father of our Lord Jesus Christ! there is a company, small perhaps in number, being gathered together from over the face of the whole earth, who are seeking to know Him as their very Life. Jesus said that He came that we might have this Life, and that we might have it more abundantly.

But oh, how sad it is to look about us and see even born-again Christians seeking to find abundant life in mere money-making, the passion for which stills all desire of the soul towards God, the attainment of which only turns to ashes in their very hands! And all the while Jesus is calling them to lay up treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

How sad it is to see men everywhere pursuing that will-o'-the-wisp, fame—seeking to make a great name before men, when Jesus the while is calling them to a hidden life with Himself in God!

How appalling is the spectacle of the leaders of men, who, in their lust after power and a place in the world, are driven by their o'er-toppling ambitions to awful and terrible excesses of cruelty, criminality, and sadism on a grand scale! And yet the while the Voice of Christ is calling out to men, saying, "He who would be greatest among you, let him be the servant of all."

But we who are the called of Jesus Christ, the called according to His full purpose, seek not the things on the earth but the things that are above. Seeing all the misery in the world, we seek only His comfort. Seeing the wide-spread hate on all sides, we seek only His love. Seeing the almost universal exaltation of mere men, we seek the beauty of His humility. Seeing so great confusion and perplexity on all sides, we seek the ineffable peace and rest which only He can give.

To know Jesus as our very Life is to know Him as He would have us know Him. Not alone in the hush of the night shall we learn to know Him, but in all the rush of the activities of a full day. To know Him as Life, is to know Him in the furrow of the field, in the machine-shop at the lathe, in the office at the desk, in the various duties of the kitchen, in all the homely, homey settings of life on earth. Yea, to know Him as Life is to know Him in all the sordid, menial, difficult tasks of life, which when done to His glory become themselves places of unutterable glory.

Not alone on the mountain tops, where occasionally we may get a fuller, brighter view of heaven bent low, are we to know Him, but ever in the deepening valleys amid the streams of men, where shadows lengthen and human needs abound. To know Him as Life is to know Him wherever souls are by sin enslaved, by burdens made weary, by sorrows oppressed.

To know Him as Life, we must know Him in the hour of temptation as well as in the hour of transfiguration, in want as well as in plenty, in adversity as well as in prosperity, in sorrow as well as in gladness. And there is and can be only one way to know Him thus; namely, to know Him in His death.

Only by the cross applied are we made partakers of the Living Christ. Only by the cross applied shall we know the fellowship of His sufferings. Only by the cross applied can we die out to Self that the very Life of the Son of God may be brought forth in these mortal bodies.

For what profiteth it us if, when we pray, we arise from our knees and go out from the Presence of God into the presence of ourselves? What profiteth it us if, when we have heard the Word of Life, we yield not to let it be the Word of Life *in us?* What indeed doth it profit us to have the written Word revealed to us, if we yield not our lives over to the death of the cross that it might be revealed in us?

Thomas a' Kempis says: "Walk where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below than the way of the Holy Cross. Jesus went before thee, bearing His Cross, and died for thee on the Cross that thou mayest bear thy Cross and desire to die on the Cross. For if thou be dead with Him, thou shalt also in like manner live with Him. And if thou share His punishment, thou shalt also share His glory."

It is the cross taken that stills all the clamor of the heart, that silences the voice of Self, that releases the Voice of God about and in us "as a bursting sea." It is the cross taken which will be unto us protection against all our enemies, which alone can infuse into our barren lives the sweetness of heaven. It is the cross taken which will give to us strength of mind, joy of spirit, height of virtue, perfection of holiness. For it is the cross alone which will give us Christ in such a vital, living way as to make Him unto us wisdom, and righteousness, and sanctification, and redemption.

Beloved, it is futile even to try to know Him in the way that He would have you know Him if you refuse to take the cross. If you refuse the cross of Christ, your life will forever remain centered in Self, and you will miss the high calling of God in Christ Jesus. Refuse the taking of the cross, and you refuse the very Life of the Son of God. The choice is forever yours. God will never step over the threshhold of your will to give unto you the Life of His Son. Yea verily, it is a solemn thing to refuse the cross of Jesus, and thereby to become an enemy of the cross of Christ. It is a solemn thing to barter away the glories of the abundant Life for the barren, desert wastes of the life of Self.

Ah, beloved, even now as you read, yield over your life anew to the death of the cross. Yield all your sins, your faults, your failures. Yield your self-righteousness, your self-will, your self-justification, your self-reliance to the cross. You will then receive the very righteousness of the Son of God; the will of God will become your all in all; Christ will be made unto you justification; and you will experience the glorious privilege of relying on the exceeding riches of His grace.

Yea, give over the very best in you, that particular quality which has brought you praise and acclaim; for if you examine its working carefully, you will perceive that Self has always taken the glory, when God wants us to be unto the praise of His glory. Yield over willingly, gladly every righteousness of your own; for all our righteousnesses are only rags, and even they are filthy. All those things which you have long thought to be gain, begin in the white light of the Son of God to count them loss. Yea, suffer the loss of all these gainful things; count them but refuse, and you will indeed win Christ and

be found in Him, no longer having your own righteousness, but that which is through faith in Christ. No longer put any confidence in the flesh, and His grace will be sufficient in all things.

Abandon yourself recklessly into the hands of the living God with no more hope of ever receiving yourself back again. Give over utterly all that you are or hope to be, all that you have, into His hands, to do with as He wills. Give over all your earthly relationships; they are safe in His hands. He will gladly take them all, such small nothings; and in their stead, O glorious fact! He will give you back Himself.

Withhold nothing, absolutely nothing, from Him. Whatsoever He takes from you, will be "not for thy harms, but that thou mightest seek it in His arms." Perchance as you yield all things to Him, He may bless not a few of them and give them back again. And they will be twice blessed just for having been in His arms. Doubtless there are many things which He will not restore again; but is this not also blessed, seeing that our Eternal Heavenly Father will withhold no good thing from us?

By the taking of the cross and the full, complete abandonment of your all into His hands, you will come to know Him as All in all. Yielding up the all, you will receive the All. Being reviled against, you will not revile again. Being despitefully used, you can yet rejoice. Being persecuted, you will possess the very kingdom of heaven. Being thus purified in heart by the cross applied, you will see God in all things whatsoever He permits to come upon your path, for He knoweth the way that you take. Being merciful to all creatures of earth, you will obtain mercy and grace from heaven. Yielding to be made meek and lowly in spirit, you will inherit all things in Christ. When the hour of sorrow shall fall upon your house, even then will you be comforted. Possessing poverty of your own spirit, you will possess the Spirit of Christ abidingly within you, the very kingdom of heaven.

To know Jesus as Life, is to know Him in all the beauty and fragrance of His humility, in all His meekness and lowliness, in all His compassion towards others, whom you will see as no worse nor better than yourself, but just as needy creatures, objects of His grace. But to know Him thus, you must know Him in His death; for it is by the cross applied that He puts His meekness and lowliness upon us, clothes us with the beauty of His Holiness and humility, fills us with the sweet compassion that comes from His very heart of love.

And be you not deceived. Prayer alone will not impart His life unto you. Prayer can prepare the heart, and must precede the taking of the cross that the heart might be prepared to receive it. But the sincerity of your prayers, God will try out by the presentation of the cross. Prayer gives us communion with Christ; but the cross taken unites us vitally to Him.

Ah, beloved, let us ask God anew to let us know also ourselves in all the malignancy and barrenness of Self, that we may deliver that Self over to the death of the cross. Let us cry out to God that we may be made conformable unto Christ's death that His Life may also reign in us. At every word of criticism, for every shaft of hate sent against us, in every act of wrongdoing towards us, let us resist not; but let us deny ourselves and take up the cross that the Life of Jesus may be lived out in and through us.

There are many in this dying world, yea, in this world already dead in trespasses and sins, who would like to see Jesus; but they want to see Him lived. They are weary merely of the Christ of doctrine. They are weary of the Christ of the pulpit. They would see Him, but they would see Him lived out in us before their very eyes. But where Self lives, Christ cannot live. He demands all our heart, all our soul, all our mind. And giving them unreservedly to Him, we shall indeed know Him. And within our hearts will arise the deep assurance that we have passed from death unto Life because by the very power and Life of Jesus Himself indwelling us, we shall love the brethren. And thus forever-

more we shall be to the everlasting praise of His glory; and He will make us a pillar in the temple of the living God, from whence we shall go out no more.

Behold The Man!

CORA HARRIS MAC ILRAVY

IN THESE DARK DAYS God's judgments are upon the earth, and He is using the nations to punish one another. We know not what a day may bring forth of His greater visitations upon the nations; but we know that as surely as earthly day follows night, so surely this Darkness will be followed by the dawn of a glorious Day. Therefore let us keep our eyes upon Him, and give diligence to yield to all His purifying processes.

A timely Scripture for today is found in Jn. 19:5: "And Pilate saith unto them, Behold, the man." We read a parallel prophetic Scripture in Zechariah 6:12, 13: "Behold, the man whose name is the Branch; and he shall grow up out of his place; and he shall build the temple of Jehovah; even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be priest upon his throne."

The words that Pilate spoke, "Behold the man," were first spoken by Jehovah through Zechariah concerning the Man that was called "the Branch," who would build the temple of Jehovah. The Jews heard the words that Pilate spoke concerning Christ, which were the same that their own prophet had spoken aforetime concerning their promised Messiah; but none recognized the prophecy. Could anything in the world's history be more tragic than this scene in which Pilate faced the Jewish leaders and people with their own Messiah, and repeated Zechariah's prophetic words concerning Him?

God made the weak, wicked king, Pilate, His mouthpiece to the Jews by causing him to repeat the prophet's words. When he said, "Behold the man," it was as though he said: "Behold, the prophecy spoken by your own prophet is today fulfilled before your eyes. Behold, the Man whom he foretold as your Messiah now stands before you." Sometimes God speaks to us through sinners, and uses them to tell us how different we are from the Christ whose name we bear. And too often we are resentful, instead of being humbled by it and receiving what they say as from God.

The Jewish leaders and people, to whom Pilate brought forth this Man, knew that both Christ and His followers claimed that He was the Messiah, the Son of God; and the mighty works that followed His ministry confirmed the claim. If they had not known about Him and the miracles He wrought; if they had not been well versed in Jewish prophecies, their not recognizing Pilate's words applied to Christ, as being prophetic would not have been so significant and culpable.

But it is hard to understand how they did not recognize the words that were prophesied centuries before, as being fulfilled in the Man who was acclaimed by His disciples, by many Jewish leaders, and even by John the Baptist, as being the Messiah. And they also knew that John had declared himself to be the voice of one crying in the wilderness, calling men to prepare the way of the Lord.

As we read in the Word of the dullness and hard-heartedness of men, and as we discern our own dullness and hardness, we wonder how even a great God like ours could put up with us. Right there before Pilate, the Jews, with their Messiah standing before them, were fulfilling the Old Testament prophecies that foretold just such a scene as this.

When the Jews faced Christ and cried out, "Away with Him! away with Him! crucify Him!" they were fulfilling the prophecy of Isaiah: "He was dispised and rejected of men; a man of sorrows and acquainted with grief: and as one from whom men hide their face he was dispised; and we esteemed him not." John

also in his Gospel declared this prophecy to be fulfilled when he said, "He came unto His own and they that were his own received him not."

If man would search each detail of his own life, he would discern God as sending or permitting everything. There is nothing that happens or that touches the human life that is small or of no import. Nothing you do, no decision you make, no act or relation in your life, is insignificant. All that makes up your life is like the little stones that are fitted into a rare piece of mosaic work. God fits each act and happening into the divine mosaic of His eternal plan and purpose for your life.

They are fitted into the place and pattern that, by our daily living and choices, we choose for them to fill; though what we choose by our daily decisions and living, may not at all be what God chose and planned for us. He did not choose that the Jews should reject and crucify His Son, their Messiah, but they did it. And the results in their lives, and in the history of their race, are tragic proofs of this.

God has given man the power of a free will and choice; which, under God, makes him master of his own fate. He can and does make his own choices; and by his choices, he decides whether his life shall be lived for God or lived against God. Every man settles his eternal destiny; he determines whether he will have God or not have God in his life.

Let us take time to deliberately meditate upon these solemn facts which are being daily wrought out in our lives whether we apprehend it or not. At the end of each day, say to God and to your own soul, "Today I have been what I chose and willed to be."

From the time you reached the age of responsibility, you have been continually choosing, and deciding by your choices what your relation to the Lord should be, what your relation to the wonderful Gospel should be. You have been choosing how much of divine reality shall be revealed to your soul, how much shall be wrought out in your life through your union with Jesus Christ, and where you will spend Eternity.

"Behold the Man." The word "behold" is most arrestive when spoken by God or in His Word. It demands the hearer's attention as to an object of supreme importance, something that demands the whole attention and consideration. In this Scripture, "Behold" implies a continuous coming closer to the Man and beholding Him with unfaltering gaze, as though you would have His character and demands branded upon your very soul and life. Are we seeking to "Behold the Man" in this way? Are you setting Him before your soul's vision in this way? Are you praying that He shall fill your vision utterly to the exclusion of all that is not from Him?

The reason we are not any more conscious of Christ's indwelling and of His enveloping presence, is because we have not obeyed the Spirit's call to "Behold the Man." We have not sought to live under the power of the indwelling Christ.

From "stones of obscurity" hewed out of the quarry of earth, stones that He has redeemed through His shed blood, He is building the temple of Jehovah, the habitation of God in the Spirit, as Zechariah prophesied that He would do. And we, who are saved, are some of the stones of obscurity that He is preparing and fitting into this holy temple in the Lord.

Beloved, the years of Time are swiftly passing by; and soon years will be no more, for years will be swallowed up in the aeons of Eternity. Then Time, with its opportunities for preparation for Eternity, will be past. All we should have built into our lives during these years on earth, will be built, or will not be built. All that God purposed for us, which we could have appropriated and possessed, will be ours, or they will not be ours.

The opportunities for preparing to reach the highest God offers us, will be over; and the place we shall reach at the end will be settled according to the preparation we have made. We shall be in the class we have chosen. But if we feel we have not made the most of these days on

earth, we may be comforted; for as long as we are alive, there is still a chance for us to reach the goal.

In the third chapter of Zechariah, Jehovah says: "Behold, I will bring forth my servant the Branch." The Word speaks as though there were none other that Jehovah recognized as *"The Branch."* In the sixth chapter Jehovah says: "Behold, the man whose name is the Branch: and he shall grow up out of his place;" or "grow up out from himself."

He grew up not only "out from his place;" but literally He grew up "Out from Himself," in His incarnation. From the time of His conception and His incarnation unto the time of His death and resurrection, He grew up "Out from Himself." His conception and incarnation were brought forth by the power of the Spirit of God, not by the house of David. David's line was almost extinct at the time of Christ's birth, and is called by Isaiah, "dry ground." The Branch, or the Man, could not have come forth from the "dry ground" of David's line outside of God's power in bringing Him forth.

He grew up "Out of His place"—the place peculiar to Him—by the power peculiarly His as the Son of God. Humanly He was born at Bethlehem; but these words do not refer to any earthly place. They signify that by the very power of Deity within Him, He would come forth. And this is the One for whom we find it hard to give up our flesh. If we would let Him take away self and the many hindering things that center in self, God alone knows what He would do for and with each of us.

His coming forth was from the working of His own inherent, divine power. It could be nothing else, for God said that He would bring forth the Man, and He did. It is set forth clearly in the message the angel brought to Mary at the time of the Annunciation of His conception. And thus it was fulfilled.

From the time of Moses, the Israelities have looked back and gloried in the miraculous way in which Jehovah journeyed among their hosts, with the glory resting upon the tabernacle and filling the Holy place. But here was the presence of the same Second Person of the Trinity, who journeyed with Israel, manifesting Himself in human form and dwelling among men. And the Jews willed not to know Him; would not receive Him; but rejected Him, and cried out for Him to be crucified!

A branch and growth are inseparable; and this Branch that God brought forth from the stock of Jesse is still growing "Out from Himself;" and is spreading over the whole earth. You may not think so when you see the works of the Devil, and read of the awful things that are happening; but He is growing and increasing over the earth. In every place where souls are being saved and perfected, the Branch is growing "Out from Himself." He will never stop growing for God's Word promises that "The earth shall be filled with the knowledge of Jehovah as the waters cover the sea." May it be so with these bits of clay whom He has redeemed!

Oh, how we need to have "The Branch" grow and increase until He fills our lives! How we need to have His beautiful fruitage adorning us and being displayed in all we do and say! How we need to heed this call, "Behold the Man," until with the deepest visions and urges of our souls, we shall "Behold the Man;" until in all that touches our lives, in every relation with everybody and everything, we shall "Behold the Man."

Never can we have this experience of His Ever-presence until we are in the place where the psalmist was when in holy ecstasy he exclaimed: "I have set the Lord always before me: because he is at my right hand, I shall not be moved." We must seek with all our powers of worship and prayer to consider Christ in a higher, newer way. We must study Christ from the soul—with the spirit; we must seek to learn Christ with all our hearts. You will never learn Christ and thus really know Him until you study Him with an obedient spirit. Paul wrote the Ephesians about learning Christ (Eph.

4:20); and learning always demands studying.

Moses beheld Jehovah, but he beheld him as invisible. Even in beholding Him in this way, he was given power to endure; though he had not the light that is ours since Christ came and died. Do you endure? If you do not, it is because you do not "Behold the Man."

These words should be the theme of all our thoughts and aspirations. They should be the aim of all our choices, plans, and decisions. They should penetrate and saturate every faculty, power and desire. If you are saved, He has come to dwell within you. He waits to grow up "Out from His place" within you until He fills your whole being as His presence and glory will fill the whole universe throughout Eternity's aeons.

The growing and increase of the Branch is for your life and for mine. It is for your faculties and powers and living, and for mine. Yield for Him to grow up within you until you would not have to think what Christ wanted you to do, because you would be so close to Him and so vitally one with Him that He would make you know what He felt and desired without any long and anxious trying on your part to know His will.

The soul's beholding Him would finally become a vital part of every inward impulse and every outward act. Refuse to be discouraged over your lack and slow progress, for discouragement is always of the enemy. Believe that you can do whatever God commands because you are still under His hand, and the Spirit is still moving in you in conviction. There is forgiveness with Him that He may be feared. Seek to "Behold the Man" in every setting; and you will find that beholding Him will cause you to discern your own unworthiness more clearly.

It was when Isaiah beheld the Lord high and lifted up that he knew himself to be a man of unclean lips. You will never truly discern yourself as you are, and discern your great needs, until you "Behold the Man" in the way we are considering. There is no doubt in my mind that to behold Him thus is one of the most supernal experiences a human being can have.

In saying this I am not speaking of emotions or imaginations, but of the heart's vision fixed on the Lord, until "closer is He than breathing, and nearer than hands and feet." How our words would be cut off and purified if we would ever "Behold the Man"! How our actions and relations to others would be purified if we were constantly setting the Lord before us and living in His presence!

If we were seeking to "Behold the Man" in this way, others would not see our lacks as great as we discerned them ourselves. If we beheld the Lord in His holiness, in His attributes and long-suffering, we would discern our own lack of His attributes and likeness to Him; and we would discern our own selfishness and unloveliness as we never knew them before.

He calls us to behold Him crucified, and to realize that this is the first step in beholding the Man. If the death is not working in your life, the life of Christ is not being imparted, for we have the life of God within us as much, and only as much, as we are laying down our lives at the cross.

At the time of the testing behold Him crucified, and remember that you died in union with Him to the flesh and to all that is not of God. Whether you "Behold the Man" for victory in your soul and for your perfecting, or for victory over a disease in your body; through His death, He has provided deliverance and victory to the uttermost for both soul and body. We must behold Him as our strength, and believe that if we are doing what God wants us to do, we need not be weak.

Do not enlarge upon your physical aches and pains, upon the heavy trials people and circumstances are to you. Tell the Lord about them when you feel you must talk them over with some one. It is very easy, and it is the fault of many persons, Christians as well as sinners, to fall into the habit of talking about their symptoms, pains, and even operations, which in a

Christian would indicate that God did not heal the body.

People rarely tell others of their pride, unlovely dispositions, and other grave defects of character, and of their faults. But the same persons do not hesitate to talk about their pains and sicknesses as long as any one will listen. The Word says that Christ bore sickness and bodily infirmities in His body on the tree as truly as He bore our sins and spiritual weaknesses. We have the same provision for one as for the other; and are under the same obligation to claim deliverance for our bodies as for our spiritual needs.

Do you feel you lack love for "The Man"? Do you feel you lack the feeling for Him that you know you should have? Are you conscious of your lack of deep devotion, worship and adoration towards Him; of your lack of willingness to suffer anything He may choose for His dear sake? Beloved, your life tells how much you love Him, for He says: "He that hath my commandments and keepeth them, he it is that loveth me." Where there is constant living in the flesh and disobedience to His words and to the cross, there can be little deep love.

Have you had a vision of "The Man"? Are you conscious that "The Man" is filling a place within you that never before has been entered, much less filled? Is "The Man" drawing your heart until it is filled with longing, and until you are beginning to behold yourself as you really are in your lack of likeness to Him?

If you are to be changed into His image, there must be a constant setting the Lord before you; there must be a constant beholding "The Man." Only by beholding with unveiled face the glory of the Lord can you be changed into the same image from glory to glory by the Spirit of the Lord. Only by beholding Him as He is, can you become like Him.

The Man who is called the Branch is growing up from Himself in every member of His mystical body. He is growing up from Himself in your heart, in your soul, in your daily living, as much as you are yielding for Him to possess you through the cross. All of this must go on and increase if you reach God's place for you in Christ's Eternal Kingdom.

Begin now to seek to "Behold the Man" as you have never beheld Him before. Begin now to yield to the cross so that He can build you into the holy temple that He is building as a habitation of God in the Spirit. Learn to set Him and His will before you until you "Behold the Man" in every setting and circumstance and become like Him because you are more and more beginning to see Him as He is.

His Stooping Love

CORA HARRIS MAC ILRAVY

HAVE YOU TAKEN TIME TO MEDITATE upon the infinite, the fathomless love of God? Have you meditated upon it long enough for your soul to be filled with a consuming cry for God to fill you with Himself and with His love? These must go together. Have you prayed that He will fill you with His love until it shall torrent back to Him, and overflow on all about you? This is a great attainment and experience.

God's love is so fathomless that they who have felt it the most and understand it the best, can approach it with only a very small apprehension of its depth and height and meaning. This is easily understood when we remember that God is love, and love is God. We read in Ps. 18:35: "Thy gentleness hath made me great." "Gentleness" means "humility; condescension; stooping love." Oh, what words are these to be applied to our great God in His relation to human creatures, so lacking in all these virtues!

"Condescension" as applied to God, is a graphic word in its derivation. It is derived from three Latin words, and literally means "to climb down together." Surely our Lord not only "climbed down" to us; but *"He climbed down together with us,"* in order that He might be united with us and might redeem us, in order that He might make us great. The secret

and source of all pure, unselfish love lies in the love of God.

Creaturely love is always for the sake of ourselves, and therefore is always more or less selfish—generally "more." We love another because of the love He feels for us; because He belongs to us; because He satisfies us; and for other reasons equally selfish. But we find by the context that God's stooping love works only good for its object; and too often human love does not consider the good of its object, but considers its own desires.

We find the nature, purpose, and activity, of divine love expressed in Jn. 3:16: "God so loved the world that *He gave* His only begotten Son." If our love is real, it must partake of the nature of God's love. If we truly love God we shall give Him ourselves, all we are, spirit and soul and body; and all our desires will center in Him and in His glory.

If we truly love any human being, we will give what will be for the best good and happiness of that one. Is this the kind of love you feel towards the one whom you claim to love the most dearly? Or are you expecting and demanding that your loved one shall meet all your desires, and shall be constantly giving to you and sacrificing for you. If this is the nature of your love, it is not divine love. For the love that does not "give" is not pure, divine love.

David says that God, in His stooping love, has made his feet like hinds' feet. He whom God loves, must scale heavenly heights that others never scale nor desire. He must be sure-footed; therefore his feet must be like hinds' feet to climb the heights of greatness which Christ died for him to reach, and to which heights Christ would lead him.

No human love or human effort will enable the climber to take one upward step. The Christian's place is in the heights: he is called to dwell in the heavenly places; and no human love nor human effort can lift him to these heights. He can reach these transcendent realms only by rising step by step and climb by climb. And by steady gaze must he ever look "Up and On." There must be no looking back nor stumbling nor falling.

In the heading of the twenty-second Psalm, Christ is called, "The Hind of the Morning." Beloved, you must have feet like the Hind of the Morning if God's stooping love is to make you great with God's greatness, if you are to reach the place to which He has gone before you, and where He awaits your coming.

In stooping love God promises to set you upon your high places. It is to this high and holy place where Christ is, and where He is preparing a place for you, that God's love purposes to bring you if you yield to be lifted by Him. There are heights and heights unscaled of Christian experience awaiting you, which lead to that final High Place by His side where the overcomers will sit. He calls you to have your daily living established in the heavenlies so that you no more have an "up and down" experience.

Because of God's stooping love—if you are pressing on—He will teach your hands to war; He will teach you to live the Gospel; He will teach you to resist the Devil unto full overcoming. It is not on the low plane that the enemy opposes the Redeemed most fiercely. The Devil hates the Christian to whom God has given "feet like hinds' feet." He is most malignantly fighting those who are pressing on to higher ground, to greater and more ineffable experiences.

Have you drawn close enough to God for Him to make your feet like hinds' feet? Are you living near enough to Him so that He is teaching your hands to war? so that He has become to you the Shield of salvation? The shield that His stooping love gives you is His precious Gospel; His shed blood; His great Name. The shield that He gives you is really Himself. "For the Lord is our help and our shield."

The coming down of God the Son to become a Man and die to save us, was the greatest act of a stooping God that the universe has ever beheld. It was the act of infinite, divine humility on His part; it was impulsed by His infinite, stooping love.

Beloved, have you learned what true humility is? It is the stooping of a human being under the cross, as Christ's stooping was His bowing beneath the cross. He who has learned the stooping love of God, will ever have a heart stooped before God; will have a life ever bowed under the cross of Christ, God's Son.

The Lord Waits To Be Gracious

DOROTHY GREGG WRIGHT

THERE IS NOTHING MORE ARRESTING in all the annals of sacred and secular history than the evidences of the long-suffering patience of God over humanity. "The longsuffering of God waited in the days of Noah while the ark was a preparing wherein few, that is, eight souls, were saved." He waited that He might be gracious, though few—only eight out of the multitudes—received His invitation into the place where His grace so freely flowed unto the preservation of their lives.

"The riches of his goodness and forbearance and longsuffering" during Israel's history before Christ, were intended to lead them to repentance and the reception of His grace. Thus, in His forbearance (His patient waiting), He passed over the sins done aforetime, accepting their animal sacrifices, awaiting the time when mercy should glory over justice in the justifying of him that had faith in Jesus. But only scattered individuals entered into this Ark; the nation rejected Him.

Look back over your own life. Do you not see many places where the Lord waited that He might be gracious? And does not your heart ache as you see how long you kept Him waiting for you to come to the end of yourself in each place so that He could pour out His grace upon you? Yes, and even as you make this review, are you not smitten in your heart by the consciousness that there are yet many places where He is waiting?

The prophet Isaiah brought this message from God to His people in one of the many times of their unyieldedness to Him: "Therefore will Jehovah wait, that he may be gracious unto you" (Isa. 30:18). The incident was related to some approaching danger of Jerusalem and desolation of Judah, probably by Sennacherib's invasion.

Judah, to a great extent, was in a panic of fear because of the approaching enemy. But their wayward hearts forgot the marvelous deliverances their God had wrought for His people in the past. They forgot that He was the great Leader and Deliverer of His people, and their rightful King according to His original plan. Their leaders forgot that their whole duty was to continually stay under, and bring the people under, the leadership of Jehovah, who, though invisible, was living and mighty.

Therefore, in the day of trouble they hurried to Egypt for help. They needed "counsel," but they took it of Egypt, not of Jehovah. They sought a "covering" of protection, but not such as the Spirit of God would have directed them to. They did not even "ask at the Lord's mouth" (vv. 1, 2).

Sad to say, this leaning upon the arm of flesh instead of putting their confidence in Jehovah, had frequently been their sin. For help against the Israelites, they had appealed to the Syrians. For help against the Syrians, they had appealed to the Assyrians. For help against the Assyrians, they appealed to the Egyptians.

Even Rabshakeh, of the Assyrians, said to them, perhaps concerning this very occasion: "Behold, thou trustest upon the staff of this bruised reed, even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him."

Their unstable hearts turned here and there for help. Only in the last extremity did they turn to Him who stood ready to give them counsel of infinite wisdom, to cover them with His Wings, and to thrust out their enemies from before them. They first proved the truth of His Word that the strength of Pharaoh should be

their shame; and that the refuge of the shadow of Egypt should be their confusion. All their hazardous journey for help, and the great expense incurred therein, were utterly in vain.

The Holy One of Israel said: "In returning and rest shall ye be saved." He urged them to return from their plan of going down to Egypt for help, and to rest in His will and plan in quiet submission to Him. But they would not.

The Holy One of Israel said: "In quietness and in confidence shall be your strength." He counseled them to let their turbulent hearts be quieted in His Presence, to rely upon Him with holy confidence. For as one has said, "He can do what He will, and will do what is best for His people." But they would not.

Their panicky, unbelieving hearts said: "No, for we *will* flee upon horses." Their determination to flee to Egypt for help, held firm: "We *will* ride upon the swift." Therefore, as some one comments, "Their sin shall be their punishment: 'You will flee, and therefore you shall flee; you will be upon the full speed, and therefore so shall those be that pursue you.' "

The prophet said that a thousand of them should therefore flee at the threat of one of their enemies; and that at the threat of five, their army should flee, till they should be left as a beacon upon the top of a mountain. So few, comparatively, would they be. All this would be the result of their refusing to rely on their God, in their determination to go down to Egypt for help.

But even in the face of all this, it was said by the prophet: "Therefore will Jehovah wait, that he may be gracious unto you." "He will wait till you return to Him and seek His face, and then He will be ready to meet you with mercy. He will wait, that He may do it in the best and fittest time, when it will be most to His glory, when it will come to you with the most pleasing surprise. He will continually follow you with His favors, and not let slip any opportunity of being gracious to you."

Beloved, it is no less true of us than it was of Judah, that the Lord waits, that He may be gracious. Everything of His dealings with our individual lives, with our local churches, with His Church as a whole, proves this to be true. He waits to deliver us from the oppression of our strong enemy. He waits to pour out His benefits upon our lives. He waits to beautify us with His salvation in a way that will make us truly Christlike. He waits! He waits! The Eternal God waits!

And why does He wait? Why does He not now carry out the good pleasure of His will in this place and that in your life and mine? He waits for us to let Him. He waits for our disobediences to give place to consistent obedience to the cross. He waits for us to come to the end of our own puny, self-reliant efforts to gain victory over our enemy. He waits for us to return from our frantic efforts to get help from man in our places of need.

Yes, the Lord waits for us to let go and to rest down in Him, in utter submission to His will and plan. He waits for us to get quiet in His Presence, and to thereby let confidence in Him be built up in our hearts—confidence that He, and He alone, can accomplish that which needs to be done in our lives and in His Church.

As much as Christ's place in the individual life and in the Church is experimentally recognized, that much does the individual and the church prosper spiritually. Lack of spiritual prosperity in either, indicates that the natural man is usurping Christ's place. "He is the *head* of the body, the church; who is the beginning, the firstborn from the dead, that *in all things he might have the pre-eminence.*" "The father of glory . . . put all things in subjection under his (Christ's) feet, and gave him to be *head over all things to the church,* which is his body, the fulness of him that filleth all in all."

But recognizing Him as our Head must be more than a mere theoretical thing. It must be a vital reality that enters into all our inward motives and attitudes, all our outlooks, all our outward relations and acts. We may quote the Scriptures re-

lated to it; we may testify and preach that He is the Head, and yet have it a mere theory as far as our lives are concerned.

There must be such a genuine recognition of His Headship that we shall actually let "the government be upon his shoulder." He must truly be "Head over all things" to our individual lives and to the Church. Herein lie the power of the Church, her victory over Satan's forces, her wisdom, her holiness, her all. Herein lie your power and victory over the enemy, your wisdom, your righteousness, your all.

God is impressing us in these solemn days with the fact that we must live the things He has showed us. It is easy to mistake *knowledge* of the Truth for the *possession* of the truth in the love of God. Paul says, "Knowledge puffeth up, but love buildeth up." The one has no substance; it is like the air that comes out of the mouth and inflates a child's ballon. So does mere knowledge puff up the mind in its own conceit. But love produces substance.

Again Paul says: "I will know not the word of them that are puffed up, but the power. For the kingdom of God is not in word, but in power." Reality of life-relation to the Lord—He the Head, we the members in maintained, vital union with Him—produces power. It produces power for victorious living, power for fruit-bearing, power to move the Arm of God in prayer. It produces!

The government inspector is not interested primarily in the looks of a piece of machinery: the color it is enameled, the brightness of the nickel, etc. He is interested in its power to produce. Neither does he take the word of the owner. He wants to *see* it produce. Can this machine produce amunition to be used against the enemy? Can that machine produce protective materials to preserve the lives of our boys? Can that other machine produce a certain article necessary for their sustenance? These are the questions he wants to *see* answered.

In the same way, the world wants to see if our lives can produce. The onlooker is not interested primarily in our creed, but in our lives. He is not interested primarily in our word, but in our power.

I heard a man say down South some years ago: "There are some preachers that can preach loud and long on the platform, but they haven't enough patience and victory in their lives to hold them when they are even putting up a stubborn window shade at home." In other words, the life does not produce. It makes a noise, but does not progress. It has words, but no power.

Now it is evident that the Kingdom of God is not in word, but in power. When Christ really reigns, there is power. When He is given His rightful place as Head over all things to your life or to an Assembly, there is power. He was raised up far above all rule, and authority, and power, and dominion, and every name that is named; and all things were put under His feet. Therefore when the government really rests upon His shoulder, things happen; wonderful things happen. The opposing principalities and powers of darkness are defeated in behalf of that one or that company that comes under Him as Head.

But, sad to say, for the most part we, the Church, flounder around in impotence and failure. Words! Words! Words! But where is the power? Where is it? Ah, that is the question! And the answer is found in Him who is the rightful Head over all things to the Church. Why are we impotent? Because we are not truly letting the government, as far as we are concerned, rest upon His shoulder.

Are we not to a sad degree "rebellious children" like Judah? Do we not frequently forget that His Name is Wonderful Counsellor, and fail to "ask at His mouth"? Have we not leaned upon the arm of flesh, only to find it was a "bruised reed," which, when leaned upon, went into the hand and pierced it?

And all the time our blessed Lord, our Glorious Head, has been waiting that He might be gracious. O beloved, this is not mere phraseology! Christ is waiting to reveal His power through you and me, through each part of His Church.

His union with His spiritual body is a real thing. He is one with us; we are one with Him, in a life-union that is intended to make us channels for the manifestation of the power of Christ, who is the Source of all power and good. But the channels must be emptied. Confidence in the flesh, both of our own and that of others, must be purged out. There must be a returning to the place of conscious helplessness and dependence upon Him, the state necessary to receiving counsel from Him.

Why is it that we have had experiences of heart-crushing disappointments in persons? Is it not because we have expected something from flesh that we should have known could come from Christ alone? And their very "strength" of flesh became "our shame"; and "the refuge in the shadow" of the relation with them, became our "confusion."

But still, in infinite patience, our Lord waits that He may be gracious. He waits for us to cease from our own works and to enter into rest in Him, letting the government of our lives truly be on His shoulder in matters both small and great. This is rest, indeed. The planning is His; the power is His; the responsibility of fulfillment is His. He is Head over not just some things, but over all things. In quietness and confidence in Him, we have strength to go through each experience in union with Him, and are made channels through which He can exercise His will and plans.

What a glorious life this would be if fully entered into! Beloved, do you not long for it? Can you visualize what your own life would be if it were fully yielded to come under the power of the indwelling, mighty Christ in this way? To be sure, there would be continual denial of self and embracing of the cross unto death, as the means of deliverance from all in your make-up that would oppose Christ's reign over you. But there would be wonderful revelations of Christ's beauty and power within; wonderful revelations of His power through you in behalf of others.

There will always be those who will, with headstrong persistency, go the way of the flesh as on "swift horses," in spite of the word of prophet or priest. But there is a company over the earth that is catching the heavenly vision, and that is being obedient to the heavenly vision. Let us yield to be a part of this company. Let us daily, by definite acts of faith, confirm our yielding to come under Christ, our Head, in all things. Let us daily, by definite acts of faith, recognize the government of our whole beings, and all their details of life and ministry, as resting on His shoulder.

Be definite in this. There is a real secret in being definite with God. Do not treat this as a doctrinal fact that exists whether you do anything about it or not. It is a doctrinal fact that Christ is the Head of the Church, and that every truly born-again person is a member of His spiritual body. But the power of this mighty fact will profit you only to the extent to which you experimentally, by faith, come under His government, desiring that of its increase in your life "there shall be no end."

Can you visualize what your church would be if Christ were truly given His place as Head over all things to it? Then would He be exalted, having the pre-eminence in all things. Not the pastor, not the evangelist, not the elders or the deacons, would be exalted. He would be the recognized Source of all that the church needed. They would be recognized channels for His flow to His body, esteemed "exceeding highly in love," but only channels.

While cherishing the tender love of the church, the under-shepherds would aim only to direct it to Him who is the Head. By quietly hiding away in Him themselves, and in their hearts not receiving glory from men, they would leave Him in the foreground of every setting, to be pre-eminent, to be exalted.

The church so giving Christ His place, would not be stumbled by possible failure in some instrument Christ had used. They would have grace to look past the visible leader to Christ, the wondrous Invisible

Head, and to pray for the faulty one. What stable confidence this would give!

And Christ? what would He do? Beloved, He would do wonderful things! He waits for this very condition in His Church, that He may be gracious. He has such wonderful things in His heart for us individually and as a church. And He has waited patiently, oh, so patiently, for us, up to our light, fully to come under His headship, His government over our whole lives.

Let us cease digging with our muck rakes in the things of the earth and the flesh, while the glory of the Invisible One hangs over our heads. Let us yield in heaven-directed abandonment, that the Glory may fall. The Lord waits that He may be gracious. Let us keep Him waiting no longer.

What Are These Wounds In Thy Hands?

CORA HARRIS MAC ILRAVY

IT IS PASSING STRANGE that we are so little moved when we consider Christ's sufferings and death. I am not speaking of the natural emotions we feel when we come in contact with distressing happenings; I am speaking of that emotion and deep spiritual understanding that goes out towards Christ from a tender, grateful soul. When we think of His hands being pierced; of His feet being pierced; of His side being pierced, for us, is our heart moved? When we think of the awful suffering He endured, and the sin He became for us, is it not strange that we can remain so hard, unmoved, and selfish?

We read in Zech. 13:6 A.V.: "What are these wounds in thy hands?" From time to time God has spoken to me through this Scripture concerning the wounds in the hands. I am persuaded that we realize but dimly the infinite meaning and purport of these words that are expressed or implied in God's Word from Genesis to Revelation. The sacrifice which God Himself made for Adam and Eve after they sinned in the Garden of Eden, points to "the wounds in the hands." God came down, and from the slain beast made them coats of skins; and He taught them that they could approach Him only through shed blood.

Every sacrifice that was offered to the true God in the Patriarchal or Jewish Dispensations, pointed to Calvary and "the wounds in the hands." We read in Romans that in His forbearance God passed over the sins done aforetime. It was as though from the first sin committed, all sins were rolled up into a great mass of sins that were not expiated until they reached Calvary and dropped into Christ's tomb. God passed over the sins done aforetime because He beheld "the wounds in the hands" of the Son of His love.

When Noah came out of the ark and offered sacrifices from the animals that he had taken into the ark, his sacrifices pointed to "the wounds in the hands." All the sacrifices offered by Adam, Noah, Abraham, and by all other patriarchs before the tabernacle was set up, pointed forward, like many finger posts along the path, to Calvary and the hands that were wounded there.

It was the wounded hands that made all these sacrifices efficacious. It was because of the blood that flowed from those wounded hands and feet and side at Calvary, that the sacrifices offered before Christ died, were sufficient to the passing over the sins of the patriarchs and Jews throughout Old Testament times.

His hands and feet and side were pierced that we might be delivered from sin and all its power and penalty, and be redeemed unto God. Oh, let us go down to the lowest place at His pierced feet, and cry out for Him to reveal to us the meaning, and cause us to experience the power, of "the wounds in His hands"!

First of all, those wounds point to Christ's death and His great suffering and sacrifice. They also declare to us full deliverance from the results of the Fall. They

proclaim to us that the enemy is paralyzed and brought to naught in our behalf and that he has no more power over us.

"The wounds in His hands" tell us that we are delivered from eternal death, and that Christ has imparted to us eternal life; that He has opened the way for us to be eternally where He is, and to behold His glory and to partake of it. Get alone with the Lord often and pray that He will reveal to you what "the wounds in His hands" should speak to your heart and mean in your life.

As we read the Word, we find that both Jews and Gentiles made those wounds in His precious body. But when we examine our own hearts and lives, we can almost hear the Voice say: "Thou art the man that made the wounds in the hands of the Son of Man." If we had not sinned, we should have had no part in it; but because all men have sinned and fallen short of the glory of God, every man, including you and me, had a part in making those wounds in His hands.

Let us look upon His wounds with self-abnegation and contrition for our sins, and with a burning desire to lay down our lives at every cross He sends. Let us look upon His wounds and behold ourselves in them; let us bow before them with worship and adoration, praying that we may apprehend their infinite meaning, and experience their infinite power.

We dare not be careless and half-hearted concerning the wounds in His hands; but we must press on into consuming love and devotion for Christ and for His wounds. With our small, finite powers of perception, we cannot know much about His work and His suffering for us; but we may experience something of what those wounds have purchased for us.

The marks of His death remained upon His body after the resurrection, and it was by those wounds in His hands that the disciples recognized Him. It is difficult to understand why the disciples who walked with Him to Emmaus did not notice those marks as they walked together with Him along the path to their home. As they sat at the table, was it only by the breaking of the bread that they recognized Him? or did they behold the wounds in the hands as they broke the bread and He blessed it?

Beloved, the cross is the table of the Lord to us, for it is at the cross and through the cross received, that we feed on Him. His hands have often brought us to the table of the cross that we might eat with Him and feed upon Him. But have we recognized the pierced hands as He spread them out to us in the hard testing, and called us to feed upon His death in order that we might receive more of His life?

He said to the disciples later: "Wherefore do ye question? See my hands and my feet, that it is I myself." It was as though He said: "Did ye not see my hands pierced? did ye not see me hanging by pierced hands and feet upon the cross and dying? Behold my hands and my feet!"

Beloved, He calls us to behold His hands and His feet, and to remember that they were pierced for us. He wants us to remind ourselves continually, "His hands were pierced for me; His feet were pierced for me." Get alone with Him; get still before Him and talk these deep eternal truths to Him until their reality sinks down into your soul; until they stamp their impress upon your spirit like the mark of divine fire; until your hard heart is melted; until you would joyfully lay down your life for Him who was wounded for your transgressions.

Abandon your life, your spirit, your whole being, unto Him, and unto the working of the wounds in His hands. He died to deliver you from all that would hold you down and make you fail God. He calls you to reckon upon your death with Him as you remember those pierced hands; to remember that you were in Him when they were pierced, that you were crucified with Him. Though we can never know the suffering of His wounding, we may know the benefits that were brought to us thereby. Let us hasten to partake to the uttermost of the benefits, power, and deliverances that flow from His wounds.

We may have the marks of Christ's wounded hands upon our doings. We may

have the marks of His wounded feet upon our goings. We may have the marks of His pierced heart upon our poor hard, selfish hearts, and lukewarm affections. We shall have His marks upon us only as we let the cross work and receive His resurrection life; for the proof of His resurrection was the marks of death on His pierced hands, and feet, and side.

He says to every one of us: "Behold my hands pierced for you." Are you willing to take up the cross so that the wounds in His hands may appear upon all your hands do? Are you willing to glory in the cross that pierced His hand? Beloved, we must love the cross because of the wounded hands.

There can be no regrets or disappointments in heaven, and yet we wonder how those who will be saved only as by fire, will feel as they behold the marks on His hands. It would seem that since these marks were on Him after He arose from the dead, that we shall forever behold upon His hands and feet the marks of the wounds that brought us salvation.

Today and each today we are preparing our capacity for our entering into the eternal destiny God has prepared for us. We are deciding by our daily choices whether we shall have capacity for little or much bliss and glory. How sad, how tragic it is to have only a small capacity for knowledge of God; a cramped capacity to behold Jesus Christ; only a small capacity to enter into eternal joys and rapture! We need not be thus straitened. God will enlarge our capacity and entrance-in as much as we are willing to pay the price of such enlarging.

Let us determine to attain to the greatest and deepest knowledge of God that we can attain while here in Time, and also for Eternity. Let us strive to receive the brightest vision and revelation of Christ that is possible for us to reach at any price. In these seemingly humdrum days we are building the foundation of godly character and our capacity for receiving, and entering into, the things that God has prepared for them that love Him.

When He convicts you of failure, it is to remind you that you need not have been defeated; that He has provided for you the utmost victory over all testings and in every place. At the same time He points to the wounds in His hands and shows you that there is forgiveness for all your sins and failures.

At the time of testing, behold the victory that is yours in His pierced hands. When sick unto death, perhaps with an incurable disease, behold the healing and health that He holds out to you in His pierced hands. What are these wounds in His precious hands bringing to you and to me day by day? Are we eagerly receiving all they bring, whether joy or sorrow? He waits to reveal to you the power in "the wounds in His hands."

In answer to the question, "What are these wounds in thy hands?" He says, "I was wounded in the house of my friends." Alas, how many times have we wounded Him in these little houses of our bodies! He called us to do something and we did not obey. He offered us the beautiful cross, but we refused His offer by not claiming it. He was wounded to deliver us from those fleshly things that He hated, and we wounded Him afresh by not yielding our flesh to the cross. So anew He was wounded in the house of His friends.

Paul writes the Galatians: "I bear branded in my body the marks of Jesus." The word "brand" means "a mark made by a hot iron; a mark of ownership." The marks Paul bore were not only marks that showed he belonged to Christ, but they were the same marks that Jesus Christ bore in His own body, even the marks of the cross.

The marks of Jesus were branded in Paul's body, in all His movements and doings, in every place he went. Upon the look of his face, upon the words of his mouth, upon his daily living, was the evidence of the working of the cross in such a way that he dared say that as he lived his life out in his body, he bore the brand marks of Jesus branded upon all he said or did. Paul rejoiced with joy unspeakable and full of glory in those marks of Jesus that he bore in his body. He said,

"Henceforth let no man trouble me; for I bear branded in my body the marks of Jesus."

Would it not be wonderful if we were in the place where the marks of the cross of Jesus were branded upon all we did or said? Would it not be wonderful if we could say—as Paul said—to those to whom we ministered, to those whom our lives touched the most closely: "Follow me." "Imitate me." "Do as I do."

Thomas said concerning the risen Lord whom he had not yet seen since the resurrection: "Except I shall see in his hands the print of the nails, . . . I will not believe." Do you know that this is what people are saying of you and me? It is not enough to call ourselves Christians, to say we believe in the message of the cross. It is not enough for us to preach the message of the cross and tell of the wonderful redemption that God wrought through Christ's cross.

People are looking for the marks of Jesus to be branded upon our lives through the cross embraced. They are looking to see the prints of the nails in our hands, or doings; they are looking for the prints of the nails in our feet, or our goings. When we tell others that there is victory through the blood of the cross, they watch us to see if it is true in our lives.

People have a right to expect to see the proofs of the working of the cross in our lives. They have a right to expect that our daily living shall be victorious, shall show forth the image and attributes of Christ, if we are called by His name.

May God help us to bear the marks of Jesus upon our every inward impulse, and upon every outward word and act. May He purify us until the fruitage of the wounds of our Lord, shall be seen upon us as proof we are His, and that He is living out His life in us.

By determined, unwavering building-up of our relations to the Lord, we may be slowly grasped and taken captive by the love of Christ, and by our love for Him. Thus we shall have fellowship with Him in the wounds and death He suffered for us; and upon our lives and doings will appear His brand marks.

Christ called them to behold His hands; and Paul's life was so yielded to the cross that he could say he gloried in it, that it was no longer he who lived, but Christ that lived in him. He could call them to witness how he had lived among them. He could say his life had been blameless, that he had borne about in his body daily the dying of Jesus, that the life also of Christ might be manifested in his mortal flesh. This does not apply merely to the vicissitudes and dangers that beset him; there was something more solemn and deeper in it than that.

In his fortitude in going through the hard things; in his fidelity to his crucified Lord; whether he lived or died, Paul bore about in his body the dying of Jesus so that Christ's wounds appeared in all he did. It was an absolute abandonment of self over to the cross that all the marks of self might be effaced through the working of death. It was absolutely yielding over self to come under the power of God so that the unworthy and the unchristlike should all be put away.

We must be convicted when we are not what our profession demands that we ought to be. And we must be assured that there is a remedy for all our weaknesses and failures. The wounded hand that reaches out and brings conviction, also reaches out and brings the remedy. The world expects—it demands—that it shall see the marks of the cross of Christ upon us if we call ourselves by His name, though they probably would not express it that way.

Beloved, every cross that faces you is held out to you by His cross-wounded hand. When the next cross comes, remember that it is His wounded hand that is holding it out to you. He would have you look past the cross to "the wounds in the hands," which purchased for you victory over all the power of the enemy .

As He intercedes before the Father for you, how do you think the wounds in His hands appear to the Father? those wounds that tell of God's will being fully wrought

out, of redemption provided to the uttermost for poor human beings at an awful price? No marvel that the Devil hates the blood; that he fights the blood; that in all the cults he has brought forth, he insists that there is no efficacy in Christ's shed blood.

"The wounds in the hands" are a proof that there was a Fall, that there is a malignant enemy who is trying to damn our souls. "The wounds in the hands" prove also that the Devil is a paralyzed foe, that our own victory over the Devil is sure. Let us begin to believe these mighty facts. Let us sink down into the quietness and power of our union with Christ, fully assured that there is no power in us, but that there is all power in the wounded hands of Him who is indwelling us and every Christian.

The marks of these wounds will be seen upon Him throughout Eternity. In the ages to come, we shall behold His glory, and it may be that the greatest radiance will ray out from the wounds in His hands; from the wounds in His feet; from the wound in His heart. He is the only One in Glory who will have the marks of these wounds upon Him.

Oh, let us meditate upon "the wounds in His hands"! Let us meditate upon all that God offers us through those pierced hands! Let us yield to every cross until those about us shall behold branded on our daily living the power and working of His wounds. What are "the wounds in His hands" saying to you as you go about your daily duties? What are those wounds calling you to lay down; what are they offering you? Pray that you may recognize and quickly embrace every cross that His wounded hands offer you.

He Becometh Poor That Worketh With a Slack Hand

CORA HARRIS MAC ILRAVY

THERE IS A FIDELITY in building up our relation to God, a holy aggressiveness in striving to reach the highest that He offers us, which can be wrought within us only through unflagging prayer and dilligent effort. We read in Prov. 10:4: "He becometh poor that worketh with a slack hand; but the hand of the diligent maketh rich." Literally, "becometh poor" means, "maketh himself poor;" and "becometh rich" means, "maketh himself rich."

The great work that God has given us to do, is one with the great work that He gave Christ to do. The distinction between Christ's work and ours, is that His work was to die on the cross that we might be redeemed from Satan, Sin, and Death. Our work is to believe upon Jesus Christ (Jn. 6:29) unto appropriating His atoning work in its full application to our lives unto full victory and redemption from Satan, Sin, and Death. In this verse we are told what constitutes our making ourselves poor spiritually, and what it means to make ourselves rich.

The word "slack" means "treacherous, unfaithful, false to the master." It signifies the slothful, deceitful working that many employees practice who desire the largest pay, but kill as much time as they dare. Underlying this meaning is implied the thought that one may be treacherous by doing nothing. In other words, if we are not loyal, we are treacherous; if we are not faithful, we are faithless; if we are not diligent, determined, and true, we are slack, slothful, and untrue. It is startling to learn that treachery does not always signify willful treachery.

Mere slackness indicates a lack of putting forth proper effort; the result of which is not only passive drifting along with the tide, but it is an active drifting away from Him to whom we should be anchored. It is an active state of unfaithfulness to the One to whom we owe fealty.

Doing the work of God slackly is treachery to God. Not taking up the cross whenever God lets it face us, not reckoning upon our union with Jesus Christ in the "Between-times" and at every testing, is

treachery to Him. In doing the work of our Master slackly, we not only fail to bring forth what He purposed we should do, and what He demands from us, but we make ourselves poor by our slackness.

Every time that we fail to do the work of God which He has given us to do, we not only do not add to our heavenly riches, but we lose some of the riches we had already gathered. You may not yield to outbreaking sins, but if you do not reckon victoriously upon your union with Jesus Christ at the time of testing, you give away your strength to the enemy, and make yourself weaker than you were before.

It is a solemn thing to do this work negligently by *not* believing ourselves into union with Jesus Christ unto the victory He bought for us. In Christ's prayer recorded in Jn. 17, He told the Father that He had accomplished the work that He gave Him to do.How many of us could say at the end of the day that we had accomplished the work that He gave us to do each day?

How many of us could say each night that we had faithfully denied ourselves? that we had taken up every cross that had faced us and had thus realized upon the resurrection-life of Christ? Would it not be wonderful to be conscious every night that, up to our light, we had faithfully and victoriously done the work of the Lord? and had thereby made ourselves richer every day?

The path over which our Lord went, is the path over which He is calling us to follow Him; and in following Him, we must pass every milestone that He passed. Every step He took left a footprint in which we must step. The destination to which His life's journey tended, is the destination to which our life's journey must tend.

Christ did not do the work of His Father slackly. He was faithful even unto the death; and we, too, must be faithful even unto death. We not only cheat our Master in doing His work slackly, but we are also making ourselves poor spiritually. We are letting our eternal riches slip from our grasp forever. The great work that God has called us to do, is by faith to live experimentally in union with Jesus Christ in His death and in His resurrection. We must be concerned that moment by moment we are accomplishing this work.

We also read that "the hand of the diligent maketh himself rich." "Diligent" means "to be on the alert; to have unswerving determination." It is derived from a root that means "a threshing machine." No obstacle could stop one who was thus diligent, from doing God's work of living the Gospel. We must have such diligence as will move on like a threshing machine, no matter what God lets face us.

Strive to enter into union with Jesus Christ by faith and to abide in Him, and you will have a working that is perpetually doing away with the self-life, and bringing the life of God in its place. It will be a continual emptying and filling—an emptying you of yourself and filling you with God.

Oh, what rest it brings when we apprehend that the way to do this work of God is simply to believe ourselves into union with Jesus Christ! to abide in union with Him in His death as testings assail us; and thus to experience the more abundant flow of His resurrection life!

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A CONTINUATION OF THE ELBETHEL SERIAL

VOL. V OCTOBER - DECEMBER, 1942 NO. 4

Baptized Into Christ

CORA HARRIS MAC ILRAVY

IN THESE TROUBLOUS DAYS preceding the Coming of the Lord, we need as never before to apprehend that the Gospel is the great power of God unto salvation, and to prove in our daily living that it is the great secret of a victorious life.

We find the Gospel clearly set forth in Rom. 6:3, 4, where we read: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father so we also might walk in newness of life."

There is only one secret of victory and one way to the overcoming life, and that is through the cross. God has set forth this truth so clearly and simply that even the feeble-minded need not err therein nor wander from the path. If we do not enter into the secret of victory and of power, if we do not attain to all that God has for us, it will not be because the way is intricate or difficult, but because we are intricate and we make it difficult.

We need childlike simplicity, without which we cannot even enter the Kingdom of Heaven, and this means *childlike* and not *childish*. The secret of all overcoming is very simple, and is the key into all that God has for us. The secret is this: everything centers in Christ and is determined and operated by our relation to Him.

God has made Christ preeminent, and He seeks to make Him preeminent in your life and in mine. He will not suffer us to have Christ and Self, Christ and somebody, Christ and something. It must be Christ first, last, and altogether; it must be Christ as all and in all. As much as you permit Self or somebody to hold a place in your life which God purposed Christ to fill, that much will you be hindered in reaching what God offers.

Christ is the secret of everything. Christ is the reservoir of everything. Christ is the storehouse of everything. In Him is all that we need. In Him is all that we can have. In Him is all that we should desire. What we need and what is absolutely indispensable, is the deep, living realization that in quiet, childlike reliance and faith in God, and through our relation with Jesus Christ, me may have everything that God offers the Redeemed.

The sixth chapter of Romans sets forth our eternal relation to Jesus Christ; viz., our union with Him. In the preceding context Paul exclaims: "We who died to sin, how shall we any longer live therein? . . . Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" Among other meanings, the word "baptize" signifies "to merge, submerge, whelm."

I would ask each one who reads these words: "Are you ignorant that you who were baptized into Jesus Christ(viz., into union with Him, a relation that was wrought by God at the moment of the new birth) were baptized into His death?" Paul argues that by being baptized into Christ, the Christian has been baptized, merged, submerged into the death of Christ; and that His death has reached every part of the life unto full deliverance from the power of sin and Self, and Paul teaches that by faith this deliverance can be appropriated in each testing.

This being so, how could one who had been submerged into the death of the holy Son of God, live any longer in sin? The believer has been baptized not only into Christ's death, but by the same act of God in uniting him with His Son, he has been baptized, or submerged, into the life of Christ so that Christ's life is waiting to fill every part of the man's life and being.

In Gal. 3:27 we are told: "For as many of you as were baptized into Christ did put on Christ." And here you have the two sides of it, the death side in putting away the flesh, and the life side in putting on the life of Christ.

The word "baptize" when it is applied to water baptism signifies that the person's entire being is submerged in the water. When "baptize" is applied to the Christian's relation to Christ, it means that the entire inner life and outer living are submerged into Christ. Being baptized in the water is a symbol of being baptized into Christ in the first step of salvation; i. e., the new birth. We see that the mode of baptism is not so unimportant as some would have us believe. Sprinkling or any other mode of baptism cannot symbolize the believer's death, burial and resurrection in union with Jesus Christ.

The ordinances of every religion are intended to set forth the basic teaching of the religion of which they are a part. The two ordinances of water baptism and the Lord's Supper set forth the two great basic truths of the Christian religion; viz., the Christian's death and resurrection in union with Jesus Christ. These ordinances are important because of the truths which they represent.

Baptized, or covered completely, in Jesus Christ! What would your life be if by faith it were completely covered and hidden away in Jesus Christ? What would it mean to be hidden in Christ so that every avenue of the life were sheltered in Him? so that every member and faculty, every power of soul and body were abiding in this divine Refuge, under this complete Covering?

Living in union with Christ so that, up to your light and faith, your entire life is covered by His life, means perfect protection from the enemy. No attack nor dart from him can reach you if you are submerged in Christ. To be thus baptized into Him means that your life is hid with Christ in God. It is to this transcendent experience that God calls you; it is this that He purposed for you when He baptized you into Christ.

Let us consider the meanings of "baptize" in their application to our baptism into Christ, always keeping in mind the fact that we are not considering water baptism, but the relation with Christ of which water baptism is a figure. God put us into His Son and we are accepted in the Beloved. God sees us in Jesus Christ for we are members of His mystical body. We are one with Him in a mysterious way, which we cannot understand, but which is true because God declares it; and which is revealed to us and works in our lives as our faith appropriates it.

We were baptized, or submerged, into Christ through God's uniting us with Him so that the self-life with all its movements might be put away through the death of Christ working upon it through the cross. We were baptized into Christ so that His life might flow to every part of our beings, filling every hidden recess of our souls and lives, and sanctifying our words and the very thoughts of our hearts.

His life should impulse our thoughts and desires so that His thought for us would become our ideal for our own lives. His life should pervade our entire beings within and without. If this were becoming true in our relation to others, Christ would cause His life to flow sweetly and beautifully within us in such volume that its power would move out to every one that touched our lives.

Beloved, if this were your state and relation to Christ, do you think that others would want your life to touch their lives? Do you think that others would want your Christ when they beheld what your union with Him, or your baptism into Him, had

meant to you in transforming power?

Nothing could be more wonderful than to have the very life of Christ filling your entire being, and manifesting itself in the attributes of Christ clothing and adorning you. It would mean that Christ would so fill you that His longsuffering, His patience, His sweetness, would appear in your daily living. It would mean that the holy fragrance of your Lord would permeate your desires and your outlook, your ideas and your impulses. It would mean that in your every contact with other lives there would be a pervading of the divine life in all your words and actions, whether others received you or not.

Oh, what words would be spoken if, up to our light, we were filled and controlled by the life of Christ, if we were impulsed by His thoughts and not by our own! Then would our words come forth from the moving of the Word of God within us. How Christlike would be our daily living if Christ were actuating us in every move!

Being baptized into Christ's life always follows the working of the death; for like as Christ was raised from the dead through the glory of the Father, so we also must yield Self to death if we are to be raised up into a glorious new life with power imparted to live and walk therein. Being raised up with Him means that we have been baptized into Christ's resurrection as well as into His death.

We have been baptized into His endless, indissoluble life. We have been submerged into Christ that His life may fill our desires, and His desires may become our desires; so that our thoughts may be filled with His life, and His thoughts may become our thoughts.

God has made us so one with Jesus Christ in His death that we were crucified with Him as He hung on the cross, to the end that we might be set free from the guilt and power of sin and Self. We were made so one with Him in His resurrection that when He rose from the dead, we were raised up with Him with authority over all the power of the enemy, and with power to walk in newness of life.

God has brought us out from darkness into light, out from death into endless life. He demands that we shall live in the realm of holiness and life, and not in the realm of Self and defeat. When we yield to the power of the cross, His life will embrace everything in our lives. But every time we refuse to let the cross work on those fleshly movings, we belie our resurrection with Him into His endless life, and we hinder its flow within us.

Instead of the life of Christ filling us and flowing out from our lives, how often it is our own life that flows out! It is the ill-odored movings of Self that flow from our daily living! It is our bents, our make-up, and the movings of our flesh that flow out from us and hurt others. They flow out and hinder others. They flow out and hold down others in the flight they may have begun to take Godward.

God is offering us this wonderful flowing of the life of Christ into, and out from, every part of our daily living. The thought of the life of Christ flowing into the life and out from the daily living of a redeemed sinner, is so solemn and beautiful that our souls should be ravished by the thought.

He would have His life discerned in our looks, and appearing in the expression of our faces. He would have His divine life make our eyes soft and tender, and our voices like unto the voice of our Beloved. Filled with His life, we should become strong in Him, and yet utterly weak and helpless in ourselves.

Think of your life as it is now. Review the path of the past months or even the past day. Think of the weak places in your make-up. Think of the things you have done in your own strength, of the times when you have let your life flow out in gushing ill-odored streams of selfish words and actions. Then think of what it would mean to have the life of Christ abiding within you, permeating every impulse and every part of your being. Think what it would mean to be filled with His life until it grasped and directed your living, and flowed out to refresh the lives of others.

By faith you must realize upon your having been united with Jesus Christ and baptized into His death. You must realize that in Christ's death on the cross God dealt with every sin you have ever committed, and with every weakness you have inherited or fostered. If you believe that when He died He delivered you from all your sins, weaknesses and guilt, you will find that the power of His death will operate in your behalf unto perfect victory.

It matters not what the testing or temptation is, we have power over it through the Gospel. It matters not what the weakness in our make-up may be, our being baptized into the death of Jesus Christ through being united with Him when He died on the cross, is the secret of our power over all the power of the enemy, and over all that has heretofore had power over us.

Christ has His way in us only to the extent that we realize upon our death in union with Him and let the Gospel work. We may be deeply moved at times, and we may be doing many things presumably in Christian work, and at the same time there may be feelings in our hearts and things in our lives that are hateful to God.

What we need above all else is divine humility, the humility that is the mind of Christ, by which He emptied Himself and humbled Himself, and became obedient unto death, even the death of the cross. I have a conviction that the Lord will continue to call us down into greater humility until the last step of life's journey is taken, and all earth's shadows and all our inabilities shall have fled away. Nothing is sweeter or more wonderful than to be clothed in divine humility, to be so emptied that Christ may fill us and clothe us with Himself.

Oh, that you and I may be filled with Christ and His life! with His love and humility, with His patience and longsuffering, until they overflow from us to others! Christ is waiting to reveal to us the power of His death in such fullness that it shall be made real to us that we have been crucified in union with Him. He is waiting to live out His life in us in such limitless imparting of life as we know little about. He is waiting to take upon Himself the whole responsibility of everything that pertains to our lives and all that pertains to the will of God being wrought out in our lives.

We have been crucified with Jesus Christ and God requires us to leave all the responsibility with Him, and to line our lives up with the Truth so that there may be a perfect working of the Gospel of Christ's death and resurrection in our daily living unto the carrying out of the will of God in our lives.

Christ speaks to you today and says, "Abide in me; take up your dwelling-place in union with me. If you do this, I will take up my dwelling-place in union with you, and I will reveal myself to you." He is the Vine, and He is calling us to abide in Him and to live as a branch, knowing that apart from Him we can do nothing.

All we need do for abundant fruit to come forth from our lives is to abide in union with Christ. Only by abiding in Christ, the Vine, can we know the "branch-life" that makes possible the flow of His life to every part of our beings and to the bringing forth of much fruit.

It is abiding in realized union with Jesus Christ that brings peace and rest and trust. It is abiding in realized union with Him that brings humility and fruitfulness. It is abiding in realized union with Him that brings healing to the body and answers to our prayers, that brings the vision of Christ to our souls. It is only abiding in union with Christ that brings the inflow of His life to our own body and soul in our daily living, and the outflow of His life from us to lives about us.

We may not know how to do it very well; we may make many bungling and crooked efforts towards obeying God's truth and pleasing Him. But what He is after is that up to our light and attainment each day we shall be obedient and faithful in moving on into this so great experience to which God is calling us.

If we faithfully live the Gospel moment by moment, our lives will bring forth

beautiful, Christlike actions; our lips will bring forth beautiful words of refreshing for other souls. Because we have been submerged in Christ, there will be a vivifying of our ideals, our thoughts, our aspirations, by the inflow of the life of Christ. There will be an adorning and strengthening of our lives by His attributes, His love, His faith.

The Transforming Power of Prayer

CORA HARRIS MAC ILRAVY

We read in Lu. 9:29: "As he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling." Prayer is so mysterious and has such mighty power that it transformed even our blessed Lord. And what His prayers did for Him in His place, your prayers and my prayers may do for us in our place.

The disciples seemed to know but little about the Lord's prayer-life. He went away in the mountain *alone* and prayed all night. He rose long before dawn and went out *alone* to pray. We do not know what happened during those times of prayer. We do not know but that the glory always shone from His face when He was talking with the Father. This is not only possible, but it could be probable. Oh, what wondrous nights those must have been that He spent on the mountain in prayer! What profound depths were in the sacred converse between Him and His Father out there alone during the night watches!

It was not as He was going up to the mountain, nor as He was talking with His disciples, nor as He was healing the sick and casting out demons, that the glory broke through. It was as He was praying that the fashion of His countenance was altered and His garments became white and dazzling. He took the disciples up on the mountain to one of these profound nights of prayer, in order that they might behold what prayer on the mountain would be.

Do you know anything about prayer on the mountain? Do you know anything about prayer in the valley? The same result will come when you truly pray, whether you are on the mountain or in the valley; and sometimes the glory is greater in the valley than when we are with God on the mountain, because we need humility so much.

We do not know how long Christ prayed before the glory shone. It was already there when the disciples awoke, for we read: "But when they were fully awake, they saw his glory" (Lu. 9:32). They did not see it come. They did not see it break through the veil of His flesh. They could have seen it from the beginning, but they were not on the mountain praying; they were up there asleep. You will never see any glory even if you are on the mountain if you are asleep.

How wonderful it would have been to be on the mountain with Him and behold the glory break through! How inexpressible it would have been to behold the Lord of creation praying! to watch that beautiful face begin to shine! to see the drawing aside of the human and behold the glory of Deity break through!

As far as is recorded, this is the only time Christ took His disciples with Him when He went to the mountain to pray. As we consider this time that He took them with Him, we may catch a glimpse of a possible reason why He did not do this oftener. He did not go up on the mountain to rest or to sleep; He went up to talk with His Father. Talking and communing with His Father was more to Him than sleeping. It would have been a discordant note in the divine harmony of His communion with God to have had those disciples, precious as they were to Him, asleep at such a sacred meeting!

Is it any different with His followers in our day! Too often have we been spiritually fast asleep under the message that should have grasped at our souls, that should have torn at our hearts to find an entrance into the heart and on into the

life. Do you know what it is to have the Truth tear at the heart? I have wondered whether we receive much from any message, however deep it may be, if it does not tear at our heart to find entrance into our inmost being and therefrom into the life.

The uncreated glory of Deity was within Him just as much when He was down on the plain healing the lepers as when He was praying on the Mount of Transfiguration and let it shine through the human body with which He had condescended to clothe Himself for you and for me. His Humanity could not hide His glory when He would have it manifested. It was when He was praying that the fashion of His countenance was altered; and it is implied that only when He was praying did He let the glory break through.

Do you see, beloved, why we are no more glorious? Do you see how great a part prayer had in this transcendent scene? Perhaps one purpose of God's having it recorded was to urge us to obey Him when He calls us to come away to meet Him on the mount of prayer, of communion, of vision; when He calls us to come away from the dust of the flesh and be transfigured.

Only obedience and abiding in vital oneness with God can make it possible for Him who indwells you to shine within you and out from your life. There must be unwavering determination if you are to have such contact with Him and maintain it. Only holy determination, burned and burned into your heart so that it cannot be effaced, can cause the indwelling One to appear upon your face; to look out from your eyes; to be manifested in your outward living. You can have this only as you want it more than Self, more than life itself. And the degree to which you give yourself over to the cross and to prayer will prove how much you truly want it.

What is the fashion of your countenance today? Is it any different from what it was yesterday, a month ago, or even a year ago? A year ago you had a clearly defined fashion to your countenance, whether it were wrought by God and to His glory or not. Is it the same or different today?

How is your voice today? Is your voice sweeter, gentler, more tender? Is it more like Christ's voice today than it was a year ago? than it was yesterday? How are your words today? Are they becoming fewer? are they more wisely chosen or restrained today? Are the words that you speak becoming like apples of gold (divine nourishment), upheld by a network of silver; i. e., the power of the atonement?

Are you walking more as He would walk? are you considering the happenings in your life more as He would consider them? are you considering people and things today more as He would consider them, than you did a year ago? In the measure that we do not pray, that we do not linger in His presence, we become more earthy and worldly, more coarse and common.

Do you remember some young girl who had a sweet, lovely face in her early teens, but some years afterwards you met her again, and you were shocked as you looked into that face? How hard it had become, how common! The beauty was largely gone; the eyes were hard, selfish; the voice was strident. What was it that had changed her? It was her lack of touch of the soul with God.

We cannot be in touch with the world and not have it stamp its mark upon us. We think we can go with God and yet do the seemingly small things the world does, and hold on to things that the world holds dear and calls harmless. Many of us have tried this and have found it will not work. You must be all and in all for God if you would get what He has for you.

With most Christians, prayer means a way of getting supplies and things desired from God; and perhaps a way of getting healed if we believe in Divine Healing. Receiving these benefits is important, but it is the least of all that is in prayer. God will supply our needs and heal our bodies; but if that is all we receive through prayer it is like a beggar

standing outside the gate and asking for a dime; when he might enter in and receive unbounded help and abiding supplies.

The supreme purpose of prayer is the soul's touch with God. It is possible to appear to talk much with God and not have real prayer according to this definition. It is possible to wait apparently before God for hours and have few of the many words spoken inspired by the Holy Spirit. Prayer is not merely what you say; it is what the state of your soul is. Whether it is in touch with God or not is always the basis, life, and power of all prayer. Real prayer is deep, unbroken communion of the soul with God, fed by intense longing for Him and for His presence. It may be poured out in words; and it may be without words, and very often is. Prayer in its highest meaning has to do with God alone and with our relation to Him.

God purposed that communion with Him should be the very atmosphere of the soul; that the soul should, as it were, constantly breathe out Self and breathe in God. Such relation to God and prayer has a mighty transforming power. You will not attain to it in a day nor in many days time you kneel before Him. You will not attain to it in a day nor in many days perhaps. It may even take months and years, but it will be worth it if all your life is spent in reaching out after it.

Take time every day and oftener than daily if possible, to seek God's face and pray. If we are faithful in seeking Him in every setting, duty, and relation, we shall have a vision of Him that will increase and become clearer every day. Then we shall indeed realize upon the indwelling One, who waits to make Himself real to us, who waits to let His glory shine out from our lives in His own Self-revelation to those about us.

If you abide before Him in this wondrous relation and prayer-life, you will be changed from glory to glory, from character to character; and you will begin to live in His presence and be transformed. Pursue after God until He shines upon you as the sun shines on the lake, and you will be drawn higher and closer to Him day by day as the water is drawn up higher and higher by the sun.

If the moisture that is drawn up from the lake were intelligent, do you think Chicago or the world would look beautiful or desirable? If you give yourself over to God until His power grasps and draws you up to Himself far above the mists and miasmas of earth, as the water is drawn up by the sun, do you think that anybody or anything on earth would count or appear desirable?

Why is it that we want people and things of the world? Because we have not wanted God. If we truly loved and wanted God, there is nothing of the world that we would desire. If there are clouds between the sun and the lake, the water cannot be drawn upward. Do not let any clouds get between you and God. Dispel them quickly by confession and humbling of the heart if you would have God draw you to Himself.

"As he was praying, the fashion of his countenance was altered." Oh, how simple this is! It is from the light within that we shall be changed and made beautiful. Beloved, God and abiding before Him in communion and prayer, are the only great transforming power. Do not try any of the ways of the world to become beautiful. Do not try anything of the world to become glorious. Try God!

This transformation must begin within. Just as the glory that clothed Christ shone from within, so must the beauty and glory that we receive from God begin within. The test of our Christianity is our being Christlike. What right have we to bear His name if we are living like folks? if we are living in the flesh and are not like Him? You will become Christlike only by abiding in His presence and looking away to Him; by letting Him uncover the places in your heart that have been covered a long time by your flesh; and by yielding your self-life to every cross. If you are willing for Him to search you, you will find that He has a key that will open all the hidden recesses of your soul.

You may tremble as you find He is un-

covering the selfish aims and motives that are hidden within you even from yourself. But if you yield to His loving dealings, He will purge away those unlovely traits that are not to His glory; and He will cleanse the places where they were and will fill them with His presence. He can change the unloveliest and weakest places in your character and make-up into shrines where He will meet your soul continually.

Pray for humility. Humility is the beginning of all real prayer-life; of all working of the cross; of all God's perfecting processes; of all inward and outward transforming. If we are full of pride and vanity, God will open up those unexplored places of pride and selfishness within us. If He humbles us by dragging out those hateful workings of the flesh, let us drop down at His feet acknowledging each fleshly weakness as He brings it to light.

Humility in its rareness and never-varying charm, could be compared to the diamond, which is considered one of the most beautiful of all precious jewels. The diamond radiates with the most wonderful lights and colors; and it is never twice alike in beauty. Thus will our lives show forth His holy light and wondrous attributes if we abide low at His feet.

How beautiful is the face that is continually turned Godward in prayer and communion! We do not see many who have constantly set Christ before them, who have looked and looked at Him and sought to live continually in His realized presence until the fashion of their faces and lives has become altered.

What tenderness is in the eyes of those who have gazed upon the Crucified One during unbroken hours of communion; who have realized upon their union with Him, and have learned to glory in the daily cross that binds them together! What stillness and holy hush will brood over that heart that has become still before God, that heart that has learned to know and experience God's infinite stillness!

Let us determine by God's grace and in a new way, to have regular times of prayer and meditation before God unto the altering of the fashion of our countenance and unto the transforming of our whole beings within and without. If you are faithful in keeping these holy trysts with God, these times of prayer and meditation will merge into a life of unceasing prayer.

If you passionately seek to dwell in His presence and walk before His holy face, God will grant unto you an ever-abiding consciousness of His indwelling, and of His all-pervading presence enfolding you. Then the fashion of your countenance will be altered in a way that will be the beginning of that eternal transformation which will be yours when you become like Him because you see Him as He is.

THE ELBETHEL WORK AND ITS NEW HEADQUARTERS

Our subscribers have doubtless all received the postal card sent out to announce the removal of the Elbethel Work from its former location at 4541 South Michigan Avenue to its new home at 5924 North Sheridan Road, in Chicago — Telephone, LONgbeach 3697. Those of you who know how long we have been praying for this, in God's will, will especially rejoice with us in His goodness.

The Elbethel Work is a "faith work"; that is, it is not under an endowment; and neither is its support pledged by any individuals. We are entirely dependent upon the Lord and upon His use of the individuals of His own choosing as channels of His care of the Work.

This care He has tenderly exercised in these thirty years since Sister Mac Ilravy rented a place in Aldine Square for the opening of Elbethel, as a step of naked faith in obedience to His leading. This was after two years of earnest prayer, daily sent up to the Throne of Grace from the united hearts of Sister Mac Ilravy, her daughter, Sara Mac Ilravy Berry (who went Home to the Lord in 1919), and Jennie E. Ward (who is still in active co-operation in the Work).

In recent years, we became conscious that the change in the Michigan Avenue

section in which the Work had purchased a building in 1925, seemed a hindrance to its development and usefulness in the Lord's hands. Therefore we had been earnestly praying that He would move Elbethel to any place of His choice if it were not His will for us to continue where we were.

There is such rest in recognizing Christ as the Head over all things to His Church, and in letting the government truly rest on His shoulder. We did not know that after a long time of waiting for Him, it would please the Lord to settle us in one of the good sections of Chicago's North Side; but this He did, in His own miracle-working way.

We believe the section here offers real opportunities for ministry to "other sheep, not of this fold," as well as better access to the meetings for those who have long appreciated the Overcoming Message of the precious Gospel given from the pulpit. We covet your prayers that Elbethel may indeed be a channel of God's blessing to the sinners that throng this Lake Front, as well as to the saints whom He would feed here.

The Lord did a marvelous thing in making this property within a reasonable reach of the Elbethel Work. But when He said, "Go forward," it was still a step very definitely of faith, to obey Him. We have taken that step, however, in the confidence that He who has begun the good work, will surely finish it, in the supply of every need according to His riches in glory by Christ Jesus. We shall appreciate your praying with us about these things, and praying for us that our faith fail not, that He may be glorified.

—Dorothy Gregg Wright.

What Seek Ye?

CORA HARRIS MAC ILRAVY

THERE ARE THREE WORDS which Christ spoke to the two men who followed Him as He walked by the sea at the beginning of His ministry, that are full of deep, searching meaning and power for us today. We shall not discern their importance without becoming very still before God—so still that He can speak these words into our hearts and arouse holy meditation and heart-searching.

You will find these words recorded in Jno. 1:38: "What seek ye?" They were not spoken merely to those two men who were following Him. His power has sent them sounding down through these nearly twenty centuries both by the Scriptures and by the Spirit, and also through all the details and happenings of each human life. As He walked those Palestine roads, as He ministered to those who thronged Him, as He spoke to His close disciple-friends, directly or indirectly He was ever asking, though not always in words, "What seek ye?"

As the crowds pressed in upon this One who was the Son of God, and who asked them what they wanted, was it not sad that only the smallest few asked to know Him better, asked to come closer to Him? Only a few sought Him to receive something more for their souls. Only a few wanted God. If they had asked Him to give them these spiritual blessings, He would have done so; for He gave to each one to whom He ministered, what the suppliant requested.

Nearly all of them sought Him for healing, or presented some other material or physical need; and what they asked they received from the Lord. This is the way it is with people now. He has been constantly speaking these words to us since we first came to know Him. He asks what objective we have set before us in every step of life.

In one way or another He forces us to search out what our motives and objectives are in seeking Him, not only at the end of life, but at every lap of the journey. Back of this question is always implied the promise that what we ask He will give to us. There may be a time of prepara-

tion through His dealings, for us to receive; but if we hold to Him and yield to the dealings, our prayers will be answered.

As John records these words years after they were spoken and after Christ had ascended to the Father, without doubt the never-to-be-forgotten voice rings in his ears as clear and lovely as it had sounded to him long ago when he, with his companions, had longingly followed this One who had been pointed out to them as being the Lamb of God. As he writes these words, again he beholds that beautiful face that he beheld when Jesus turned and asked the question.

The years that had multiplied, could not drown out from John's heart that beloved voice that had talked with them "by the way" during three and a half years. The quickly shifting scenes that filled those intervening years, could not dim nor cast a shadow over that marvelous and unique face. I do not believe that one of Christ's followers could ever forget Christ's voice, His face, His hands that had reached out to minister to the masses.

These words, "What seek ye?" appear to be the first recorded words He spoke after beginning His Messianic office. They were simple and apparently not very momentous, but they pierced the hearts of those two men who were walking after Him, though they had not yet spoken to Him.

He knew that they were following Him. He knew every thought in their hearts, every longing in their souls, and why they were coming after Him. But He would have them express those longings to Him; and He turned and looked upon them with those eyes, the like of which has never before nor since been seen upon earth. And He said to them: "What seek ye?"

He is constantly turning to you and to me as we move along life's path. Day by day and from duty to duty He looks not only at us, but He looks deep down into our hearts as He asks, "What seekest thou?" Alas, how many times we do not even know He has turned to us; we do not even remember that He is looking upon us; we do not discern that His voice is inviting us to tell Him all that is in our hearts, all that we are seeking, all our miserable stumbling.

Very often we cannot put into words for human ears the contrition, the gnawing hunger for Him that fills our hearts. But when by the Spirit He asks us this question, all we need do is to throw open our heart's deepest, even darkest, recesses and pray that He will search us out, and will let us know our own hearts, and all the wicked or selfish ways that may be lurking within us.

Present yourself often before Him; and when expressions of your state and needs fail you, say to that loving One: "Lord, thou knowest my heart; thou knowest all my thoughts, weaknesses, desires. Make me to thy glory, and let all thy beautiful will be wrought out in and through me to the satisfying of your soul's travail for me, and to the glory of God."

We must often search out and prayerfully examine our aims and motives if we would find where He abides, and if we would abide with Him there. It is inexorably true that whatever a man seeks, that will he receive sooner or later in one form or another; though what he receives, may be quite different from what thought he would be when he was seeking it.

It is preciously true that if our hearts are reaching out for God and eternal verities, we shall receive them exceeding abundantly above all we ask or think. But it is just as tragically true that if we are seeking to please Self, if we are desiring the flesh, that also shall we receive.

By our own choosing we determine what we shall have in Time and in Eternity, whether God and heavenly treasures and joys, or failures and a joyless Eternity of darkness. They who are not caught up to meet the Lord when He comes, will be left because they chose not to be ready; though they may not have voiced, or even recognized, the choice they made.

When we are making choices and plans, if we are not too engrossed by what our own flesh wants, we may hear Him say:

"What are you seeking in this choice you make, in this that you are planning? Is Eternity and God's glory your supreme object or are you seeking to satisfy your flesh?" We need to know what our objective is in every pursuit, in every friendship or prolonged acquaintance. If we take God into everything in our lives, we must constantly ask and answer this question; for He refuses to enter into, or have any part in, our fleshly pursuits and projects.

These two precious disciples were not seeking anything from Him for themselves. They wanted Him; they wanted to be close to Him, to look into His face, to have Him talk to them. They did not know just how to draw near. They did not know whether He would welcome them or whether they might not be intruding. But the Spirit urged them to follow Him even though they could do no more than to walk silently after Him. Beautiful sight! Beautiful meeting!

Have you ever thus, with heart aching for Him, drawn near to your Lord and followed Him, though you could find no words to tell Him of your heart's hunger? Have you felt in the Spirit that He turned towards you, and did you hear Him say: "What seekest thou?"

All we do to win the admiration and acclaim of people will be burned up at the end. All we do that seeks fame and a prominent place will never enter the pearly gates. And only God knows how much of what we have done in "Christian Work," or seemingly "in the name of the Lord," will pass over and receive His "Well done, good and faithful servant."

What are you seeking as to your final destination? You know that the throne is set before you with great honor and rewards, which only the overcomers will receive. Unless you determinedly prepare to reach the throne; unless you are willing to give up all else, all self-life and all self-seeking, you cannot reach the throne and reign with Christ.

It matters not how melted you may be as you wait before the Lord, or how many tears you shed at such moments of dealing and worship. You will have to seek God's presence and His will for your life with every power within you if you reach the exalted honor of reigning with Christ throughout Eternity.

Many persons are living spiritually a care-free "day-to-day" life, with spiritual values and eternal objectives unheeded. They attend meetings and enjoy the singing and other portions of the service activities; and they return home to perform their duties and live as they have always been living. In it all they live in the flesh and natural, neither seeking to build up their own lives spiritually nor being inspired by, or inspiring to, those about them. To be spiritual means to live in the Spirit. To live in the Spirit means to live your life under the power and direction of the Spirit of God.

This question Christ asked the disciples impresses us with the need of examining closely our motives and objectives, the need of knowing something of what our eternal goal is. Many persons are living spiritually what might be comparable to a hand-to-mouth life; there is nothing inspiring to go over from one day to another.

They are driven by conditions and chance, by their own desires and lusts. They ask for God's help for the need of the moment and for the sudden crises. But they do not let the events and problems of each day increase their wisdom, and build up in store their greater faith and closer relation with the Lord, which alone can prepare them to face more courageously what they must meet on the morrow.

They are driven hither and yon by unforeseen conditions, by their fleshly desires. They have never seen the necessity of shaping their spiritual course and objectives as a captain studies the course of his ship that he may reach his desired haven. We shall have to seek a spiritual experience that is more than a "hand-to-mouth" experience. We must learn how important the "Between-times" are in developing our souls. By prayer and obedience we must ask God to build Himself into our inner and outer living.

If the Lord asked just now, "What seek-

est thou?' could you tell Him that every moment and at every step, in the home and in the shop, you were seeking Him and His glory? Could you tell Him that you were seeking to build up your relation to Him? that you were seeking the eternal and ineffable issues unto the building up of your soul and life for Eternity?

Could you tell Him that you were seeking the patience, humility and faith you discerned you so sadly needed? Could you tell Him that with all your heart you were seeking to be endowed with Christ's beautiful attributes; that you were seeking to have appear upon your life the fruits of the Spirit and all else that He died to impart to you?

Search out the promises that He has given for soul and for body, and hold them before Him until He lays them on your heart and the desire for them burns in your soul. It is wonderful, but painful, to have God lay petitions on the heart. When God lays a petition on the heart, the spiritual pressure can be compared to a pressure on the physical heart, of which you are always conscious because it causes suffering.

A petition on the heart does not merely mean breathing a prayer now and then; but it compels you to hold it before God constantly in the shop or at home. You will not have to remember to pray. The petition will press upon your heart unto pain, and will constrain you to pray. It will at times almost seem to press tears from your heart.

It would be most beautiful if we could say to our Lord: "In every move and setting I am seeking thee and thy will at whatever the cost." If all the desires and things we were seeking, were dragged out and laid open before the gaze of men and God, I wonder if sometimes they would not appear ugly and unlovely. I fear most of them might be a great shock even to ourselves.

Christ must be all in all to our souls. All we need do to have our lacks supplied, is to seek Christ more faithfully and yield more quickly to every cross that He sends. As I have said and written many times, we must be reminded that all hard things are not crosses, though God intended them to be.

The hard thing becomes a cross only when the one it faces, dies on it. Christ's literal cross was no different from any other wooden cross; but it became His cross when He died on it. It is the same with you and me. When, without self-defense or resentment, we yield our flesh to death in the hard thing, we change that hard testing into a cross.

In that last hard testing through which you passed, did you change the hard thing into a cross by dying on it? The humiliating happening or circumstance does not need to remain a hard, unlovely thing. By your dying on it, it may be changed into the cross of Christ, which He meant to be applied to your life unto victory and unto your becoming more like Him.

The noblest answer to Christ's question, "What seek ye?" should be, "My soul thirsteth for thee; my flesh longeth for thee." If your heart is not reaching out for Him, all your aims and efforts will be fruitless. If you find where He dwells and abide with Him as did the two disciples, there must be within you an absorbing pressing forward. You must be willing to discern your own unworthiness and the needs in your soul and life. You must realize how little the image of your Lord is appearing upon you.

If your greatest object in seeking Him is to know Him, to have Him search you out and fully possess you, all else will be added to you. Christ is the answer to all your questionings; there is no peace nor satisfaction in any other. All the workings of the flesh, all selfishness and human ambitions, must be put away through the cross. Hence, when you begin to seek Him with all your heart, and pray that He will work in you in the places of your need, He will begin to send the crosses through which your prayers may be answered.

He calls us to greater knowledge of Him, to greater fellowship with Him. Are you

seeking to know Him better? Ask Him where He dwells in every incident and environing in your life. Ask Him what work must be done within you to make His indwelling more constant, real, and powerful, in your life. Every time you approach Him in this way, He will say: "Come and see."

He calls us to hasten and come closer to Him in communion and worship in order that we may indeed "Come and see." He asks us what we are seeking, what our aims and motives are. If in reply we ask Him where He is dwelling, He will say, "Come and see."

Oh, may deeper hunger to reach Him be planted in our hearts! May we yield to the crosses until we find where He is in every step and happening! And may we abide with Him in closer, deeper intimacy "until the Day break, and the shadows flee away"!

Prevail To Stand Before Him

CORA HARRIS MAC ILRAVY

Most of us need to ask God to enlarge our capacity for taking in the tremendous issues of Eternity, and for being impressed by the momentous days in which we are living. Such dullness of impressibility reminds us of the peasants who live on the slopes of volcanic mountains. When the volcano erupts, the people run for their lives from the molten lava that pours from the volcano crater and sweeps over their little farms and towns, frequently destroying their families.

But as soon as the eruption ceases, many of them return to the same place and rebuild their cottages and towns where the calamity overtook them. These strange movings in the human creature, which we can study in others and in ourselves, cannot be explained, it would seem, except by impaired wisdom through the Fall. It is also exampled by the fact that many can sit unimpressed under the most searching, cutting message.

Many Christians are in this state concerning the Coming of the Lord. If they are not largely unmoved by hearing this Truth, and by the many signs that flank us on every side, they believe that they are fully ready to be caught up with the Lord when He comes. The preparation for being caught away with Christ in the Rapture is living an overcoming life up to our light.

In Lu. 21:34 ff. the Lord Himself warns His followers to watch at every season, making supplication that they may prevail to escape all the things that shall come to pass, and to stand before the Son of Man at His Coming. How often God warns us in the Word of indifference and thoughtlessness! And such a warning ends this discourse that Christ has just been speaking to His disciples.

Christ has been speaking about the fall of Jerusalem, the last days, and the signs of His Coming. Then most solemnly comes this warning concerning the spiritual condition we must be in at the Coming of the Lord, and the girding of our loins and the watching that must be ours if we are to be ready for His Appearing.

These words: "That ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man," are spoken of our final appearing before Him at the end of Time. They may also apply to the perfecting processes by which we shall reach the state in which we shall be at the end of Time; for our state each day is the cumulative result of the way we have yielded to God's purifying dealings in all past days.

It was not in some mysterious way that we drifted into our relation to God; into what He offered us; into our relation to the Gospel and to Eternity, that we hold today. Our spiritual condition today is the cumulative result of the steps we have taken since we were saved; and we reached it by our choices and by our relation to the cross.

The closeness of our relation to God

today, the degree of victory in our lives, the depth and purity of our humility and spirituality, are all determined by our soul's choices and our yielding to the daily cross. The carrying out of His will and reaching the supreme goal He has set before the Redeemed, must be our fixed aim in every relation and circumstance, in every trial and testing. This is what is meant by "the single eye."

This warning is very significant. He is warning against over-indulgence, against the heart's being overcharged with surfeiting. "Surfeiting literally means a crapulous headache; this word occurs nowhere else in the New Testament" (Weymouth). A crapulous headache is caused by overeating or overdrinking. Why is it that so many persons have habitual headaches on Monday? Why is it that during holiday seasons many persons are habitually sick and have headaches?

It is not because all get drunk, but because most people overload their stomachs with all kinds of unwise eatables when they are already distended beyond their proper proportions. The distressed stomach revolts against such abuse and gluttony, and the result is often a crapulous headache for the eater.

This warning that the Lord brought to His disciples applies to eating as well as drinking. After reading this Scripture thoughtfully and intelligently, none of us can think that overeating is unimportant and affects only the body. The Lord is not speaking here of the body; He is speaking of the heart, or inner being. Did you know that overeating affects your heart, your soul, your spiritual state, your relation to God? We have Christ's authority that this is true.

He does not say that drinking alone harms the body; but He says surfeiting, or gluttonously filling one's self with either food or drink, affects not only the body, but also the heart or soul. Christ's warning here reveals the close relation between the body and the soul, as does 3 Jno. 2, where we read that in all things we shall prosper and be in health even as our souls prosper.

If our soul is not prospering, we should prayerfully examine not only our words and conduct, but also our diet as to both quantity and choice of food. If we do this, God may show us that we have been living in direct disobedience to Him.

Your stomach as well as the rest of your body belongs to God. And He has entrusted you to give it what it needs and not what your indulged and pampered appetitite is craving. We have no right to impose on our stomachs so that we get a crapulous headache, and then wonder what caused the attack.

I have been solemnly impressed by the fact that our Lord Himself warned His followers that overeating would harm not only the body, but also the heart and spirituality; and could even hinder their going with the Lord when He comes. It is tragic to have your heart weighed down and overloaded. Poor hearts! overloaded by overloading the stomachs!

Let us go a step farther. Not only must we take heed to the weighing down of the heart by incontinent eating and drinking, but we must take heed that our hearts are not overloaded by the cares of life, which will also keep us from going with the Lord.

Rotherham renders this passage: "But take heed unto yourselves, lest your hearts be made heavy with anxieties about livelihood." Perhaps you have been called from your accustomed work into something entirely new; or you may be without work, and you are anxious and your heart is full of care. But when you have burdened your heart with anxiety, did it get you a job?

God wants us to trust Him in every condition and situation. If we are where God wants us to be in our relation to Him, we can trust Him even for a job or to teach us new work, and for the smallest, commonest needs in our lives. If we cannot trust Him to get us a job, to help us master new work, or for our daily food, how can we trust Him for Eternity and for the things of Eternity?

We are told to take heed to ourselves lest the day of these things come upon us

as a snare; for the Lord says that so it will come upon all those that dwell on the earth. Perhaps we need look no farther than ourselves to realize that we need this warning. If the Lord should come just now, I fear it might be an awful surprise to many of us whether we thought that we were ready or not.

While this is always true of those that are earthy, dwelling on the earth and finding their interests in earthly things, it is also sadly true of many Christians. This is the reason why they have not the capacity to have the reality of the near Coming of the Lord strike their hearts as it should. Oh, what solicitude and heart-searching, what purifying and going down before God and man, must there be in those to whose hearts the near Coming of the Lord is being made a reality!

Christ commands: "But watch ye at every season, making supplication." It is not only to watch at every season, but it is at every season to have the heart filled with prevailing prayer. The word "watch" means not only being on the alert and circumspectly looking about one; but it means to be spiritually sleepless and wide awake.

Another rendition of it is: "Beware of slumbering; and every moment pray that you may be fully strengthened to escape (or "to vanish out of") all those coming evils, and to take your stand in the presence of the Son of Man." How wonderfully is the relation to Christ and to His Coming revived and built up, made new and deepened, when there is a humbling of the heart!

He warns us to take heed to ourselves. Never mind about somebody else; do not waste time by stopping the perfecting of your own life to watch and criticize others. Take heed to yourself! If God's people should take heed to themselves for even a short while, things would be done in their lives and through their lives, and in their relation to God, that, as yet, they know nothing about. It is easy to take heed about others and want to set them right; but to take heed to yourself, to guard yourself, to keep yourself awake, is another matter; and this is what our Lord commands.

It is possible for Christians to have a spiritual "sleeping sickness," which is caused by Satan, and which is infinitely more fatal than the physical "sleeping sickness," which is caused by the bite of the Tsetse fly, for which they say there is no help.

You are not only to guard yourself at all seasons, but you are to make supplication at all seasons. The great aim of the watching and praying is that when the Lord comes, you may prevail, or receive strength, strength, "to vanish away out of all these things that shall come to pass, and to stand before the Son of Man."

You may pray about many things in your life that must be changed; but these are all included in your prayer to stand before Him when He comes. Every prayer that you hold before God concerning your weaknesses, inherited or fostered, your unlovely make-up, or your selfish tendencies, is to the end that you may receive vigor to vanish away out of the things that are coming upon the earth when the Lord comes.

That word "escape" means "to vanish out of." I know of nothing that could illustrate this vanishing of the saints at Christ's Coming; for there is nothing that vanishes in the way the saints will vanish in the Rapture. Those that are left will not see those go that are translated because they will be caught away so quickly, in the twinkling of an eye.

One great purpose of taking heed, is that the heart shall not be loaded down with either surfeiting or with the cares of life. Is your heart "loaded down" by self-indulgence or by the cares of life? If so, hasten to put away all that could weigh down your heart, for if your heart is loaded down, it will hold your body down when Jesus comes. If your heart is overloaded, you will not be able with full vigor to escape out of the evil things that are coming on the earth.

I do not need to tell you that these evil things are coming; nor do you need to read it in this Magazine to be reminded that they are coming. All you need do is to

glance over the headlines in the daily newspaper, and you will know that the evil things are not only coming, but they are close before us; and their dark shadow is already falling upon the earth and upon the inhabitants thereof. The evils that are coming on those who dwell on the earth will come so gradually that people will not notice it until they are already here.

The thought here is that the calamities will come suddenly, unexpectedly, as a snare that falls like a set trap upon some unwary animal. This is the way these evil things and iniquity are coming on the face of the earth today. The trap is set and is already falling; it is going to entrap multitudes of sinners; and Christ's words show that Christians that are not overcomers will be caught and held to earth to go through these awful calamities.

What does it matter if by holding to Christ you are covered with ignominy and humiliation? If you do not hold to Him, you will be entrapped by "these things that are coming on the earth." What does it matter if you are despised, if you are able to vanish out of these things that are already beginning to come upon those that dwell on the earth and love the world?

Not only must you supplicate to prevail and gain full strength and vigor to vanish out of these judgments that are already coming down on the earth; but you must prevail to be strengthened to stand before the Son of Man. Watch and search yourself at all seasons as you prevail that you shall attain unto what God has set before you.

Our Lord warns us to take heed to ourselves and to watch at every season, making supplication that we may prevail to escape all the things that shall come to pass, and to stand before the Son of Man. We must set our hearts to live consciously before Him in these days on earth if we are to stand before Him blameless at that great Day.

If we are to vanish out of earthly distresses and scenes when the Lord comes, we must prevail to vanish out of all flesh and evil each day on earth. Oh, how wonderful will be the transforming power on them who are consciously gaining more and more strength for victory in the earthly trials through the hollowed cross!

The Upward Pull

CORA HARRIS MAC ILRAVY

In Heb. 10:24 we are exhorted: "Let us consider one another to provoke unto love and good works." In Heb. 3:1 we read: "Consider the apostle and high priest of our confession, even Jesus."

This expression of our responsibility towards those about us should be so wrought out in the aims of our lives and in our daily living that it should be a mighty influence and upward pull on every life that touches ours. God warns the obedient heart that there should never be a downward pull from our lives upon any other life.

If we were living in constant touch with God in His ever-realized presence as we can and ought to do, we should draw the very best out of every one with whom we came in contact. This deep relation with God and the influence that flows from it, should always be ours even though those about us refuse to be drawn.

This drawing is God's own peculiar drawing upon us and through us. It is not something that we do; it is not something that we work up or work into our lives by our own efforts. It is God's own drawing upon our own souls that is like the power of the magnet that draws the steel, in whatever form it is, out from all other materials.

If the magnet is strong enough, it will gather every grain of steel dust and leave even gold and silver and all other materials in a heap alone. Even iron or steel that has been in close contact with the magnet, becomes charged with magnetism, and has the drawing power put into it. In itself it has no power to draw anything.

If you are to have an upward pull on other lives, that drawing power must be put into you by a close relation to God Himself. He must first draw your own soul upward before He can draw through

you any other life that touches yours. In ourselves we have no power to draw others to God and to higher planes of living.

But if we yield to God; if we keep in continuous touch with Him; if we let Him saturate our lives with His life and power, and move upon our whole beings, He will put within us the divine power of causing holier aspirations to fill other hearts, and of drawing the best out of every life that contacts ours.

Too often we have been a weight and downward pull on the hearts and lives of those about us; and too often we did not even know it. This is not the way God would have it; nor can it be to His glory. God commands that we consider one another to provoke unto love and good works; the reverse of this is equally incumbent upon us; viz., to consider one another that we may not be a downward pull upon other lives and provoke them unto a low plane of living.

God calls us to abandon ourselves utterly to Him until our touch with Him is close, and the upward pull from Him on our own souls and lives is strong and constant. Then our very presence will subdue and drive into the background the unworthy in those about us, and will draw out that which is worthy and to the glory of God.

In this verse we are called to consider one another to provoke unto love and good works. And we meet the same word, "consider," in Heb. 3:1, where we are called to "consider" Jesus Christ. It means to observe closely, to study. The thought is to study Jesus Christ as the artist studies every light and shadow in the subject which he is drawing, sketching or painting; and to study one another in the same way.

From every angle in every setting and relation, we should study Jesus Christ, and seek to find Him in all things; we should make Him our supreme study; but together with studying Him, we must study one another to provoke unto love and good works. We must also consider others that we may not provoke them to lack of victory and giving away to the flesh. God would have this holy consideration of Jesus Christ continually filling our hearts. He would have this prayerful consideration of others flowing out from our souls.

What would it mean in our lives and in the lives of others if, when we were with them, we faithfully and constantly obeyed God in this command? What would it mean in the lives of those about us if we considered them and their welfare thus? and also studied our Lord to know what He would have us do to provoke them unto higher living and greater hunger for Him and eternal things?

What busy and beautified lives we should have if we sought to do this in our relation to every other one! It would be a wonderful thing not only for others, but for our own souls; for we cannot do this without being taken up with the Lord.

We must study Him continually and hearken for His gentlest whisper if we are to know His will in everything. We are not called to provoke others to be satisfied with themselves; we are not called even to make them happy. We are called to consider them that we may provoke them unto love and good works.

We do not know when God purposes to use us with others; therefore we must form the habit of studying people very closely and very prayerfully. This does not mean to cater to their weaknesses and vanity, but to provoke within them hunger for God and higher aspirations.

There is another important angle in this call of God. There are weaknesses, inconsistencies and mannerisms in us all, many of which we know are most trying to those about us. Before we can be an upward pull on other lives, these weaknesses must be removed by the cross. It is not only watching, but doing, that is embraced in considering others to provoke unto love and good words. The greatest influence in this upward draw is living so that your life will provoke in other hearts love towards God and towards man, and provoke them unto the good works that man was created in Christ Jesus for.

Why is it that we are restrained from speaking of trifling, ignoble things to some persons? Because they are living on a

higher, more spiritual, plane than we are, a plane where ignoble conversation would not be welcomed or received. God would have us so consider Jesus Christ, and so yield to Him, that others would fear to bring to us anything that they would not say in His presence. You can be so enveloped in His presence that if there is any susceptibility in others for the pure and noble, it will be drawn from them by Him who is indwelling you.

Do not forget that it is far from complimentary to be in a state where persons will pour into your ears gossip and confidences that are harmful or impure, which they would not dare mention if both they and you were consciously dwelling in the realized presence of God. May God bring us to the place where none will dare speak of anything to us excepting what God would move on them to say.

How much do you and I consider others to draw them upward, to provoke them unto love and greater spirituality? Do we often and prayerfully examine our lives to know whether the influence that goes out from our daily living is an upward pull on all about us? Our influence upon others depends upon, and is commensurate with, our relation to Jesus Christ. Our relation to them cannot be perfected until our relation to Him is being perfected.

When we habitually consider Him as we are told to do in the third chapter of Hebrews, He can trust us to let us see the weaknesses in those about us. And He will help us not to provoke them in those weak places, even while He lays prayer upon our hearts that they may have victory over each weakness.

Let us so consider Christ and one another that we shall have an upward pull upon all who touch our lives. Let us yield to every cross that God may deal with those weaknesses in ourselves and in others that must be changed if we are to reach God's best. With compassion, as those having like infirmities, let us consider those whose lives touch ours; praying that God will remove all weaknesses of make-up that hinder their being to the praise of His glory.

None of These Things Move Me

CORA HARRIS MAC ILRAVY

THERE IS AN EXPERIENCE that is more wonderful than all blessings and ecstasies, and that is vital abidance in conscious union with Jesus Christ so that we can truly say, "None of these things move me." When we are in this relation to Him, He will hold us unmoved in the face of all crosses and testings, in the face of all distresses and sufferings, in order that He may be glorified. There is not a more ineffable experience that any one can reach than the state of independence of all exterior settings and influences.

Christ revealed to Paul on his way to Damascus that He would show him how great things he must suffer for His name's sake. The "great things" which thus far Christ had shown him and had let him suffer for His name's sake, had established him as immovable in Jesus Christ; and this was one of the secrets of his being able to say, "None of these things move me."

We do not become unmoved through the power of our own fleshly self-control or through our own determination that we will not be moved. It is something altogether different from that. We become unmoved by experimentally reckoning upon our union with Jesus Christ, and by so counting upon His indwelling us as our Hope of Glory that by faith we actually move out of ourselves into Him.

When we reach this enviable place, we shall feel that whatever comes, has nothing to do with us as far as our having to reckon with it, or our having to adjust it or work it out, is concerned. We shall have learned that He is the One that will work everything out to His glory as we yield to Him and to the cross.

All we need do is to get quiet and rest

in Him; and the only way in which we can do this is through the working of the mighty Gospel as we take the place of death. He is able to empty you of yourself and to fill you with Himself. He is able to take control of you and to quiet you in Himself so that no power in hell nor upon the earth will be able to move you within or without.

Unmovedness is not merely a matter of not being moved in our outward living; it is a matter of not being moved to the very depths of our beings. You may have that divine peace and quiet which nothing that touches your life can disturb or destroy. No matter how the Devil roars, he cannot bring fear or dismay to the heart or defeat into the life of that one who is anchored in union with Christ.

One day during a violent storm that was almost a gale, I stood by the window in my room and looked out upon the fierce storm that was sweeping through the park. The threatening clouds were gathering from the west in lowering blackness. The wind was blowing so fiercely that it seemed the trees would be uprooted and and blown down.

From my window I watched the trees being twisted and bent by the devastating wind, but not a breath of wind touched me. The rain came down in floods that overflowed the street, but not a drop of rain fell on me. And the Lord spoke to my soul and said, "Enter thou into thy chamber and shut thy door about thee; hide thyself away in the Rock, that thou mayest be able to stand unmoved by all that is coming upon the earth in these last days before I come for my bride."

This unmovedness is not ignoring things, for the Devil is a very real person and is most powerful. It comes from faith that knows that in Jesus Christ we have power over all the power of the evil one. It must be an amazing sight for the heavenly hosts to behold God indwelling poor human creatures that were created from the dust of the earth. It must be a wonderful sight for them to see the Devil and the powers of darkness defeated by one of these little bits of dust that have been inbreathed and indwelt by God Himself.

It is such a wonderful sight that the angels are leaning over desiring to look into this great wonder. (1 Pet. 1: 12 f.c.) Angelic hosts know the power of the enemy; they knew what he was before he fell, when he was the powerful and beautiful covering cherub. They know that he still has power.

And the heavenly hosts wonder as they look down and see these poor human creatures, who are so small and are of such mean origin, having power to defeat the Devil and the hosts of darkness. Beloved, God has given us power over all the power of the enemy; He would have us draw on that power; He would not have us go around weak and faltering, trembling and afraid.

The only way in which we can draw upon this great power that He has entrusted to us is by laying down our own power, our own self-confidence, our own lives. The only way in which we can draw strength from the Almighty is to be shorn of our own strength. We must be in the place where we are willing to be emptied until we realize that we are nothing, so that He can fill us with Himself and be to us all that we need.

Oh, what peace there is, beloved, in the heart that is unmoved before the awful conditions that are upon the earth, and before the iniquity that is increasing on every side! Hell is being emptied of deceptive spirits and powers of darkness for the last conflict between God and Satan; between light and darkness; between holiness and iniquity.

And there will be a still more terrible conflict between the hosts of light and the hosts of darkness before this dispensation is finally wound up. Satan is bringing his forces out of the pit; he is marshalling them in rank and file. And these forces are not amusing imps and grotesque brownies that our modern artists depict. Satan's kingdom is a great kingdom of darkness. Next to the kingdom of God it is the most powerful existent kingdom. Satan is now sending out his hosts of

darkness to come against those that are redeemed by the blood of the Lamb. The earth has never before seen a battle such as is now raging in the heavenly places, and also upon the earth, before the return of Jesus Christ.

Satan is still battling for preeminence over the works of God's hands. He has not yet given up his hope of being victorious. But I would remind you that he is a paralyzed and defeated foe; and when by faith you take the stand that he is paralyzed and defeated, he is proven to be powerless even to touch you.

All you need do to prove that he is helpless as to your life, is to live in union with Jesus Christ by faith. You must climb into the chariot of salvation and sit down unmoved in peace. He has raised you up into the heavenly places and seated you there in union with Jesus Christ.

When we are seated in union with Christ in the heavenlies, those about us will ask, "Who is this coming up from the wilderness with clouds of incense and perfumes of the merchant? Who is this that cometh up from the wilderness in this wonderful chariot, or 'litter,' that Jesus Christ, God's Son, the Prince of Peace, has built for Himself?"

We can live in the spiritual state where nothing can move us, for God promises not to let us be tested above that we are able to bear. Whatever faces you, you must take the position that you are able for it. There are temptations that you could not victoriously stand against; but God says He will not suffer you to be faced by testings over which you cannot be victorious.

God would have us recognize and believe this; He would have us enter into it and live it. He would have us be a part of "the wife of the Lamb," whom He is preparing just now over the earth for the marriage of His Son; the bride of the Lamb, to whom it has been given to array herself in fine linen bright and pure, even the righteous acts of the saints.

There are Christians who have not entered fully into the experience and revelation of union with Jesus Christ. When you enter into, and abide in, this relation with Christ so that it is being wrought out in your life, you will be confident that because all the foes of Christ are under His feet, and that because you are in union with Him, all your foes are also under your feet.

Paul tells us the secret of this wonderful immovableness that so few Christians have. He says: "I hold not my life of any account as dear unto myself." He did not hold on to his own life nor count it precious unto himself. He did not consider it worth holding on to.

If you and I would begin today to refuse to hold on to our own lives when the testings came; if we were willing and glad to lay down our lives because we believed that we were crucified in union with Him, we should go on with such leaps and bounds as we have never experienced before.

We count our lives so dear unto ourselves, do we not? We hold on to the least bit of what we think is our dignity, the least bit of our position; and we will engage in long arguments over less than a trifle in order not to give in to some one or be humbled.

It is indeed contemptible, and we might much better let all our dignity and ideas of self-importance go first as last. Naught of us will go over into Glory; and the sooner we get rid of these fleshly workings, the lighter we shall be to run after Him. It is your self-life that pulls you down and back, that hinders you from running faster in this race. Ask God to bring the testings and root out your self-life. Ask Him to make you willing for Him to take your own life away from you every moment, and in every way that pleases Him.

In Lu. 14:26 Jesus says that no man who does not hate his own life can be His disciple. "Hate" literally signifies "persecute." If you really begin to persecute your self-life with all its urges and movements, a great persecution will arise. Those about you may tell others that a great persecution has arisen in your home or in an assembly. Those that hear of this

may ask if people were dragged away to prison. The answer would come, "Oh, no, they are persecuting their self-life to death!" It would indeed be a wonderful and rare persecution; and perhaps some who heard about it would begin to have a persecution of their own against their own self-life.

Christ calls us to hate our own life and to refuse to see anything beautiful or desirable in it. Hand your flesh over to God for Him to deal with it, and take your stand with Him against yourself. Ask Him to deal more closely with you, to give you grace to hate your own life and to persecute it unto the death. If you do this, He will work in you as He has never worked before. The only thing that prevents His perfecting us is our lack of willingness and yieldedness.

Paul not only counted everything as refuse, but he suffered the loss of all things, that he might know Christ and the power of His resurrection and the fellowship of His sufferings. Do not pamper and protect and defend your own flesh. Do not let it die a little and then pity it and feed it until it is stronger than ever. Let it die utterly every time God brings the cross to deal with it. Yield to every cross; enter into your union with Jesus in His death and resurrection at every testing. If we sincerely covenant with God that by His grace we will yield to the crosses as fast as He brings them, God will send them as fast as He sees we can endure them; and we shall know by experience that life always comes out of death.

Paul declared that he died daily. He did not mean that he died to the same weaknesses day after day, but to different weaknesses as God dealt with them. We need not go to the cross over and over for the same thing to be removed from our lives, if we actually yield to God. But as you go up to the cross and yield for Him to work death in one place, you will find another cross awaiting you through which God purposes to work death in another place. You will never be without a cross.

We cannot hold our lives as dear unto ourselves if we would enter into our union with Jesus Christ in His death and resurrection and have His life manifested in us. The word "dear" means not only loved, but that it is our most valued possession and treasure.

If you will yield to the cross until you get such a vision of Jesus Christ as Paul received, Self will look paltry, mean, contemptible; and you will hate your self-life that has usurped the place that Jesus Christ should occupy in your heart and life. Rest down in faith in your union with Him, for you are bone of His bone and flesh of His flesh. You are a branch of the true Vine, and His life is flowing in you.

To Them That Ardently Wait For Him

CORA HARRIS MAC ILRAVY

In the things of God and of His Truth, and in seeking to experience God's Truth, we can take nothing for granted. Many persons take it for granted that they are all right, who are not even saved. Many Christians take it for granted that they are all right, who are not living the Gospel. Many persons that have sat under the message of the Overcoming Truth for years, think because they have heard it, that it has been wrought out in their lives. We need to examine our aims and lives to know whether we are self-deceived as to our state in relation to God and His Truth.

If ever there were a time when there must be a constant heart-searching, when no attainment nor experience could excuse such searching, it is in these days. If we are living up to all the light we have received, the things of Eternity will become more real, and Christ will become more and more a living Reality. How real is Christ to you just now? Do you want Him to become more real?

How real is the Coming of the Lord to you? It is possible to talk about His Coming until it becomes almost a fiction. We can say we believe the Lord is coming

soon, and feel very pious as we say it, but what does it really mean to us? Can we say with deep expectancy and awe in the heart, that we believe the Lord is coming soon? If this were so, would our lives be different? If we truly believed it, should we not be calm and unruffled as we moved through the daily duties?

Christ says that they who will sit with Him on His throne and reign with Him, will be they who overcome as He overcame. He did not overcome through the Incarnation; nor through living a holy life on earth; nor by the miracles that He wrought. He overcame by dying on the cross; and this is the way in which we must overcome if we are to reach the throne.

To overcome as He overcame, means overcoming by the same means, and traveling over the same path that He traveled. It will be an overcoming company that will reach the throne. It will be a company that have overcome as He overcame, through the death of the cross, that will reign with their Head, who has mightily overcome for them, and who has brought overcoming power through His death to those who will be His bride.

The signs of His Coming are multiplying on every side; and we can even be lulled into dullness by the very prodigality of these signs. We can feel much interest in prophecy, in pointing out the signs of the last times and the fulfillment of the prophecies concerning His Second Coming. At the same time we may be living in the flesh and have little of the working of the cross in our lives.

How deeply has the imminent Coming of Christ penetrated our hearts and understanding unto holy living and the transforming of our lives? It is only as real to us as we have embraced this wondrous Truth, and its power has worked in our lives. It is only as real to us as we are striving to meet God's demands concerning our lives in order that we may be caught up to meet Christ in the clouds of glory.

The signs of His Coming are blatant on every side, calling out to us with a loud voice: "He is coming soon! The Day is dawning!" The automobile in the street is calling out: "He is coming soon!" The aeroplane flying through the air is calling out: "He is coming soon."

The many new and wonderful inventions and discoveries do not prove that man is becoming greater and more intelligent. God said that in the last days knowledge would increase; and He has lifted His hand and let man penetrate into some of the mysteries of the earth, and of the air, and of the so-called sciences.

Every new discovery, every new invention, is calling out: "Knowledge is increasing; He is coming soon! This is the Day of the Lord!" For the last decade the "running to and fro" over the earth, the going around the world from continent to continent (not going for any special purpose, but just to show that they can do it), is calling out: "There is running to and fro! He is coming soon!" The war that covers the earth today is calling out: "There shall be wars and rumors of wars! it is the last time! He is coming soon!"

In Heb. 9:28 l.c., we read these solemn words: "Christ shall appear a second time, apart from sin, to them that wait for Him." The Word definitely tells to whom He will appear; namely, "to them that wait for Him." And it implies just as definitely that no one else will see Him come excepting "them that wait for Him." The word "wait" means to wait with ardent desire, longing for Him with the soul sick with love and homesick for His Coming. It means to wait ardently as we watch for a loved one who has been long absent.

Rotherham renders it, "Ardently wait." Weymouth renders it, "Eagerly expect." Another rendition is, "To wait with full attention and perseverance." It does not mean to wait with little or no desire as we await some event in which we feel little interest. To have the heart filled with holy desire for His Coming, is an attitude of heart that not many have.

Oh, how wonderful is it to be eagerly expecting the Lord to come! to be ardently awaiting His Coming with eyes like the eyes of the dove that watches before dawn for the first rays of the sun to appear above

the eastern horizon! Only one thing will enable you to watch for His Coming in this way, and that is to have the deepest heart-relation to Him. Only they who are thus watching for Him, will see Him when He comes and will go with Him.

His Coming in the Rapture is a secret Coming; He does not come down to the earth, but only to the lower heaven; and those that are ready will be caught up to Him in the Rapture. They who are ardently waiting and watching for His Coming, will behold Him descend, and will rise to meet Him in the clouds of Glory. They that are not ready and watching for His Appearing, will not hear His shout, nor see Him descend.

A few words in Acts 1:9, 10 imply an idea of the attitude of those who will see Him when He comes. "As they were looking, He was taken up . . . and while they were looking steadfastly into heaven as He went," etc. They were looking so steadfastly into heaven as He went, that they did not even see the angels come. And the angels said: "This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

We generally apply these words "in like manner" exclusively to the going of the Lord into heaven. But other parallel Scriptures encourage us in believing that they might also indicate the attitude of those that saw Him go; and that the same attitude would mark those who would see Him return.

Not all that followed Jesus saw Him go into heaven. There were thousands that thronged Him who did not see Him go. There were hundreds that became His disciples who did not see Him go. If they had been at Olivet when He ascended and had not been looking at Him, they would not have seen Him go.

But those who were with Him at His ascension had been looking at Him intently as He talked to them; and they saw Him go. They were looking steadfastly at Him even as Elisha steadfastly watched Elijah, and would not leave him nor take his eyes off him, until Elijah was caught away with God's chariots of fire.

This is the attitude of heart which must be with us if we are to behold the heavens open and hear the shout of His descending; and if we are caught up with Him to be forever with the Lord. What was the inherent character of the disciples' upward gaze? It expressed their devotion, their love, their faith in the Lord. It expressed their tender relation to Him, their utter abandonment to this One whom they knew and acknowledged to be the Son of God.

Beloved, should any ardor less than theirs express the relation which you and I should have with Him? If we have that relation to Him that the disciples had, we shall have the same upward gaze and upward trend of soul that they had; we shall have the same ardent longing and expectation and desire, and the same waiting and watching for His Coming that they had as they watched Him go.

Oh, how they must have longed to hold Him! to keep Him with them, as they watched Him rising — becoming fainter and fainter, smaller and smaller, until the Shekinah cloud enfolded Him and hid Him from their gaze! Their very souls must have been drawn out with desire for flight with Him. They had seen Him crucified; and after the resurrection they had had Him with them again for forty days. But now He was leaving them again, and it could not be otherwise but that their souls would be filled with longing for Him.

The degree to which your gaze is fixed heavenward and your heart is longing for and desiring the Coming of the Lord, reveals the spirituality of your life. The way that your heart is praying: "Come quickly, my Beloved," shows what your life and relation to the Lord are. Such upward soul-drawing purifies the life and the thoughts. Such steadfast upward gaze draws the entire being away from people and things toward the Lord.

No marvel that those early disciples bore the vicissitudes and poverty, the hunger and thirst, the tortures and martyrdom, the way they did! The reason they could

bear tortures and martyrdom, was because they had steadfastly watched the Lord go up into heaven. They knew that no power of man or devil could hold them back from following Him; and the sooner their enemies put them out of life, in God's will, the sooner would they be with their Lord again.

They knew that He was coming again, and that if He did not come in their time, they knew they would go to Him. Beloved, do we know He is coming again? His Coming is much nearer in our day than it was in the days of the apostles; but what effect is it having upon our outlook and choices and living? The disciples' hearts were eagerly longing for His return. They did not *think* He was coming; they *knew* that He was coming. They were not looking at the passing things of Time, and desiring them; they were not looking around at people, and interested in the filth of fleshly gossip. They knew the Lord was coming again.

They that are looking for the Lord to come, will not be flippant and trifling. Such a hope and outlook will solemnize the souls of those who are ardently looking for His appearing. His precious followers went through such persecutions and sufferings as we know nothing about. They were stoned and sawn asunder and destitute; of whom the world was not worthy. But the knowledge that He was coming back and that they were going with Him to be with Him where He was, carried them through all the sufferings they endured for His dear sake.

There is a place where we may habitually walk before Him, where we may always live in Him. Oh, sweet experience that so few of us have maintained in fullness! Have you felt God's upward drawing upon your soul since you arose this morning? Do you know what homesickness for the Lord is? and have you longed for His Coming as you have gone around doing your daily tasks? Did you long that He might come before night? Did you pray: "Come quickly, Lord Jesus"? This should be our heart's cry and attitude towards Him continually.

If you knew that He would come before midnight, would you be glad? would your heart throb with rapture? would it swell with joy and gladness? Or would you be afraid, and have to say: "O Lord, I am not ready for your coming; I am not ready to go with you tonight; I have not been overcoming today. How can I get oil for my lamp in this short time before midnight?"

The Lord has left the time of His Coming indefinite to try our fidelity and to test us out. And we are being constantly tested out in our attitude towards His Coming in ways that are tragic and awful. We are not in darkness that the day of His Coming should come upon us as a thief, for so it will come upon all the world.

We cannot analyze our attitude towards the Coming of the Lord by a passing thought or emotion; by getting before God now and then. We must take time to seek to know our state. There must be deliberation, prayerfulness, humility; with willingness for God to show us what our state and attitude are. Do not take it for granted that you know how you stand in relation to this great event.

No matter how much you think you know your attitude towards His Coming, if you are to know it as God is urging upon us, there must be times of prayer; of searching the life, the words, the actions; of searching out your life-relations, and the path over which you have come. Be willing, without resentment, to receive whatever is brought to you that strikes you hard. Do not think that some one is trying to attack you in message or admonition. Even if this were true, if God lets it happen, receive it from His hand.

He is coming soon. Only to them who put on Christ, who are clothed in Him, who are filled with Him, will He appear. Only they that ardently look for Him will behold the heavens open! will hear the shout of the descending Lord! will be caught away to Him! Shall you, shall I, be among these waiting ones? It is a solemn question.

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